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CENSUS OF INDIA, 1911.

VOLUME VII.

BOMBAY.

PART I.

REPORT.

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TABLE OF CONTENTS.

PAGE

INTRODUCTION

Previous Enumerations	Enumeration	Tabulation.	Arrangement of the	
Statistics.	Summary	Acknowledgments	...	v

CHAPTER I

DISTRIBUTION OF THE POPULATION

Introductory Population.	Geography	Administrative Divisions	Feudatories.	
Natural Divisions	Density of the Province	Density how arrived at		
Rainfall	Density in Gujarát	Density of Ahmadábád, of Kaira, of the		
Páñch Maháls, of Broach, of Surat	Density in the Deccan, Khándesh,			
Násik, Ahmadnagar, Poona and Sholápur	Irrigation	Density in the		
Karnátak.	Density in the Konkan—Ratnágiri and Kolába—Kánara			
Density in Sind, in Karáchi, in Hyderábád, in Thar and Párkar, in				
Lárkána, in Sukkur, in the Upper Sind Frontier	General conclusions			
regarding Density	Causes of Density in Gujarát and Sind	Definition of		
Town and City, Bombay, Ahmadábád, Poona, Karáchi, Surat, Sholá-				
pur.	Number of Towns	Distribution of Urban Population	Urbanization	
Village Population	The Bombay Village	The House	Number of	
Houses	Families			1

CHAPTER II

MOVEMENT OF THE POPULATION

Previous Enumerations	Monsoons	Prices.	Wages and Trade	Irrigation
Railways	Public Health	Plague.	Summary of conditions since last	
Census	Vital statistics of Belgaum examined.	Growth of the population		
Variation in Gujarát	The Panch Maháls, Ahmadábád, Broach and			
Surat, Kaira	The Konkan	Kolába, Kánara, Ratnágiri, Thána		
The Deccan	Khándesh, Násik and Ahmednagar, Poona, Sholápur, Sátára			
The Karnátak	Belgaum and Dhárwár, Bijápur	Sind		
Thar and	Párkar, Upper Sind Frontier, Hyderábád, Sukkur, Lárkána, Karáchi			
Native States.	Variation of population by age.	General conclusions.		
Over-crowding		..	...	23

CHAPTER III.

MIGRATION

Classification of migration	Reference to tables	Proportion of home born	
Extra-provincial migration	Baroda, Rájputána, Hyderábád State	The	
United Provinces, Baluchistán	The Panjáb	The Central Provinces and	
Berár	Ajmer-Merwára, Madras, Central India.	Emigration over seas	
Migration within the Province, casual migration	Temporary migration.		
Periodic migration	Semi-permanent migration	Permanent migration.	
Migration in Sind	Summary	...	39

CHAPTER IV

RELIGION

References to Statistics. General Distribution of the Population by Religion: Hinduism; Islām; Jainism; Animism Christianity; Hindu-Mohammedans; Māṭias Moemās; Shokhs; Molemahms; Sanghārs; Sanjogis; Sūkhs; Zoroastrianism; Judaism. Other Religions. Daily Worship; Periodical Worship. The Sixteen Sanskrit Family Gods. Nature Worship; Worship of other Deities. Ceremonies connected with Agriculture. Brāhmins and the Community; Polluting Castes The Religion of the Masses of the Classes. Non Brāhmin Officials. Converts to Islām. Witchcraft	85
--	----

CHAPTER V

AGE.

References to Statistics. Accuracy of the Table. Effect of Famine. Of Plague. Mean Age. Religion and Mean Age. Mean Age and Natural Divisions. The Birth and Death Rates. Age Classes considered by Castes. Females 15—40 considered by Religion	15
--	----

CHAPTER VI.

SEX.

Proportion of Sexes. Proportion on the Natural Population. Sex Proportions by Religions and Natural Divisions. Causes of Deficiency of Females at Birth; at Age Period 10—15 Inaccuracy of the Age Return. Relative Accuracy of Census and Vital Statistics. Sex Proportions in Sind. Excess of Females at 20—3	9
---	---

CHAPTER VII.

CIVIL CONDITION

References to Tables. Marriage among Hindus Marriage in Gujarāt. Mock Marriages. Marriage in the Deccan and Konkan. In the Karnātak. Child Marriage. Widow Marriage. Proportion of Widows to Widowers. Polygamy Polyandry Hypogamy Exogamy and Prohibited Degrees. Caste Marriage. A few strange Customs. Marriage by Service. Female Circumcision. Coverture	113
---	-----

CHAPTER VIII.

EDUCATION

Introductory References to Statistics. Meaning of Literacy Progress in Literacy Literacy by Natural Divisions. Comparison by Age-periods. Literacy by Caste and Religion Education among Parsis; among Christians; among Jains; among Hindus; among Mohammedans. Literacy in English Comparison with previous Censuses. Subsidiary Table VII. Secondary Education. The Press	127
--	-----

CHAPTER IX.

LANGUAGE.

Reference to Statistics and Meaning of Figures. Accuracy of the Table. General Linguistic Distribution. Language in Sind. Varieties of Sindhi. Sindhi. Balochi. Minor Languages of Sind. Displacement of Non-Aryan Languages. Bilingual Tribes. Literary Activity Miscellaneous...	135
--	-----

CHAPTER X.

INFIRMITIES.

Reference to Tables	Growth of Infirmities.	Accuracy of the Return	
Insanity	Insanity by Caste and Race.	Deaf-mutism	Deaf-mutism by
Caste	Blindness	Blindness by Caste	Leprosy
			Leprosy by Caste and
Race	Leper Asylums and the Treatment of Lepers		
			179

CHAPTER XI

CASTE, TRIBE OR RACE

Reliability of Caste Statistics	Explanation of important Variation in Caste	
Figures,	Claims to new Nomenclature	Importance of Investigation of
various Forms of Control	The Village Pancháyat Fallacy	Work of the
Caste Pancháyat	Gols	Other Matters for Caste Interference and
Control	Constitution of Pancháyats	Pancháyat Decisions
	The Durbár's	Position in Caste Matters
	Plan followed in the Glossary	Formation of
Sub-castes	Re-amalgamation of Sub-castes	Muhammadans
	Muham-	madan Tribes of Sind
	Baloch Tribes	Siraís
	The Sama	Rájput
Origin of Sind Aboriginal Tribes	Slave Tribes	Converts
Blue	pigmentation in Infants	..
		195

CHAPTER XII

OCCUPATION OR MEANS OF LIVELIHOOD

Past and present Methods of Classification	The present Classification.	Com-
parison with past Census	Inherent Difficulties of the Subject	Reference
to Tables	Broad Divisions of Occupations	Detailed Examination of
Occupations, Agriculture.	Occupations combined with Agriculture	Fish-
ing and Hunting	Mines	Salt
	Textiles	Leather
	Wood	Metals
Chemical Products	Food Industries	Dress, Furniture, Building Indus-
tries and Luxuries	Construction of Means of Transport	Order 17.
Transport	Trade	Hotels, Cafés, Restaurants
	Comestibles	Orders
3-37—Public Force and Administration	Professions and Liberal Arts	
Sub-classes IX to XII	Females and Occupation	Ownership and Manage-
ment of Factories	General Consideration of the Economic Situation	
		311

INTRODUCTION.

THE fifth regular Census of the Bombay Presidency was taken on the 10th of March 1911. In 1854 an estimate of the population had been made, but it was not until 1872 that the first enumeration was attempted. Its accuracy is extremely doubtful. It was the first organized effort and the procedure was not so well known and the available staff not so educated as it is at the present day. In 1877-78 came the severe famine in the Deccan and Karnátak, and in spite of it the population showed an increase of nearly half a million in 1881, which goes to prove that there must have been large omissions from the census of 1872. In 1891 after a period of exceptional freedom from widespread calamity the population was found to have increased by 15 per cent to nearly 27 millions. The Census of 1901 was taken under circumstances of exceptional difficulty in the famine in Gujarát and in the height of a plague epidemic in Bombay City to which some of the enumerators unfortunately succumbed. The numbers returned on the 1st of March 1901 showed an actual loss of one and a half million persons. This, in spite of plague, has now been recovered and the population is just a shade more numerous than in 1891.

There has been no change in the Districts and States over which our census operations extended, and no change in the broad outlines of the methods of enumeration. The general schedules were everywhere used, even in the wild Bhil tracts of the Mahi Kantha Agency, where in past censuses the use of them had been dispensed with as impracticable. A certain amount of tact and discretion had to be used, some areas being warned that the enumeration was in order to ascertain the requirements of the people should a famine unhappily recur, in others the enumeration was performed by the Dania hawkers with whom the Bhils are acquainted.

Mr P J Mead, I. C S, was appointed Census Superintendent, and entered on his duties on the 1st of April 1910. The first step to be taken was the preparation of the General Village Register in which was shown a complete list of all the villages and hamlets in each taluka, the number of houses and the number of workers available for enumeration. The villages were then divided into blocks, 40 houses on the average going to a block, and the blocks grouped into Circles, which contained about 10 blocks apiece. The area was then ready for house numbering. Each village was numbered consecutively right through. This was finished everywhere by the 15th of November 1910 except in areas affected by plague. During this period the enumerators and supervisors had been selected and were undergoing training under the Charge Superintendent, who was generally the Mámlatdár, or principal revenue official of the taluka. Preliminary enumeration, or the work of writing up the sixteen columns of the schedule, was then commenced and completed by the 20th of February 1911. As the schedules were filled in they were gradually checked and rechecked by all superior officers right up to the census night. The only exception to this rule was in some of the wilder tracts in the Násik District, where the final check was dispensed with and no final test was taken.

A certain amount of dislocation was caused by plague, chiefly in municipal politics, and the reserves of enumerators had to be called up, but the date selected for the final enumeration did not coincide with any big gathering of pilgrims in this Presidency. The usual notices requesting people to avoid fixing the census week for marriages or social gatherings was extensively circulated but no special arrangements were called for.

On the night of 10th March, except in the plague-stricken villages where it was thought that more accurate results could be obtained by a day enumeration, and in certain jungle tracts where night travelling is not pleasant, the enumerators went out as soon as it was dark to take the final check. New comers and newly born children were added to the list, and persons who had left the locality struck off. The next morning all the enumerators collected at an appointed meeting place in the supervisor's charge and checked each other's totals. The supervisor then combined the block totals into a circle total took the books and started off for the headquarters of his Charge Superintendent. The latter added up the totals of all the books and wired the total wherever possible to the Charge Summary Officer at the headquarters of the District who in turn telegraphed the final total to the Census Commissioner at Calcutta and the Provincial Superintendent. Special care was taken that these provisional totals showing the number of occupied houses, males, females and total population should be as accurate as possible and the final result only varied from the preliminary figures by 0·2 per cent. The total number of Census Officers employed was 130 892 or 0·5 per cent of the subsequently ascertained population.

Tabulation.

Thirteen Abstraction Offices were then opened, of which the largest was at Poona, where 150 clerks dealt with the schedules of all the Marathi-speaking British Districts and some small Native States. There was no change from the procedure of 1901. The first business to be done was to transcribe the details of each individual on to a slip 2' x 4½'. Religion was designated by colour civil condition by a symbol of varying shape, and sex by the symbol being solid for a male and more or less outlined for a female. The remaining details, age, caste, occupation, birth-place, language, literacy, knowledge of English and infirmities had to be written by hand. Copying was everywhere completed by the end of May 1911.

Sorting was then commenced. The slips were arranged in pigeon holes according to the particular detail sorted for then taken out of the pigeon hole counted and tied up in bundles of a hundred and the figure entered on a Sorter's Ticket. This method enabled a continuous check to be taken by the supervising staff, and as it was paid for as piece-work the sorters had no interest in concealing or making away with slips. Sorting was everywhere completed by the 7th October 1911. The Sorter's Tickets were then compiled into Compilation Registers and turned over to the Compilation Office, which brought out the final tables. Compilation was complete by the 1st May 1912.

Arrangement of the Statistics.

Some differences in arrangement have been made on this occasion, with a view to reduce bulk. Most of the Provincial Tables have been dispensed with as well as information for areas smaller than a taluka or petha and the remainder has been consolidated into two tables which are incorporated with the Imperial Tables, and will be found at the end of Part II.

INTRODUCTION.

There are, therefore, only two volumes dealing with the Census of the Presidency, *viz.*, the Report and Tables. A third volume on the Administration of the Census will be issued shortly, but as it is of interest only to officials who have to organise a census staff, it will not be available to the general public. The Report of the Town and Island of Bombay, which was published in three parts in 1901, will be produced in one volume, the historical portion being omitted and the tables amalgamated with the Report.

Turning to the contents of the Tables, the chief differences have been the cutting out of all statistics of castes which did not reach a standard of two per mille of the population of the Presidency or of any one district, in other words, those which were of no general or local interest, and a revision of the occupational statistics. The result of this was that 62 main castes were dealt with. Details of their life and customs were relegated to the caste glossary printed as an appendix to Chapter XI and the body of the chapter was devoted to a consideration of the system of caste government about which little has previously been published.

The recasting of Table XV has been a very important step. In 1889 Dr. J. Bertillon promulgated a scheme of classification of occupations which eventually received the approval of the International Statistical Institute in 1893. There were three classifications—a broad, a more minute and a very detailed arrangement—each classification being derived by subdivision from the one above it. The arrangement was therefore applicable to all grades of civilized society and at the same time a basis was formed for international comparison. The information contained in the schedule under the head of occupation is bound to be so meagre that only the broader subdivisions of occupations are possible. The minute classification of 1901 was accordingly abandoned in favour of an arrangement into 55 orders and 169 groups.

Another innovation was the taking of an industrial census, the results of which are embodied in Imperial Table XV-E. The managers of all industrial concerns employing more than 20 hands on the 10th of March were asked to fill in a special schedule which contained details of the caste of the management, of the nature of the power used, of the number of each sex employed and whether they were adult or juvenile. The state of trade was also given. This census, it must be remarked, was a matter outside the regular census and was not taken by the ordinary census staff, but by the heads of the factories themselves. Its full value will be apparent in succeeding censuses, when the great industrial development, which we may expect to see in this province during the next ten years and the beginnings of which are already evident, becomes an accomplished fact.

All the composing, printing and binding charges are not yet available, but ⁶Cost of Census the census apart from that has cost Government roughly Rs 1,96,000, compared with Rs 1,69,000 in 1901. The reasons for the increased cost are —

- (1) 6 per cent. larger population dealt with.
- (2) Higher charges paid in abstraction offices.
- (3) Plague and famine allowances.
- (4) Abstraction took a good deal longer.

It is estimated that the cost of publishing the two parts of Volume VII will amount to Rs 12,500.

Summary

The striking features revealed by Census are —

- (1) The terrible mortality caused by plague in the Karnátak.
- (2) The recovery of Gujarát from famine.
- (3) The increase in infirmities.
- (4) The continued increase in Sind and
- (5) The enormous increase in the textile industry

Acknowledgments

This Report has been written under certain difficulties. Mr Mead, who had carried through all the enumeration and most of the abstraction, found himself obliged to go home on account of ill health just as compilation was about to commence, and I was appointed to succeed him. The necessity of being near my office in Poona prevented me doing any serious touring, and beyond a natural interest in the quaint customs of the wilder tribes of the South of the Presidency I had little ethnographical preparation, and was painfully conscious of my ignorance of the subject, as well as of the conditions in the Presidency in Sind and Gujarát. I was able however to obtain from Mr Mead paragraphs 224 226 to 230 and 238 of the Chapter on Caste and paragraphs 230 to 245 of the same Chapter from Mr C. M. Baker I. O. S. Mr. Baker was also kind enough to send me paragraphs 201 to 205 dealing with the languages of Sind a contribution which his natural taste for ethnography previous study of the subject and fifteen years residence in that part of the Province rendered more than ordinarily valuable.

To Mr G. M. Kalelkar who has been steadily progressing since the last census with the work of collecting material for the preparation of the monographs of the Ethnographical Survey I am indebted for the Caste Glossary as well as valuable help in the Chapter on Religion.

My thanks are also due to Mr W. A. Dubois, Indian Police Retired List, who as Deputy Superintendent most ably organised the Poona Office with its 750 clerks and kept it going in spite of a plague panic most efficiently to the close, and to Mr. G. S. Yadhikar who supervised the Compilation Office and has given me much material help and valuable co-operation.

Of the other Deputy Superintendents, Mr S. V. Yagiri, who administered the Dhárwar office, and Mr Munarám Kirpáram, who was for the greater part of the time in charge of the office at Hyderabad Sind have been entirely satisfactory while Mr H. Fleming worked well with the very inferior material at his disposal in Ahmadábád.

The Government Central Press have worked very well at rather high pressure, and have got out proofs for me at short notice, and the Photocolor Office have been at some pains to make the various maps, charts and diagrams as clear and as striking as possible.

G LAIRD MACGREGOR.

CHAPTER I.—DISTRIBUTION OF THE POPULATION.

Introductory Population. Geography. Administrative Divisions. Feudatories Natural Divisions Density of the Province Density how arrived at Rainfall. Density in Gujarát. Density of Ahmadábád, of Kaira, of the Páñch Maháls, of Broach, of Surat. Density in the Deccan, Khándesh, Násik, Ahmadnagar, Poona and Sholápur Irrigation Density in the Karnátak. Density in the Konkan—Ratnágir and Koldba—Kánara. Density in Sind, in Karáchi, in Hyderábád, in Thar and Párlhar, in Lárkána, in Sukkur, in the Upper Sind Frontier. General conclusions regarding Density Causes of Density in Gujarát and Sind. Definition of Town and City, Bombay, Ahmadábád, Poona, Karáchi; Surat; Sholápur Number of Towns. Distribution of Urban Population Urbanization Village Population. The Bombay Village The House Number of Houses Families

THE Bombay Presidency with its Feudatories and Aden covers an area Introductory
186,923 square miles, to which Aden, which includes Sheikh Othman and
erim Island, contributes only 80 square miles with a population of 46,165

2. The population of the Presidency as enumerated on the 10th March Population.
911 gave a total of 27,084,317 persons 19,626,477 of whom were found in
British territory while the Native States contributed 7,411,675

3 Geographically the Bombay Presidency extends from the fourteenth to Geography
he twenty-eighth degree of North latitude. Lying along the sea coast and
arely more than 300 miles wide, it possesses exceedingly varied climates from
he almost rainless deserts of Sind to the damp and tropical forests of Kanara

4. For administrative purposes the Presidency Proper is divided into the Administrative Divisions
orthern, Central and Southern Divisions each under a Commissioner who has
is head-quarters at Ahmadábád, Poona and Belgaum. Sind is under a
ommissioner with more extended powers residing at Karáchi The Town and
sland of Bombay is administered as a Collectorate the head of which is directly
esponsible to Government The number of Districts that form a Division is
ix, but there are now seven in the Central Division due to the partition of
Khándesh in 1906 into two Districts East and West Khándesh The only other
administrative change has been the formation of the new district of Lárkána in
Sind, out of portions of Shikárpur and Karachi, and renaming the former which
is now known as Sukkur This change took place in 1901 but subsequent to
the taking of the census of that year

5 The Native States and Agencies vary greatly in size from Cutch and Feudatories
Khairpur, which are larger than most British Districts, to Sávanur and the
congeries of small States which go to make up Káthiáwár, the Rewa Kántha
Agency and the Southern Marátha Jágirs, and which are smaller than a taluka
The more important feudatories and groups of States in Káthiawár and the
Southern Marátha Country have Political Officers while the petty principalities
like Jawhár and Akalkot are in the political charge of the Collector of the
neighbouring district. The area ruled by the Feudatory Chiefs of this Presi-

denov is just over 34 per cent. of the total area, with 3, per cent. of the population of the Province.

Natural Divisions. 6. In discussing the aspect of the census figures a return has been made to the Natural Divisions as arranged in 1801. Mr. Lathoven departed from this arrangement in 1901 because these physical divisions nowhere coincided with the administrative; but so long as the details are compiled by administrative divisions in the Imperial Tables where they will be readily available for administrative purposes it seems preferable to adopt the Natural Division for the purposes of this report even though many districts are not in themselves homogeneous. Absolute accuracy of division into homogeneous compartments is not possible but the arrangement of 1801 is nearer homogeneity than the system of 1901 and the effect of natural conditions on population should be more marked. The twenty-five districts of the Presidency therefore have been divided into Sind, Gujarāt, Konkan, Deccan and Karnātak. The first two divisions are indeed nearly homogeneous but Kāmarā has to be classed with the Konkan, though the eastern part of it is nearer the Karnātak in physical characteristics, while included in the Deccan are Khāndesh and Nāsik which belong to the Western Rājputras in the Imperial scheme of classification.

7. Sind bounded on the West by the Kōlistān hills and on the East by a sandy desert supports in its central portion a very heavy population entirely dependent for its existence on the life-giving waters of the Indus. Across the Rann of Oruch we come to the plains of Kātlāwar which with the valleys of the Rābermattī, Narbada and Tāptī, form the tract known as Gujarāt. Further south the line of the Western Ghāts divides the rice growing districts of the Konkan, won from the sea by the bow of the mythical hero Parashram, from the eastward sloping plains of the Deccan with a scanty and precarious rainfall and from the richer soils of the Karnātak south of and including the water shed of the river Krishna.

For a more detailed description of the physical characteristics of the Presidency the reader is referred to the opening pages of the first volume of the Imperial Gazetteer dealing with Bombay.

Area, Population and Density

**Reference to
Tables.**

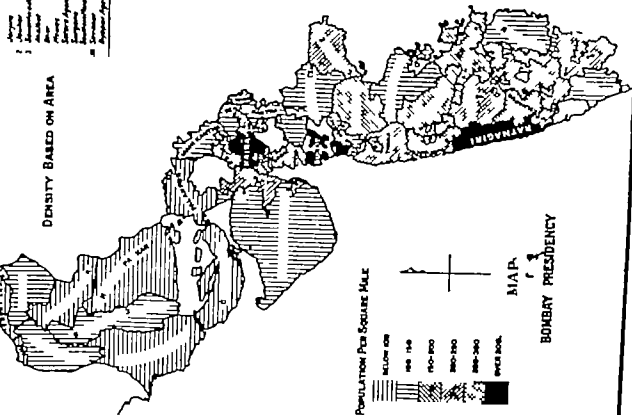
8. The statistical Tables dealing with these details are the first three Imperial Tables. The Province ranks second in point of area among the Provinces of India and is a little smaller than Spain. It is somewhat curious to notice that the recorded area of the Presidency has decreased in each successive census. This is not due to erosion or any change in the external boundaries of the province but to the extension of Survey Operations in the Native States. The British Districts, surveyed a generation ago, show a negligible variation but the Native States are responsible for a decrease of 1,873 square miles. This is only what one would be led to expect as the area of Feudatories has often been merely a rough estimate, which naturally erred on the side of exaggeration.

**Density of the
Province.**

9. The population just over 27 millions, gives it the fourth place among the Indian Provinces between Eastern Bengal and Assam and the Punjab compared with European Countries it most nearly approximates to Austria. The density of British Districts, which include Aden, is 100 per square mile

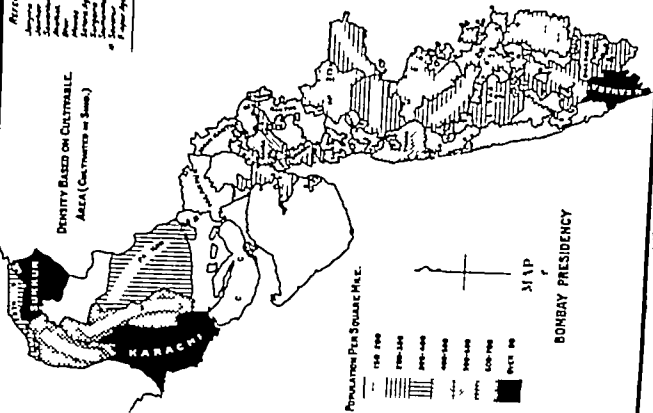
1. Agency
 2. Sub-agency
 3. Sub-agency
 4. Sub-agency
 5. Sub-agency
 6. Sub-agency
 7. Sub-agency
 8. Sub-agency
 9. Sub-agency
 10. Sub-agency

DENSITY BASED ON AREA



1. Agency
 2. Sub-agency
 3. Sub-agency
 4. Sub-agency
 5. Sub-agency
 6. Sub-agency
 7. Sub-agency
 8. Sub-agency
 9. Sub-agency
 10. Sub-agency

DENSITY BASED ON CULTIVABLE
AREA (Cultivated in Same.)



while in the Feudatories the population averages 116. For the whole Province the Density is 145, or nearly the same as Servia

10 The densities above given have been arrived at by dividing the population by the area of the province, the Native States or British Territory as the case may be. This gives a correct idea of conditions as a general rule and is necessary for comparison with previous results. But as a guide to the population that a particular area can support and the fertility of the soil in terms of the population, it is somewhat misleading. For instance Kánara is largely under forest, which is organized and not likely to be thrown open to cultivation at any time, and it would not be fair to estimate the density of its population without first excluding the forest area from consideration altogether. These vast stretches of forest will never grow food-grains or other agricultural produce and the number of persons forest land can support is limited to those who are required for its protection and exploitation, an almost negligible number. Again, in Sind large areas are desert, which only require the fertilizing waters of the Indus to become an agricultural and fruit-farming area. It is as anomalous to speak of a desert supporting human life, which is what the inclusion of the uncultivated portions of the desert and Kohistán tracts of Sind in the density figures would amount to, as to treat a forest in the same category as agricultural land. It may safely be conjectured that the number of nomad graziers in the deserts are not more numerous than the persons who live on the forest. Unfortunately it is not possible to show the cultivated area only in the maps on which the density of areas based on cultivability has been shown, so in this respect the maps are misleading. To enable comparisons to be made with previous density figures Subsidiary Tables I and II to this Chapter have been compiled as in former years on a basis of total area and a map of the Province showing density arrived at in the same manner is attached. Kaira with a density of 433 although showing a drop of 13 per square mile on the figures of 1901, due to famine and to three bad plague epidemics which accounted for over 73,000 people, is still the most crowded district of the Presidency, and Thar and Parkar remains the most open with 33 inhabitants per square mile though it has increased by nearly a quarter. The most populous Native State is Kolhápúr with 266 per square mile showing a decrease of 59 persons due to plague, and at the other end of the scale is Khairpur with 37, an increase of 4 in the decade. But to illustrate the discussion which follows the reader will find another map, printed beside the first map on the opposite page, showing the density of each district based on the cultivable area in the Presidency Proper and on the cultivated area in a normal year (1910) in Sind. The Sind figures are accordingly unduly high but as even the desert would grow crops if irrigation were available and the extent of cultivation varies with the inundation the normal cultivated area was selected. Owing to the necessary agricultural statistics being rarely available in Native States the density has only been calculated in British Districts. Throughout this chapter, unless otherwise stated, the examination of the density will be based on the figures in their relation to the cultivable area.

11 Column 9 of Subsidiary Table I relating to normal rainfall calls for some remark. Owing to the intervention of the range of the Sahyádris almost at right angles to the path of the monsoon the rainfall varies considerably even in different parts of the same district, and especially so on the Eastern slopes of the Gháts. The rain is precipitated on the coast line of the Presidency south

of the Tāpti under the disturbing influence of the Western Ghāts at an average of 100 to 120 inches, depending on the distance of that range from the sea. At the crest of the mountains the rainfall will be anything from 180 inches at Khandāla (2,000 ft.) to over 400 at Mahābleshwar (4,700 ft.) Once the crest is passed the precipitation decreases very rapidly until a belt is reached only 35 miles from the hills where the rainfall is very precarious and averages only about 17 inches. Further east again the South West monsoon is nearly spent but the influence of the North East monsoon begins to be felt and the rainfall improves.

The figures given in this column are taken from the returns at the head quarters of districts but though they give a fair average for the Presidency as a whole it is difficult to say that they represent the average rainfall of the whole of the district for which they stand.

The rainfall in Gujarāt is not interfered with by the Ghāts and is much more equally distributed, while in Sind there is practically no rain to speak of.

Density in
Gujarāt.

12. In Gujarāt owing to the absence of any considerable range of hills the rainfall decreases gradually in a northward direction. The bulk of the division is flat alluvial plain watered by the Tāpti, Harbada, Mahi and Sābarmati and containing some of the most fertile soil in the Province: though along the seaboard there is often a strip of barren sand drift and salt marsh. In the north the soil is impregnated with salt from the Rann of Cutch. Gujarāt has suffered severely in recent years from famine which will account for the slow growth of its population.

Density of
Ahmedābād.

13. In Ahmedābād the density varies from 877 persons to the square mile in the neighbourhood of the city to under 100 in the Bhāl tract of Dholka and Dhandhuka Talukas. The density is naturally greatest, varying from 300 to 400 in the valley of the Sābarmati, where there is a little irrigation and several large towns. On the west where the district borders on Kathiāwar the poorness of the soil will account for the thinness of the population, which varies between 92 and 240. Rice is but very little grown in Ahmedābād but like all Gujarāt except Kaira and the Pauch Mahāls the cotton crop is of the greatest importance.

Density of Kaira.

14. Kaira falls naturally into two divisions: the rich black soil tract known as the Charotar which supports a population of 600 to the square mile and the rest of the district with a density of 300. Before the famine it was an important rice area, growing more paddy than the other Gujarāt districts, but now the principal crop is *bañji* (*Pennisetum typhoides*). The district has suffered much from famine and plague and with Cambay is the only part of Gujarāt which has decreased in population since 1901.

Density of the
Panch Mahāls.

15. The Pānch Mahāls, two out-liers of British Territory surrounded by Native States, vary in density from 314 in the Western to 60 in the Eastern Mahāls. The greater density is due to the situation of the head-quarters of the district, to greater rainfall and possibly to more extended rice cultivation.

Density of
Broach.

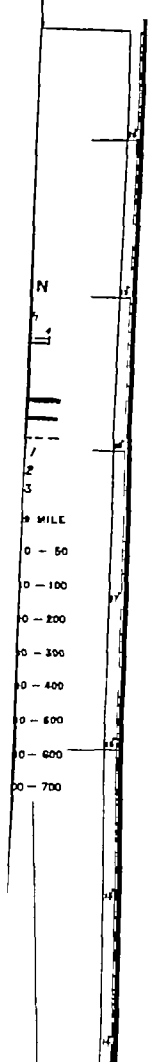
16. The district of Broach is a flat alluvial plain, but separate density figures have been worked out for the Bāra tract where the soils are poor water logged and salt-encrusted. This area returned 173 persons to the square mile while the rest of the district showed 318.

The population of cities is excluded in dealing with the district figures in this Chapter.

Density in
Gujarat.

Density of
Ahmedabad.

Density of Kaira.



Basing the density on the cultivable area and rice being the staple crop it is only to be expected that the population is about the densest in the Presidency.

23 Thána has been divided into three belts, a coast strip, containing much Thána. garden land and several populous towns, with a density of over 860, a central portion with 375, and the plateaux below the gháts with a population of 461 persons to the square mile. This increase of inhabitants near the hills can only be attributed to the exceedingly good climate which the uplands of Thána enjoy. The plateaux as well as the higher hills above them are largely bare of trees and the area is well drained and not malarious. In fact in Thána malaria is chiefly prevalent on the coast and is probably due to the water-logging of the soil owing to the existence of garden cultivation on a large scale.

24 The rest of the Konkan except Kanara has been divided into a coast strip, where in addition to a better climate the fishing industry gives employment to a large population, and an inland undulating area consisting mostly of bare laterite hills and narrow valleys where the unfertile soil supports a population of 400 to 150 per square mile, only a third of the number of inhabitants on the more favoured coast-line. Ratnágiri and Kolába

Ratnágiri and Kolaba are the main areas from which Bombay City draws its salaried menials and millhands. Many from these districts ship as lascars on ocean steamers, and from their remittances home the money order business done in the Konkan post offices is enormous. With this important addition to their local means of subsistence it is only natural that many of the 'remittance men'—the term is the complete opposite of what is meant by the same word in our colonies,—should live on the coast where the climate is good.

25 Kanara, which is unlike any other district in the Presidency, being Kánara half Konkan, half Karnatak and 80 per cent. forest clad, deserves a paragraph to itself. The coast strip is densely populated, even including their very sparsely inhabited and malarious inland villages the coast talukas return over 1,100 inhabitants per square mile of cultivable land. The Northern half of the inland portion is the area of great teak forests with many hundreds of square miles devoid of human beings but with a population of 465 to the square mile where cultivation exists. The Southern half with just over 500 to the square mile is noted for its spice gardens where betelnut, pepper and cardamoms are principally grown. Both these areas are excessively malarious, especially near the crest of the Sahyádris where the rainfall amounts to over 250 inches. The slightly higher density of this tract with its prevalent malaria compared with the inland portions of the rest of the Konkan is due probably to the greater fertility of the soil, more perennial water and the consequent preponderance of rice cultivation over hill-millets.

26 Density in Sind is entirely a question of irrigation. Sind naturally Density in Sind falls into three divisions, the Kohistán or mountainous and rocky tract which separates it from Mekrán and Baluchistán, the Indus Valley, and the desert of Thar and Párkar, which runs up through Khairpur as far as Sukkur. A comparison of the two maps which illustrate the density of Sind will show the enormous area which is still uncultivated. Based on the total area the variation

is from 386 to the square mile in parts of Hyderabad to 17 to 20 in the desert tract of Thar and Párkar while if the normal cultivated area be taken the variation extends from 1 540 in Hyderabad (if the population of the city be excluded the density amounts to 933) to 169 in the Chhachro Taluka of Thar and Párkar. The relative density of the areas however remains the same whichever method is adopted.

Density in
Karachi.

27 To take the Districts *seriatim* Karachi may be divided into four homogeneous tracts, the Riverain with a density of 607 the Kohistán with 654 the rice-growing delta with 607 and the Lár tract comprising creeks sea-coast villages and desert with a population of 408 to the square mile of cultivation. The Kohistán stands abnormally high for it is inhabited by nomad graziers who cultivate but little indeed the soil is too poor but are in close touch with the grain producing tracts and are not entirely dependent for their daily food on their own agricultural efforts. In addition much of it is unsurveyed so that while the population is enumerated the cultivable area is partly unknown.

Density in
Hyderabad.

28. The Lár tract of Karachi extends into Hyderabad, and includes the four southern talukas and supports practically the same number of persons per square mile of cropped area. The other homogeneous divisions of Hyderabad are the Rí crain tract with 634 persons and the newly established colonies on the Jamrao and the Nasrat Canals which are to be found in the Dighri and Nasrat Talukas. This area should increase considerably in density in the course of the next decade, as it has not long been settled. It now supports a population of 89 persons to the square mile.

Density in Thar
and Párkar.

29 Thar and Párkar comprises four homogeneous tracts, the Jamrao Canal area covering the talukas of Singhoro, Mirpur Khás and Jamesábád with a density of 469 persons to the square mile the old canal tract including the western halves of the Plithoro Umarhot and Jamesábád Talukas with a density figure of 596; the desert with a population of 233 to the square mile and the bulk of the Singhar Taluka which contains the Makhí Dhand, a vast fen formed by the spill water of the Nára River where many buffaloes are grazed, and the population was returned as 479 per square mile. This figure is probably abnormal being due to the census being taken at the time when the graziers are out in large numbers in the Makhí Dhand. The cultivation in the Desert tract of this District, unlike Sukkur is settled.

Density in
Larkana.

30 Larkána, the new district carved out of the Karachi and Sukkarpur Districts, falls into three well-defined tracts.

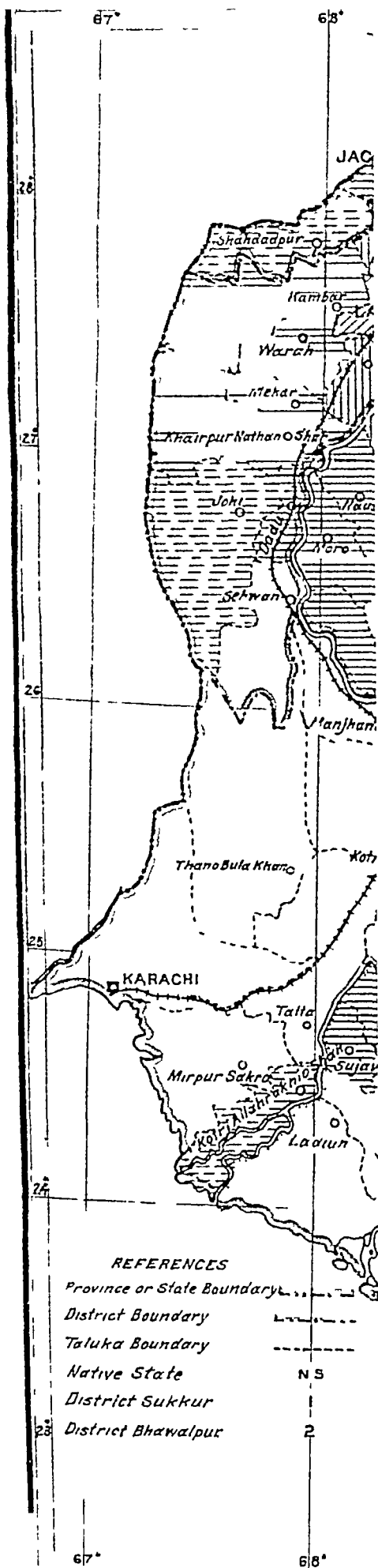
The most thickly populated, the typical Sind tract extends from the Indus to the depression at the foot hills of the Kohistán (which forms the western limit of irrigation from the Indus), and has a density figure of 682. The

Kache which embraces the undulating ground between the Sind tract and the Kohistán proper supports a population of 499 per square mile while the Kohistán shows the very high figure of 601 persons to the same area. But as explained in the last paragraph many graziers are in this tract in March and much of the cultivation is unsurveyed.

Density in
Sukkur.

31 Sukkur divides naturally into four tracts the area commanded by canal the inside of the bend of the Indus which is liable to floods the Kache lands along the river which are outside the protecting bunds and are liable to erosion and lastly the desert. Their populations are 679 560 360 and 98 respectively per square mile.

MAP



nsity in the
per Sind
ontier

neral Con
isions regard
; Density

The urban population of this district is about 100,000 all situated in the irrigated area which accounts for the high density. The flooded area has some permanent villages surrounded by bunds but the population is yearly decimated by malaria, and the third tract in which there are no permanent villages contains merely seasonal cultivators. The desert is inhabited by nomads who do not live by cultivation but by grazing and raising cattle which they sell to the cultivating tracts. This accounts for the extraordinary density of 978 to the square mile, there is very little cultivation, and an enormous area of uncultivated and until the water is brought to it, uncultivable land.

32. The Upper Sind Frontier is a fairly homogeneous district but the Kohistán and Sir Amán tract in the west is unirrigated and supports a population of 271 to the square mile compared with 381 for the rest of the District. Even this small population is temporary and at certain seasons of the year the Kohistán is practically uninhabited.

Density in the
Upper Sind
Frontier

33. Of the two sets of maps attached to this chapter that showing density based on cultivable area yields much more homogeneous results than the series based on the total area of each táluka. There are so many disturbing factors in the second set that the map of a natural division merely becomes a patch-work and no apparent system runs through it.

General Con-
clusions regard-
ing Density

The outstanding feature of the first set of maps is that density largely depends on rainfall, modified by malaria. On the coast density, except in the case of the Thána uplands (which I have explained in paragraph 23 are extremely healthy) varies inversely with the distance from the sea. In Sind irrigation takes the place of rainfall. In Gujarát the rice-growing area nearer the sea is more prolific than the drier area further inland. In the Deccan and Karnátak we get three belts, the population being highest in the centre, the reason being that the hilly tract is more malarious and in days gone by more infested with robbers—the '*Māvali Lok*' of Shivaji—, so that the concentration of population was originally greater at the eastern foot-hills of the Gháts.

The reason why rice should support a heavier population than jowári or cotton is rather obscure. The villages it is true are smaller, but they are closer together and rice cultivation certainly requires more labour than the crops of the Deccan. It is difficult to get accurate previous figures for the homogeneous tracts of a táluka as in former censuses the táluka was the unit. The boundary line of the homogeneous areas comes, at least so far as the Deccan and Karnátak are concerned, very much where it is shown in the Statistical Atlas. But as the population in the Transition and hill area of the Deccan and Karnátak is denser than in the black soil plains of those natural divisions it is useful to examine whether this density is of modern growth.

The marginal table shows the percentage variation of the population during the last twenty years in districts of the Deccan and Karnátak which have the tripartite classification. Only tálukas which lie entirely or nearly entirely within the boundaries of one or other of the tracts have been taken into account. In the case of Násik the division has been made into western, central and eastern tálukas. Central Poona shows a considerable increase, due chiefly to

	Hill Tract.	Transi- tion.	Desh
Násik	+ 6	+ 2	+12
Poona	— 3	+ 8	+ 5
Sátára	—24	—13	— 8
Belgaum	—10	—11	— 7
Dhárwár	+ 2	+ 6	— 8

the growth of irrigation and to the increase in population in the vicinity of Poona; the city itself has not increased. The big drop in Sâdra and Belgaum is undoubtedly due to plague and it is due to the same epidemic that Dhârwar has received a great set back, the mortality from plague having been greatest in the open country. Taking these facts into consideration it is probable that in the last 20 years the rate of increase in the eastern black soil plains has been comparatively greater than in either the Transition or the hilly areas. It has been asserted that density is purely a question of rainfall, the heavier the rain the greater the density but this is subject to the limitations that malaria imposes. But in the absence of any knowledge regarding the effects of particular food-grains on fecundity an alternative conclusion may possibly be drawn that in the past the dry country was more liable to famines, and the bulk of the population collected in the central tract where the climate was not too unhealthy and the rainfall was generally assured. With the advent of better means of transport and measures of relief in times of famine the natural fertility of the Deccan is asserting itself, which will become still more pronounced when the big storage reservoirs now under construction in the Ghâta, or projected, come into full use.

Census of Density
in Gujarât and
Sind.

34. In Gujarât, if we exclude the concentration in the neighbourhood of Ahmadâbâd which must be due to the attraction of that city the heaviest population is in South Kaira and the sea board of Surat. The density of Surat is probably normal and of long standing due to its historical connection with Europe and its consequent importance as a trade centre, while the density of Kaira is due to the extraordinary fertility of the Oharotar tract. In Sind as already stated (paragraph 26) density is entirely a question of irrigation. It is an interesting fact that whereas Kaira in the past was a large rice-producing area, the famine and the vagaries of the monsoon are converting it to dry crop cultivation.

Cities.

Definition of
Town and
City

35. Included in the definition of a town were all municipalities of whatever size all cantonments, all civil lines and all villages containing more than 5,000 persons which it might be decided to treat as a town for census purposes. Civil lines and suburbs have been included in the total population of the adjoining town or city and have also been shown separately. Six cities were selected as coming within the definition of City namely Bombay Karachi, Ahmadâbâd, Poona, Surat and the rising commercial town of Bhopâpur the figures of which, however have been vitiated by a serious epidemic of plague.

Bombay

36. Of the six cities—Bombay is easily the largest with a population of close on a million its statistics are, however dealt with in a separate volume and a cursory glance at a few salient points will be sufficient. The enumerated population shows an increase of 208,000 in the decade, but the figures for 1901 were secured under conditions which render all comparisons with them misleading. There were about 1,300 plague deaths a week in March 1901 and the inhabitants had taken refuge along the railway lines and across the harbour numbers also had returned to their homes. Mr. Edwards estimated the number of plague refugees who settled temporarily along the railways so as to be near their work at 43,000 but there is no doubt that a much larger unestimated number representing the labouring classes returned to their homes in Poona, Ratnâgiri and Kolâba leaving the better-off persons in permanent employment to carry on their business by taking the local trains into Bombay every

morning and returning at night like the London City man. This is probably the cause of the diminished population of Kolába at the present time.

A reference to the vital statistics of Bombay City where males are nearly twice as numerous as females shows that the yearly average of births in the intercensal period is 18,368 against a mortality of 44,471. Many women are sent to their homes for their confinement and stay there, which accounts for the small birth rate, and the population is only kept up by immigration.

The existence of this large temporary population which only visits the city in search of work and remains domiciled in its original homes also explains the great disproportion between the sexes. It is unfortunate that the census is generally taken at the busiest time of the year when the number of the temporarily employed is largest. A month or two later these would all be seeking their homes to prepare for the monsoon crops. Bombay is however no exception to the well known rule that temporary immigration has a tendency to become permanent and the city with its increasing number of cotton mills should record well over a million souls in 1921.

37 Ahmadábád with 217,000 occupies the second place amongst the Ahmadábád cities, and shows an increase of nearly 17 per cent, almost double that of any other town in Gujarát. Famine hits towns very little, probably it increases their population and Ahmadábád is no exception to this rule. From ancient times a capital city it has in the last 40 years found in the cotton industry a force that has nearly doubled its population, and while most of the towns of Gujarát, even Surat City itself, show diminished returns, Ahmadábád has never looked back. Its density is now 21,678 per square mile or 32 per acre. In spite of its former Moslem dynasty three-fourths of its population is Hindu and only one-fourth Muhammadan, and the former, at any rate at present, is increasing at the faster rate.

The growth of its textile industry is extraordinary. In 1904, it had a factory population of 18,000 to 20,000 persons, today it possesses thirty-eight mills connected with the manufacture of cotton cloth employing nearly 27,000 hands, while matches, oil mills, foundries, carpet weaving and hemp shoe factories together with four printing presses employ another 500. Situated in the centre of a cotton area with the production of the raw material stimulated by prices that have only been exceeded during the American civil war it is small wonder that in spite of occasional bad years on account of the dearness of cotton seven years have seen a development in this trade of fifty per cent.

38. Poona occupies the third place in the list of cities. Its growth has Poona been small, not four per cent, and the city is still short of the population recorded in 1891. It has suffered from five serious epidemics of plague in the last ten years and has lost 30,000 inhabitants from this disease.

As mentioned on page 34 of the Census Report of 1901 its industrial concerns cover a wide field. There are eight printing presses employing a total of nearly 600 hands, two textile mills with 1,355 operatives, four metal foundries with just over 100, a railway repairing establishment with 68 employes, a biscuit factory with 40, an ink factory with 30 and an umbrella workshop with about the same number. In addition many of the artisans employed in the Brewery, the Reay paper mills, the Government dairies and the Distillery come from within city limits. But whereas the industries of Ahmadábád are

entirely in the hands of natives of India, over 56 per cent. of the concerns in Poona and its vicinity are worked by Government, and if the cotton mills are excluded the sum total of the industrial population is about 1 000 hands.

As a focus of education, the summer head quarters of Government and the former home of the Peshwas Poona is a large residential centre and it may be in this direction that its future expansion will proceed

Eighty per cent. of the population is Hindu.

There are 86 females to 100 males compared with 93, the provincial average. This disparity is due to the large garrison and the concentration of students at the various educational institutions.

The density is 12,220 per square mile or a little less than 19 persons to the acre. At the last census the density was returned as 27 845 per square mile, but the figures represented only the native city and not the cantonments and suburbs which have been included on this occasion.

Karachi.

39 Karachi, fifth in 1901 and fourth now has increased 80 per cent. in spite of plague which has claimed nearly 25 000 victims. There are 89 industrial enterprises in the city the most important being the Port Trust Engineering and the Tramway Company's shops which employ 550 and 312 hands respectively. Five metal working establishments employ 852 men, eight grain mills 364, three quarries 308, three tanneries 168. 353 persons are employed in printing presses. The Bulk Oil installations have 288 hands, and salt works, furniture, coach-building the thread factories and a bone mill employ the balance of the 4 000 artisans which constitute the industrial population of Karachi.

The City's phenomenal growth, much in excess of any other city in the Province, is due to its activity as the out-let for the Panjab and Sind harvests and the growth of its ocean-borne trade.

The disparity in the sexes is as marked as in Bombay and from the same causes.

Forty nine per cent. of the population is Muhammadan and forty-three per cent. Hindu. Its density is 2,189 per square mile or 3 to the acre but the city limits are unusually extensive, enclosing a space nearly three times the size of Bombay Island.

Surat

40 Whereas the preceding cities have all in varying degrees increased in population Surat shows an actual decline of four per cent. Once reputed the largest city in India* with a population of 800 000 souls it now ranks fifth among the cities of this Presidency. For the last forty years its population has remained practically stationary. With the rise of Bombay its trade has dwindled, though the opening of the Tapti Valley Railway has benefited it considerably. The export of cotton is the principal item of its commerce and there is a considerable trade with Mauritius which is largely in the hands of the Bohora community some of whom have married French wives. This decrease in population will for the next 10 years permit the local merchants to lament with some show of truth the decay of their city in the address

presented to august personages to which Mr Enthoven alludes (page 12 of his report). As one of the strongholds of the Zoroastrian faith the prosperity of the city is greater than its slow progress in numbers would indicate.

The industrial population numbers only 1,600 persons the vast majority of whom are employed in the textile industry, and in gold and silver embroidery, for which Surat has long been famous. Three printing presses, a small rice-mill and a brick field complete the list of the large employers of artizan labour.

The proportion of females to males is 943 per 1,000 which is considerably in excess of the proportion for the whole Presidency and indicates the solidly settled character of the community.

Seventy per cent of the population is Hindu and twenty-one per cent. Muhammadan, while the Pársis contribute four per cent. In density it ranks next to Bombay City with 38,289 per square mile or 60 to the acre.

41. The last of the cities is Sholapur. Unfortunately an epidemic of Sholápur plague seriously interfered with the enumeration and the figures are valueless except as an instance of the dislocation plague can cause. Although it is a prosperous and growing town the enumerated population shows a drop of 19 per cent. and it is therefore quite useless to investigate the results of the enumeration. A subsequent Municipal census taken after the epidemic had subsided gives the number of inhabitants at over 59,000 and it is probable that even this figure is a conservative estimate, many not having by then returned to their homes. Over 12,000 hands are employed in the five cotton mills which form the basis of the city's prosperity. The only other establishments employing over twenty hands are two metal foundries with a total of 59 employes.

There are just over 92 females to 100 males which indicates that the Sholápur operative is not a mere bird of passage during the slack season in his village but has come with his family to settle there for good.

The density per square mile on the 10th March was 10,224 or 17 persons to the acre. It should be noted here that at the last census the density was shown as 2,596 per square mile, the explanation of this anomaly is that in 1901 the density was calculated on the land within the revenue limits, not on the municipal area.

Towns

42. Having dealt with cities the statistics of towns follow next in logical sequence. The number of towns fluctuates not according to any automatic rule that as soon as a village records a certain number of inhabitants it shall be treated as a town, but is subject to variations from year to year. Municipalities drop out, fresh Municipalities are created and towns which were classed as towns at one census find themselves relegated to villages at the next, while villages which have grown in importance are promoted. In comparing therefore the urban population due allowance must be made for the towns which have become villages and the villages which have ascended to the dignity of towns.

Number of
Towns

There are 33⁷ towns at this census, an increase of one since 1901. Eleven towns have dropped back to villages under the clause in the definition of a town which allows the local authorities a wide discretion in the matter. Subsidiary Table V at the end of this Chapter gives in a summary way the growth of the urban population according to population classes. In comparing the urban population at the various censuses in this table the figures have been smoothed towns which have dropped out altogether have had their present population as villages added in and the new towns have been ignored. This has been necessitated by the difficulty of ascertaining the population of newly promoted towns in past censuses. The big increase in Class I is due to the fictitious growth of Bombay referred to in paragraph 30 above and to the expansion of Karachi and Ahmadabad. Kolhapur and Nawánagar (Jámnagar) drop out of the next class and Shikárpur moves up into it. Similarly Málvan Miraj and Viramgám move into Class III while Bári and Sátára drop out. The cause of these decreases is undoubtedly plague.

Distribution
of Urban
population.

43. The bulk of the urban population lives in towns of ten to fifty thousand inhabitants, and one-third in the great cities, but whereas all the classes showed progress at the last census, except the big cities which were stationary this time the increase is insignificant and would be a decrease if it were not for the figures of Bombay City.

Urbanization.

44. The figures throughout show that there has been very little variation, either in the number of towns or in their population taken as a whole, which shows an increase for the decade of 117 000 or 3.4 per cent. When it is considered that the population of Bombay City in 1901 was about that number short of its proper figures on account of the plague exodus at the time the census was taken it is clear that the urban population has been stationary. Some of the towns on this occasion also Sholápur City and Sátára for example, were largely evacuated on account of the epidemic, but the dislocation of the population was not so great in their case as in Bombay City in 1901.

Only a little over 18 per cent. reside in towns of 5 000 and over and just over 13 per cent. in towns with a larger population than 10 000; at the last census the figures were 19 and nearly 14 per cent. respectively. While these figures are certainly vitiated by plague anybody who has seen the extra-urban development of Bombay will agree that the tendency to live in suburbs is increasing. Unfortunately the plans which expressed in the last census report that this census would see the province clear of plague has not been realized, on the contrary the disease appears to be firmly established, but it acts as a potent force to drive the well-to-do out into suburbs. The two Railways that serve Bombay now run local train services to stations distant 40 miles from their terminus and the trains are very well patronized in the mornings and evenings. The same is to be seen in the neighbourhood of Poona where new *pukka* houses are springing up in what started as a plague camp to the North of the City. Out of evil good may come and if it achieves nothing else plague will have served a useful purpose if it prevents urbanization and promotes suburbs. But it should be borne in mind that whereas the cry at home of Back to the land is meant to affect the labouring classes the de-urbanisation of the Presidency if it may be permissible to coin a new word, tends to the removal from the centre of the well-to-do and the supplying in their place of more room and therefore better sanitary surroundings to the indigent artisan classes.

Villages

45. Eighty-two per cent of the population resides in villages of less than 5,000 inhabitants. Some of these villages are no doubt treated for census purposes as towns, but on the other hand some towns of over that number are not included in the list of towns, so the border line at 5,000 is fairly accurate

Proportion of
Village
Population

In all cases the revenue village has been taken as the census unit, but local conditions vary so much in this Presidency that a revenue village especially in the wilder regions may consist of a number of hamlets which in the more settled and agricultural areas would each be classed as a separate village. Instances occur where a village has nineteen hamlets, each of which is sufficiently self-contained except in the matter of village officials to be treated as a separate village. Before the survey, villages went so far as to have hamlets which formed enclaves completely surrounded by other villages, some of these still exist, but are gradually being absorbed by executive order in the encompassing village.

46. The ordinary average Bombay village consists of a central inhabited nucleus situated high and surrounded by cultivated lands. The local aristocracy congregates round the village meeting house where all Government business is transacted, and the unclean and servile castes reside in the outskirts, generally in a compact area, on one side. But in the Konkan and especially in Kánara there is a tendency to decentralize and the head of each family has a house within his own holding, sometimes two or three families live in the same block and even under the same roof-tree, though with separate entrances to their domicile, no doubt an instance of sons or brothers breaking away from the ancestral home and founding a family of their own.

The Bombay
Village.

47. Just as the villages vary according to local conditions so do the houses of which they are composed. In the regions of heavy rainfall the houses are built with gables, generally thatched, but, in the case of the comparatively wealthy, tiled. It is a significant fact marking progress that tiled houses are on the increase due partly to the improvement in economic conditions but also to the fear of fire, which was of frequent occurrence with low thatched eaves and cooking done on the verandah. In the dry country the houses are generally built of mud with flat roofs, the well-to-do using stone for their walls. The border line of flat roofs coincides pretty fairly with the line of 25 inch rainfall.

The House

48. The number of houses has increased by 520,000, while the population has increased by 1,660,000. The definition of house has, however, been changed. In 1901 it included in rural areas every dwelling place, whether inhabited by a single family or by a number, which had a separate entrance, and in towns every building assessed to municipal taxation. On this occasion commensality was made the basis of the house and all the buildings inhabited by one family messing together were treated as a single house. In large towns or cities the previous census definition was made optional. Taking 5 as the numerical strength of the average family the increase in the number of houses should have been 332,000, but the change in the definition sufficiently explains the greater increase. The family represents now 4.9 persons whereas at the last census it was 5.1. Commensality is probably a better test of the size of a family than the number of buildings, but under the conditions which obtain in Bombay it appears immaterial which basis is selected.

Number of
Houses

Families.

49 The formation of new families depends very much on the general progress of the area concerned. Where the tract is backward the patriarchal system, with a membership in the family of sometimes over a hundred maintains. Where the surrounding atmosphere is progressive the son on starting out into the world breaks off from the family taking his share of its worldly goods with him in a conservative family he has often to work up a quarrel, but he gets his share nevertheless.

A subsidiary table at the end of this Chapter gives the number of persons per house, *i. e.*, family and the number of persons per square mile, but the unit is so small that the variations are exceedingly minute and call for no comment.

SUBSIDIARY TABLE I.

Density, Water-supply and Crops

For British Districts and Natural Divisions

District and Natural Division	Mean density per square mile in 1911 on the total area	Mean den. by per square mile of cultivable area in 1911	Percentage of total reporting area		Percentage to cultivable area of		Percentage of cultivated area which is irrigated	Normal rainfall.	Percentage of gross cultivated reporting area under				
			Cultivable	Net Cultivated	Net Cultivated	Double Cropped			Rice	Other Cereals	Pulses	Cotton	Other Crops
1	2	3	4	5	6	7	8	9	10	11	12	13	14
BOMBAY PRESIDENCY	160	308	63	38	61	2	16	--	9	55	11	15	9
Bombay City	22585	--	--	--	--	--	--	--	--	--	--	--	--
Gujarat	270	357	77	53	65	4	6	--	9	40	12	26	7
Ahmadabad	216	277	72	46	69	2	6	31.39	4	19	9	33	5
Broach	209	293	73	50	61	--	--	41.77	2	32	11	52	3
Kaira	233	408	87	61	75	2	7	32.73	12	62	12	3	11
Panch Mahals	201	277	70	39	63	12	1	79.13	14	53	19	3	11
Surat	390	613	77	10	60	--	2	39.58	10	28	15	31	7
Konkan	227	509	39	28	25	2	3	--	67	10	6	--	8
Kanara	103	722	15	9	29	0	--	118.81	74	3	3	--	20
Kolaba	274	400	18	27	16	2	1	69.78	69	24	5	--	3
Panaji	302	460	61	20	30	3	7	96.60	59	30	10	--	12
Thana	277	571	40	29	13	1	1	160.24	72	18	0	--	4
Deccan	172	288	75	60	80	2	6	--	2	62	13	13	10
Ahmadnagar	173	100	--	69	96	2	3	22.68	1	60	13	8	9
Ahmednagar East	227	291	78	73	61	1	1	28.82	--	30	14	47	4
Ahmednagar West	107	101	69	57	78	1	2	22.40	3	45	10	34	8
Nasik	154	22	68	54	70	2	1	90.19	3	63	10	6	13
Poona	200	237	76	7	71	3	6	31.02	4	74	13	1	9
Satara	224	209	76	71	68	5	7	40.60	3	67	18	1	11
Sholapur	169	103	67	68	78	1	5	20.69	1	71	9	4	12
Karnatak	199	225	84	71	81	1	2	-----	3	56	10	24	7
Belgaum	205	763	78	50	76	1	3	51.88	7	58	13	17	8
Bijapur	151	168	80	70	88	--	1	23.01	--	65	7	23	6
Dharwar	223	266	84	73	87	1	4	31.11	7	44	10	33	7
Sind	75	690	49	14	28	3	79	-----	25	49	10	6	10
Hyderabad	129	653	70	20	27	1	100	7.23	24	47	3	14	13
Karachi	44	612	20	5	20	1	77	7.66	63	26	7	--	14
Larkana	131	644	74	24	33	0	80	5.07	37	33	17	--	13
Sukkur	163	698	54	13	25	3	75	4.65	10	62	14	1	7
Thar and Parkar	33	318	30	11	28	--	43	8.00	13	70	1	13	4
Upper Sind Frontier	99	377	70	29	36	5	100	4.10	15	40	23	--	13

Note.—The density figure in column 3 has been calculated on the cultivable area of 1910-1911 in the Presidency Proper and cultivated area of 1900-1910 (normal year) in Sind.

SUBSIDIARY TABLE III

*Distribution of the population between towns and villages.
For British Districts and Natural Divisions.*

District and Natural Division.	Average Population per		Number per male residing in		Number per mille of Urban Population residing in towns with population of				Number per mille of Rural Population residing in villages with population of			
	sq. m.	Sq. m.	Towns.	Villages.	25,000 and over.	15,000 to 25,000.	5,000 to 15,000.	Under 5,000.	5,000 and over.	2,500 to 5,000.	1,000 to 2,500.	Under 1,000.
					1	2	3	4	5	6	7	8
Bombay City	679.68	-	1,720	-	1,800	-	-	-	-	-	-	-
Gujarat	12,682	300	120	304	971	100	127	75	15	100	271	125
Ahmedabad	11,325	200	200	200	200	200	200	200	200	200	200	200
Baruch	11,325	200	200	200	200	200	200	200	200	200	200	200
Kutch	11,325	200	200	200	200	200	200	200	200	200	200	200
Pinch Mahals	11,325	200	200	200	200	200	200	200	200	200	200	200
Surat	11,325	200	200	200	200	200	200	200	200	200	200	200
Konkan	11,325	200	200	200	200	200	200	200	200	200	200	200
Karnataka	11,325	200	200	200	200	200	200	200	200	200	200	200
Kerala	11,325	200	200	200	200	200	200	200	200	200	200	200
Madhya Pradesh	11,325	200	200	200	200	200	200	200	200	200	200	200
Uttar Pradesh	11,325	200	200	200	200	200	200	200	200	200	200	200
Bihar	11,325	200	200	200	200	200	200	200	200	200	200	200
Orissa	11,325	200	200	200	200	200	200	200	200	200	200	200
Assam	11,325	200	200	200	200	200	200	200	200	200	200	200
West Bengal	11,325	200	200	200	200	200	200	200	200	200	200	200
North Bengal	11,325	200	200	200	200	200	200	200	200	200	200	200
Central Provinces	11,325	200	200	200	200	200	200	200	200	200	200	200
Madagascar	11,325	200	200	200	200	200	200	200	200	200	200	200
India	11,325	200	200	200	200	200	200	200	200	200	200	200

SUBSIDIARY TABLE IV

Number per mille of the Total Population and of each Main Religion who live in towns.

For British Districts and Natural Divisions.

District and Natural Division.	Number per mille who live in Towns.					
	Total Population.	Hindu.	Muslims.	Christians.	Jats.	Others.
1	2	3	4	5	6	7
Bombay City	1,800	1,800	1,800	1,800	1,800	1,800
Gujarat	233	124	818	174	557	550
Ahmedabad	308	300	787	408	648	910
Baruch	205	200	228	228	814	800
Kutch	180	183	224	191	820	18
Pinch Mahals	123	77	700	123	620	200
Surat	218	193	874	700	470	231
Konkan	87	72	227	208	121	414
Karnataka	141	121	241	181	107	643
Kerala	62	62	173	270	170	442
Katavadi	61	56	117	418	66	418
Taluk	111	79	628	222	150	411
Deccan	140	128	420	473	226	645
Ahmednagar	101	50	214	181	127	828
Khandesh, East	212	185	429	823	800	800
Khandesh, West	180	118	480	813	441	400
Nashik	119	60	801	723	124	813
Pune	222	192	891	823	818	813
Shirur	78	68	231	200	181	813
Shalapur	171	122	271	710	222	813
Karnatak	123	113	220	613	186	821
Daholpur	89	70	194	823	77	723
Daholpur	108	80	200	270	181	800
Daholpur	127	103	213	700	192	123
India	120	204	72	642	644	976
Hyderabad	104	272	62	805	971	814
Karachi	225	272	218	800	805	971
Lahore	84	18	30	118	-	187
Peshawar	180	420	22	222	1,000	821
Thar and Picher	19	81	8	187	181	607
Upper Hind Frontier	47	220	10	810	-	1,000

SUBSIDIARY TABLE V

Towns classified by population

Class of Town.	Number of towns of each class in 1911	Proportion to total Urban Population	Number of females per 1,000 males.	Increase per cent in the population of towns as classed at previous censuses				Increase per cent. in Urban Population of each class from 1871 to 1911	
				1901 to 1911	1891 to 1901	1881 to 1891.	1871 to 1881	(a) in towns as classed in 1871	(b) in the total of each class in 1911 as compared with the corresponding total in 1871
1	2	3	4	5	6	7	8	9	10
Total	332	100	831	+ 3	+ 3	+12	- 8	+12	-10
I.—100,000 and over	5	38	634	+20		+ 9	-14	+10	+16
II—50,000—100,000	5	7	891	- 5	+14	+24	-27	+12	+55
III—20,000—50,000	26	16	906	- 1	+ 2	+14	- 7	+12	+34
IV—10,000—20,000	66	19	955	- 5	+ 5	+13	- 6	+11	
V—5,000—10,000	129	18	950	- 9	+ 3	+12	+ 2	+ 5	-22
VI—Under 5,000	101	7	965	+ 2	+ 9	+ 8	+48	+43	-70

SUBSIDIARY TABLE VI.

Cities

City	Population in 1911.	Number of persons per square mile	Number of females to 1 000 males.	Proportion of foreign born per mille	Percentage of variation				
					1901 to 1911	1891 to 1901	1881 to 1891.	1871 to 1881	1871 to 1911.
1	2	3	4	5	6	7	8	9	10
Almadábád	216,777	21,678	848	360	+17	+25	+16	+ 7	+51
Bombay	970,445	42,585	530	804	+28	- 6	+ 6	+20	+52
Karáchi	161,903	2,139	688	593	+30	+11	+43	+30	+168
Poona	158,856	12,220	862	388	+ 4	- 5	+24	+ 9	+34
Sholápur	61,345	10,224	924	194	-19	+22	+ 3	+12	+15
Surat	114,863	38,289	928	155	- 4	+ 9	- 1	+ 2	+ 7

SUBSIDIARY TABLE VII

*Persons per house and houses per square mile.**For British Districts and Natural Divisions.*

District and Natural Division.	Range number of persons per house.				Average number of houses per square mile.			
	1911.	1921.	1931.	1941.	1911.	1921.	1931.	1941.
1	2	3	4	5	6	7	8	9
Bombay City	25	25	14	35	1,549	1,329	2,099	1,967
Gujarat	4	4	4	5	65	65	65	63
Almofield	4	4	4	4	47	45	46	53
Bowch	4	4	4	5	40	47	42	50
Katra	4	4	4	4	119	119	120	119
Panch Mahals	3	3	3	3	43	43	40	33
Surat	5	3	3	3	72	79	76	73
Kanjan	5	5	6	6	45	41	39	35
Kinasa	5	5	4	6	21	23	20	15
Kaliba	5	3	3		43	35	43	43
Kandighi	3	3	3	6	60	54	50	45
Thana	5	6	6	6	48	40	41	30
Dacca	5	5	6	6	35	38	27	23
Almofield	3	3	7	7	30	25	30	14
Khalidk, East	5	5	5	6	45	30	24	21
Khalidk, West					21			
Nail	5	5	6	6	31	25	31	21
Panai	5	6	3	6	36	33	37	39
Sakia	4	5	6	7	31	45	40	30
Khalipar	3	3	7	7	31	30	21	18
Karnatak	5	5	6	6	39	35	35	29
Belgaon	3	3	4	6	41	41	40	33
Mysore	3	3	6	6	31	21	31	20
Dakshin	3	3	3	3	43	41	47	24
Mad	5	5	6	6	14	23	11	9
Hyderabad	3	6	6	5	21	21	13	17
Karachi	3	3	5	3	9	9	3	6
Larkana	3	3	6	6	34	23	17	14
Rohat	3				30			
Thar and Parkar	3	3	6	3	7	3	4	3
Upper Sind Frontier	6	6	6	6	12	14	11	10

CHAPTER II—MOVEMENT OF THE POPULATION

Previous Enumerations. Monsoons. Prices Wages and Trade. Irrigation. Railways Public Health Plague Summary of conditions since last Census Vital statistics of Belgaum examined Growth of the population Variation in Gujarát The Páñch Maháls, Ahmadábád, Broach and Surat, Kaira The Konkan. Kolába, Kánara, Ratnágir, Thána. The Deccan. Khándesh, Násik and Ahmadnagar, Poona, Sholápur, Sátára The Karnátak Belgaum and Dhánwár, Bijápur Sind: Thar and Pálar, Upper Sind Frontier, Hyderabad, Sukkur, Larkána, Kandah Native States Variation of population by age General conclusions Over-crowding

50 Having analysed the actual numbers as revealed by the Census we turn to a consideration of the rate of growth of the population

51. No attempt at enumeration was made before 1872, but in 1854 an estimate of the number of inhabitants gave a total of 15,578,992 ^{Previous Enumerations.} Eighteen years later the total showed a population of 23,099,832 so the estimate must have been in the most favourable circumstances about 5,000,000 short In 1877-1878 there was a severe famine in the Deccan and Karnátak, but in spite of that the population in 1881 increased by nearly 400,000 or 1.44 per cent Some part, if not the whole, of this increase was probably due to better enumeration. From 1881 to 1891 the Province enjoyed a series of good years and in the latter year returned a total of very nearly 27,000,000 souls, an increase of 15.06 per cent.

In 1896 came the plague, the monsoon rains of that year failed in the Deccan and East Karnátak, and in 1899 began the disastrous famine in Gujarát, which continued for two years more Mr Enthoven computed that the loss from plague and famine during this period was 3,000,000* and unfortunately there is every reason to accept his estimate as accurate Small wonder then that the Census of 1901 showed a population of less than 25½ millions, a falling off of 5.7 per cent These last three enumerations may be taken as fairly accurate The gradual elimination of non-synchronous tracts, the better educated agency employed and the better methods that are born of past experience all tend towards greater accuracy with each succeeding Census. There has been no change in the districts or States subjected to enumeration

Conditions of the last decennium

52. The rains of 1901 again failed, for the third year in succession, and ^{Monsoons.} consequent on the extraordinary natural conditions rats and locusts made their appearance, prices however ruled lower, so distress was less acute. The monsoon of 1902 was again erratic but redeemed itself by good late rain 1903 was fair, the rain again coming late 1904 was another lean year and Gujarát again suffered from a long break In 1905 the monsoon current was late and weak In 1906 the rains were excellent, and if they had only kept on a bit longer would have given bumper crops In 1907 the rainfall was scanty and in 1908 was also below normal, except in the Deccan, while in 1909 the precipitation was generally favourable, though it did not continue long enough In 1910 the rainfall was pretty good, but a long break spoilt the Konkan rice-crop and frost damaged the cotton in Gujarát and the Deccan In fact the one

* Page 29, Bombay Census Report, 1901

distinguishing feature of the rainfall during the ten years has been a complete inability to break up to time and to continue sufficiently long to enable the late crops to get a fair start.

Prices.

53 One of the results of the shortage of the rainfall has been the substitution of dry crops where formerly rice was grown, especially in Gujarāt. The cultivator has also discovered that cotton is a more paying crop than food grains, and the area under it increased very largely (with a set back in the year 1904-1905) till 1907-1908, by which time the expansion of this staple had caused a contraction in the area under food-grains and a consequent rise in their price. The cotton area, however again began to increase annually from 1909 largely stimulated by the prices obtained owing to a shortage in the American crop. No doubt as prices of food grains rise a reaction will again set in in their favour. It should be noticed in this connection that wheat, in this Province, is almost entirely grown for export and not consumed locally. Up to 1904-1905 the price of food-grains dropped while the area under cotton increased. In that year food-grains rose 30 per cent. and continued to rise till the reaction in their favour resulted in a slight fall in 1909-1910. A chart showing the variations from normal of rainfall and food-grain prices for the natural divisions is included among the subsidiary tables at the end of this chapter. The normals have been based on the average of ten years as no strictly normal year has occurred in the decade, and pre-famine normals are hopelessly out of date.

Wages.

54. Wages on the other hand seem to be unaffected by prices. They ruled low at the commencement of the decade, began to rise in 1903 and have continued to do so ever since. The cause is probably that the expansion in the mill industry the large railway improvements and irrigation works and the great commercial activity in the port of Bombay have created a demand which is now greater than the supply. But the amount of labour which transfers itself to Bombay and other milling centres in the off cultivating season is increasing year by year and may in time meet the demand. The succession of lean years has taught the labouring classes to move further afield and they are now better off materially and more independent than they have ever been.

Trade shows great expansion and has helped by the demand for labour to keep wages up.

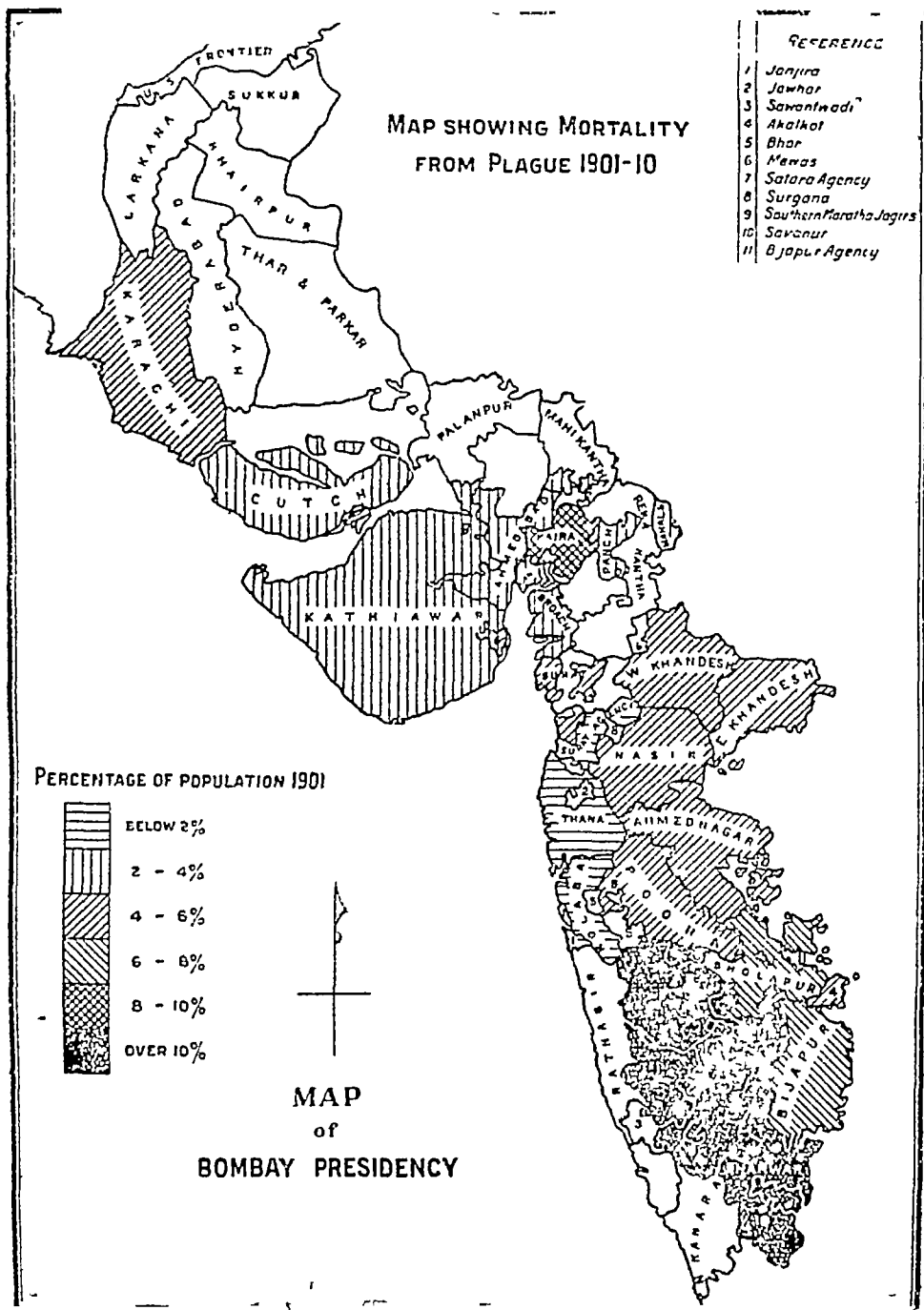
Irrigation.

55 Irrigation in Sind depends entirely on the inundation and fluctuates from year to year; four years of the decade have been good to excellent in this respect, two bad and the rest moderate. The worst inundation in Sind was in 1901-1902 when 2,590,000 acres were irrigated and the best in 1906-1907 when the area was 3,493,000 acres. In the Presidency Proper the Deccan and Gujarāt, where most of the large irrigation works are to be found, have shown a steady increase in the area irrigated, the last five years showing an average of 12,248 acres protected in excess of the average of the first five years. The area under irrigation in those two divisions was, in 1909-1910 145,000 acres the best on record. In the Karnātak, where much land is irrigated by small tanks a large number of these have been greatly improved.

56. About 375 miles of newly constructed railway mostly in Gujarāt and Kāthiāwār have been opened since 1901 and the big lines have been heavy employers of labour in the making of improvements and renewals on a very large scale. There were at end of the year 1909-1910 4,340 miles of railway open in the Province.

57 The mortality from cholera was not abnormal though there was a Public Health serious epidemic in 1906-1907. Small-pox was serious in the first two years of the decade when owing to famine and plague the vaccination arrangements had to some extent broken down. Malaria and fevers account for a steady quarter of a million a year, but this is not abnormal, in the primitive state of death registration which exists in this Presidency, fever covers a multitude of other causes of mortality.

58 But it is from plague that the Presidency has more particularly suffered, the distribution and virulence of it being clearly shown in the in-set map. Districts which did not return one per cent mortality on their 1901



population have been omitted. These, it must be remembered, are the *reported* deaths, there must have been many others which were not properly diagnosed, or concealed. From September 1896 its first outbreak to the end of February 1911 the registered mortality has been over 1 766 000. During the intercensal period it was nearly 1 414 000. The mortality from this scourge has twice been in the neighbourhood of 300 000 during two years it was over 200 000 and two years about 100 000. From 1908 it showed signs of abating, but an appalling recrudescence shortly after this census was taken shows that we are as far as ever from being rid of the plague. The districts which have suffered most severely have been Sátara (180 000) Belgaum (148,000) and Dhárwar (144 000) while Kolhápúr and the Southern Marátha Jágira have lost 178 000. Plague spares the extremes of life and the greater part of this mortality has therefore been among those who are of reproductive ages. Therefore we must expect a low birth rate for some years to come in the badly affected districts. The following table gives the birth and death rates in the province during the decade —

Year	Birth rate per mille.	Death rate per mille.
1901-02	25.19	37.12
1902-03	34.16	37.04
1903-04	31.22	43.91
1904-05	35.04	41.32
1905-06	33.07	31.84
1906-07	33.84	35.08
1907-08	33.03	32.62
1908-09	35.72	27.15
1909-10	35.50	27.38
1910-11	37.22	30.30
Average	33.42	34.00

Summary of
conditions since
last census.

59 To sum up then, with three good years and four bad ones following on a succession of lean years crops have been below the average, and prices have advanced. The change from food-grains to cotton and the revival of trade has meant material prosperity accompanied by a great increase in the cost of living. The labouring classes have made substantial progress consequent on the rise in wages and the demand for labour of all descriptions. Railways and irrigation show good progress, but these advances have been discounted by the poor rainfall and the prevalence of plague. Gujarat which began the decade in the grip of famine has recovered wonderfully while the south-west Deccan and western Karnátak have suffered severely from plague. The Deccan and Konkan have progressed, and Sind again shows a large increase in population.

Vital statistics.

60 Mr Enthoven ten years ago placed but little reliance on the accuracy of the vital statistics and it is clear that the accuracy of the registration of births and deaths cannot have improved sufficiently since then to warrant any conclusions as to the population during the intercensal periods. The agency which records the births and deaths of the community is the municipality in the town and the village headman in the country. The former statistics are sometimes obtained by compulsory notification and the householder who is discovered to have evaded this duty is occasionally fined a trifling sum, but the burden of

all municipal reports where they deal with vital statistics is always the same, their inaccuracy. In the villages the result is mostly the same, the inspecting officer calls aloud for the names of householders in whose family deaths or births have occurred and it is very rarely that the village officers have not got some spokesman ready who, carefully primed beforehand, will recite the names of those entered in the register and no others. Deaths, however, are more accurately registered than births, about which, except the old women, nobody seems to care. Still-births are frequently entered through error. This may have some effect on the disparity of the sexes which will be discussed in Chapter VI. The Vaccination Department in the course of their work naturally come across the most omissions, but in spite of their efforts the statistics are probably the most unreliable record in the possession of Government. An example will show the correctness of this proposition.

61. Let us take the case of Belgaum, a district to which immigration from beyond the Presidency is fairly constant and whose emigration outside it is negligible. Its Vital statistics of Belgaum examined

Population in 1901 was	992,607
Deduct excess of deaths over births (1901—1910)	103,506
	889,101

which would have been its population in 1911, if migration had been constant.

	1901	1911
The foreign born population of Belgaum {	992,607	943,820
	—906,808	860,840
was	<u>85,799</u>	82,980
And the home born enumerated in the {	1,013,900	958,491
Presidency outside the district	—906,808	860,840
was	<u>107,092</u>	97,651

The foreign born therefore declined by about 3,000 and the emigrants by just under 10,000. This is the state of affairs which one would expect considering the decline in population of this district. The figures show that there has been no big wave of immigration or emigration since last census. It ought therefore to have a population of 889,000 according to the vital statistics, but as a matter of fact the census returns show that it has a population of 944,000. It must be borne in mind, however, that the births and deaths in the above table include two months of 1901 which was a period of great mortality in the Presidency and do not include the two months and ten days of 1911 which was not so unhealthy. Still it is impossible to believe that this is more than a secondary reason for the variation in the two sets of figures, the principal reason being the inaccuracy of the vital statistics. An examination of the statistics of other districts will reveal a similar state of affairs. It is therefore of little use comparing the records of birth and death with the results of the census. Those however who care to pursue this question further will find a reference to Subsidiary Table III at the end of this chapter will assist them in their investigations.

62. The area covered by the Bombay Census was the same as in 1901. The people were everywhere enumerated, not estimated, and full details shown of the information called for in the Census Schedule. On account of plague Growth of the population.

the final check in 149 villages situated chiefly in Kolhápúr (16) Añhág (29) East Khándesh (15), Dhárwár (13), and Ahmadábád (12) was taken just before sunset on the 10th March. Plague huts being scattered about generally under no systematic arrangement. It was concluded that omissions would be less likely to occur than the missing of whole households if the Census was taken after sunset. In the non-synchronous tracts the preliminary enumeration was checked either on the 10th or the 11th March except in the Kalwan and Peint talukas of Násik, the petty State of Surgána, the Akráni Petha and Kathi Estate of West Khándesh and the Census of the Dugri (hill) Bhils of Idar Polo and Danta States in the Mahi Kántha Agency covering a population of perhaps 100 000 souls. In these tracts there was no subsequent check. In the latter area the plan adopted for enumerating the Bhils was the same as in vogue in Rájputána. These people are averse to strangers approaching their villages, so the headman of each family was called to a given rendezvous near his village and the census details obtained from him, the number of houses being further checked against the house-lists kept by the Agency for revenue purposes. The Banias who are in the habit of hawking the small luxuries the Bhil requires were, wherever possible, selected for this enumeration and the famine of ten years ago has educated the Bhil sufficiently to enable him to grasp the points of an enumeration which he was told was to form the basis of relief measures in the event of future crop failures. Serious omissions from the record are therefore unlikely to have occurred.

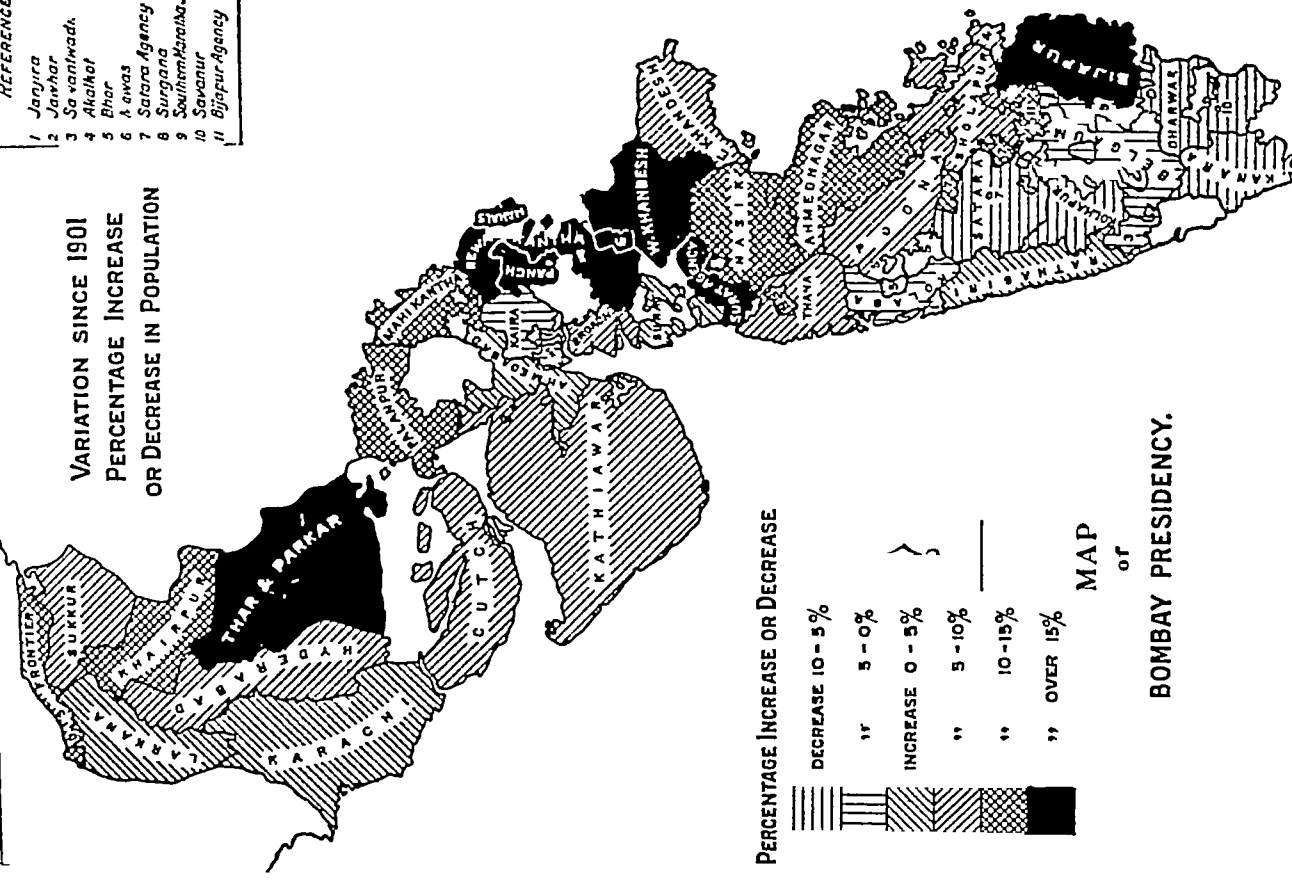
On the opposite page are two maps showing the variations of population by districts on the basis of percentage of the previous enumeration and of density in persons per square mile. The outstanding features of increase are the re-population of the Bhil country in Gujarát and Khándesh which had suffered severely in the last famine, the large increase in Bijápúr and the general increase in the centre of the Presidency proper. The increase in the Bhil country is also due, apart from the rebound after famine, to better enumeration. The area of decrease is the compact group of the Southern Maráthá Country, Kolhápúr and Sátára.

63 In the accompanying map it will be seen that the population of Gujarát which has increased nearly 4 per cent., has grown fairly evenly. The wild tracts like the Páñch Maháls and the Mándri taluka of Surat, which suffered most from the famine, naturally show the greatest increase—a famine acts in a manner diametrically the opposite of plague. It carries off those at both extremes of life and leaves those at the reproductive ages. Consequently ten years after a famine we expect to find a large increase of children aged below 10, a decrease in those 10—20 who were children below 10 during the famine period and suffered accordingly, and a very small increase in the declining years of life. Moreover the effect of the sterility which temporarily affects the famine-stricken will show itself in a proportionately smaller increase in the 5—10 years class than in those aged 0—5 years. The Páñch Maháls which had lost 7 per cent. in the period 1901—1910* show all these characteristics in a marked degree, as a reference to Table VII, Part II, page 12 will show. The increase of 21 per cent. in this district is not due to excessive immigration. There are only 7,000 foreign born more than in 1901 about 2·3 per cent. of the present population.

64. To take the individual districts Ahmadábád would have been stationary if it had not been for the trade expansion in the city. The Kíluka

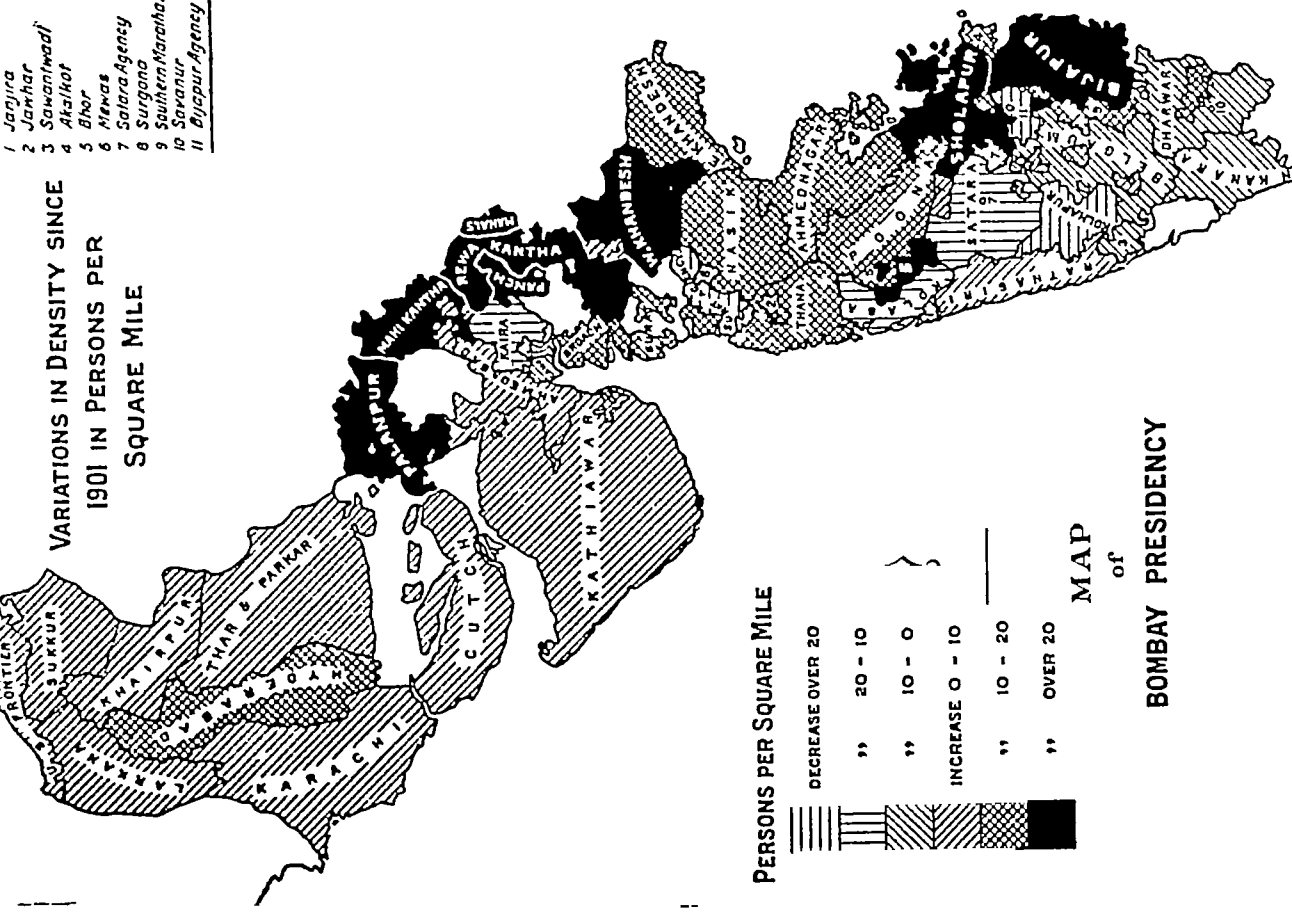
- REFERENCE
1. Jangira
 2. Jawhar
 3. Sawantwadi
 4. Akalkot
 5. Bhore
 6. Newas
 7. Salara Agency
 8. Surgana
 9. Southern Maratha Jagirs
 10. Savanur
 11. Bijapur Agency

VARIATION SINCE 1901
PERCENTAGE INCREASE
OR DECREASE IN POPULATION



1. Jangira
2. Jawhar
3. Sawantwadi
4. Akalkot
5. Bhore
6. Newas
7. Salara Agency
8. Surgana
9. Southern Maratha Jagirs
10. Savanur
11. Bijapur Agency

VARIATIONS IN DENSITY SINCE
1901 IN PERSONS PER
SQUARE MILE



Ratnagiri.

69 Ratnagiri has progressed uniformly in spite of a small decrease in the number of foreign born. In addition to a growth of nearly 38 000 it must be remembered that this district must also have had a number of plague refugees from Bombay in 1901. There are 216 000 Ratnagiri born in Bombay City but unfortunately the 1901 census gave no figures of immigrants by districts, and it is therefore impossible to say if the number of immigrants from Ratnagiri has increased. Almost certainly it has.

Thana.

70 Thana, which has passed through a satisfactory decade, has increased 9 per cent. and calls for little comment, the only taluka showing a diminished population, Bassein, has only decreased 300. The greatest increase is in the northern half of the district.

Deccan.

71 Progress in the Deccan has been continuous. In the north, West Khândeah with its fertile soils made available to cultivators by the Tapti Valley Railway has grown 24 per cent. Nâsik, Poona, Ahmadnagar and Sholâpur in spite of rather lean years, have increased considerably and Satara alone with a loss from plague of 16 per cent., shows a drop on the figures of 1901. The series of short harvests has had its effect in sending the Deccan in search of work and it is quite usual to come across villages in the hot weather nearly denuded of adult males, these latter having gone to Bombay or to the big engineering undertakings on the railways and irrigation projects.

Khândeah, West and East.

72 Khândeah West shows the largest increase of any district in the Province. With a fertile soil it used to be a populous country but was devastated by Holkar's army in 1802 and became over-grown with jungle. With the advent of British rule and the keeping in check of marauding Bhils, it has steadily risen and the opening of the Tapti Valley Railway in 1900 combined with the reaction after famine (during which over a quarter of a million were on relief works) has resulted in a large expansion of cultivation. East Khândeah has been more settled for some considerable time, but it owes its present increase to cotton cultivation and its accompanying mill industry. Considering that it has suffered somewhat from plague the increase of 6 per cent. is satisfactory. Immigration into both these districts has risen 70 per cent. since 1901.

Nâsik and Ahmadnagar.

73 Both Nâsik and Ahmadnagar have increased by about an eighth of their numbers. Nâsik, a place of pilgrimage has suffered a little more from plague than Ahmadnagar and has also attracted considerably more foreign born otherwise the conditions of both districts have been about the same. The storage works on the head waters of the Godâvari river have not yet been completed, but both these districts should benefit considerably from them by next census. It should be noted here that the returns for Nâsik are swollen by the presence of 10 000 workpeople on these same works.

Poona.

74 Poona has made good the losses it suffered before 1901 and has advanced 8 per cent. This increase is largely natural, but an addition of 30,000 to the foreign born has helped considerably. Plague has not been so bad except in the City.

The progress of Poona City has been discussed in paragraph 33.

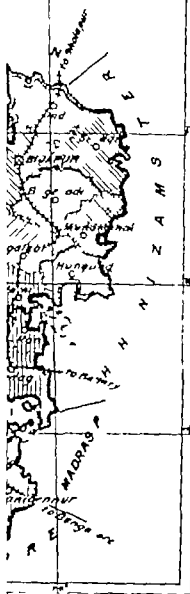
Sholâpur.

75. Sholâpur district has suffered nearly as much from plague as Poona and shows a slightly smaller increase. Like Poona it sends out more individuals, principally to Bombay than it absorbs. There has been a satisfactory increase in foreign born, probably attracted by the sanctity of Pandharpur and

Ratnagiri.

Thane.

Terna.

Kharak, West
and East.Wadi and
Ahmadnagar.ON
TION SINCE 1901

the mills of Sholápur City. In connection with the former it is satisfactory to note that the annual epidemics of cholera at the fair held in honour of the god Vithoba, which was a potent focus of cholera infection, appear to have come to an end with the provision of a better water-supply. The decrease in Sholápur táluka is probably due to plague, severe epidemics having visited it in 1902 and 1903. For further particulars regarding Sholápur City the reader is referred to paragraph 41.

76. In 1901 the decrease of the population of Sátára was due to famine Sátára. and plague, and unfortunately a further decrease has to be recorded due to the same causes. There was scarcity in the district in 1901 which continued till October of that year and over 180,000 persons are recorded as having died of plague during the decennium. All talukas show a diminished population except Javli and Pátan which are in the Gháts and therefore further removed from plague infection. Sátára like Poona is a large contributor to the labour supply of Bombay and its emigrant population is over four times as great as the foreign within its boundaries. It is a curious fact that while Sátára has lost population, the agency, although practically surrounded by it, has advanced 14 per cent. A comparison of the tables of birth place (Imperial Table XI) at the two censuses shows that this increase is not due to migration from Sátára, indeed, as might be expected considering Sátára's losses from plague, the immigrants have diminished in numbers.

77. The Karnátak is the only natural division to show an actual drop in The Karnátak population. The palmy days preceding the census of 1891 when the population rose 20 per cent appear to have gone. Last census revealed a decrease of one per cent and the present enumeration shows the same figure. The falling off is due to plague, which has swept off 15 per cent. of the 1901 population of Belgaum, 13 per cent. in Dhárwár and 6 per cent in Bijapur. Emigration and immigration about balance in this tract. There have been years of short rainfall, notably in 1901 and 1902 when scarcity was general, but famine conditions never rose to the severity they attained in the Deccan districts and the effect on natural growth must have been confined to sterility of a temporary kind, not to actual diminution of the population by death.

78. It will be convenient to take the two districts of Belgaum and Dhárwár together. Their conditions are very similar; both have suffered severely from plague, in both the eastern portions of the district are liable to famine and suffered in the lean years of the decade and in both the number of foreign born is about the same. But Dhárwár has decreased 8 per cent. in density which is double the decrement of Belgaum. There is a rise in two tálukas of Belgaum due to the reaction after the famine, which was more severe in Belgaum than in Dhárwár, and it is probable that unrecorded or wrongly diagnosed plague mortality is responsible for the greater decrease in Dhárwár, every táluka of which shows a fall in population.

79. After these depressing figures it is a relief to turn to the rise of 16 per cent. shown by Bijapur. This district has shown marked fluctuations at each enumeration, a drop at each census being succeeded by a rise at the next. The district is peculiarly liable to famine, having no tracts corresponding to the hill and transition of Belgaum, Dhárwár and the Deccan where the rainfall is practically certain. It was badly hit by the famine of 1897 and again suffered from scarcity in 1900-1901.

In the margin will be found a table showing the variation per cent

Age Class.	Variation per cent. 1901-1911.
0-5	+22
5-10	8
10-15	3
15-20	20
20-25	+30
25-30	21
30 and over	+3

in the several age classes of the population. The figures for the age class 15-20 are abnormal and should probably be smoothed over the class below and the class above otherwise, the table shows that the district passed through a bad time between 1896 and 1906 and since then a reaction has set in. This is in accordance with the facts. From June 1903 to May 1904, 40 000 persons died of plague, but the last five years of the decade ending with this

census have been a period of good crops and little disease and in addition the number of immigrants has increased by 11 000. The increase in population has been general, every taluka reporting an increase except Bádám which has suffered from plague.

Sind.

80 Every district in Sind reports an increase. Plague has secured no hold outside Karachi City which is responsible for 81 per cent. of the 24,000 deaths from this disease reported from the Division. Cultivation being dependent, almost entirely on canals, famine has not touched Sind. There have been no hereto irrigation works but the opening of new canals, of which the principal are the Dád, Nasrat, Mahiwáh and Navákhí, has led to an increase of some 20 000 individuals born outside the Province.

Thar and Pákar

81. The largest increase is in Thar and Pákar where the population shows

Taluka	1901.	1911.	1901.
Chickrey	28,381	42,703	50,280
Dáyo	21,899	24,068	21,917
Márá	11,073	16,124	16,488
Thar and Pákar	17,268	26,303	42,171
Total	78,621	109,198	129,856

an increase of 22 per cent. Immigration and emigration in this district just balance, so the growth must be due to the natural increase of the population. But though the district figures show a substantial increase, the desert talukas have all increased enormously. The table in the margin shows that in 1901

these talukas were much below their proper density many of the people not having returned to their homes on account of the famine.

The increase in the other talukas is due to immigration to the Jámrao canal.

Upper Sind
Frontier

82. Upper Sind Frontier has not increased so largely as in the past but shows a satisfactory rise of 11 per cent. As the number of foreign born has decreased by over 11,000 this increase must be largely due to the natural growth of the district and not to immigration which with a total rise of 2,000 shows a falling off from the Panjáb and Afghánistán and an increase from Baluchistán and Rájputána.

Hydrábád,
Bákar,
Larkána.

83 Hydrábád, Bákar and Larkána show smaller increases which call for no comment. The talukas vary as now irrigation facilities are opened to the inhabitants. The great scourge of the Indus valley is malaria which carries off large numbers of the population at the time of the inundation.

Karachi

84 The increase in Karachi is not confined to the city though it is naturally greatest there but is distributed over all the talukas except Ghorá-biri which is slightly down. The growth of the city has been roughly outlined in the section of Chapter I dealing with cities (paragraph 39). Immigration

shows a rise of 6,000 principally from Káthiáwár and Ratnágiri, but the increase is largely independent of the foreign born.

85. Whereas British Districts have grown 4.1 per cent, the Feudatories Native States have increased by 6.8 per cent. The rise has not been general but the wonderful recovery of the Gujarát States from famine has more than counterbalanced the great losses from plague suffered by Kolhápur and the Southern Marátha Jágirs. Mahi Kantha, Rewa Kántha, Pálanpur and the Surat Agency show large increases due to the reaction from famine and the return of people who had then migrated to British Districts as well as to better enumeration, while Cutch and the conglomeration of states that go to make up Káthiáwár show satisfactory advances of 5 and 7 per cent. In Sind, Kharpur has again prospered and shows an increment of 12 per cent. All the smaller states have grown except Cambay, Sávantrádi and Savanur. The first and last have had epidemics of plague, but the decrease in Sávantrádi is due to a decrease of foreign born of just over 2,000 and a rise in emigrants of 540. The state is immune from famine and serious plague and would normally show an increase. It is probable that it has nearly reached the limit of population that it can support.

86. The marginal table shows the variation of the population of the Province according to age periods since 1901. Detailed figures by natural divisions will be found in subsidiary Table VI at the end of Chapter V.

Age	Variation per cent. 1901-1911
0-7	+30
5-10	+15
10-15	+13
15-20	+16
20-25	+16
25-30	+18
30-35	+16
35-40	+16
40-45	+10
45-50	+10
50-55	+12
55-60	+14
60 and over	+17

The large increase in the first age period is chiefly from Gujarát and the Deccan, and is the recovery after famine. The Karnátak shows a decrease due to the heavy mortality from plague of the adult population at reproductive ages. This is still more pronounced between 10 and 15, as it is in Gujarát, but there the reason is the famine of ten years ago.

The various anomalies in the body of the figures, *e.g.*, the great increase at 20-25, is due to the figures not having been smoothed and the ignorance of people generally about their ages.

Considering Gujarát had just emerged from famine in the early years of the decade it shows a remarkable growth in aged persons. Both it and the Deccan show increases above the average for the Province.

87. Allowing an increase for the decade of 7 per mille per annum as representing the normal growth of the Province, which is the estimate made by Mr. Hardy on the census figures of 1901, the census ought to have shown a total of 27,302,000 or about 218,000 more than it did. When it is remembered that 1,414,000 persons are recorded as having died of plague it is clear that all other disturbing causes sink into insignificance.

The burden of this chapter has been plague and again plague, but at the risk of wearying the reader an attempt will be made to estimate the difference in population that there would have been if there had been no plague.

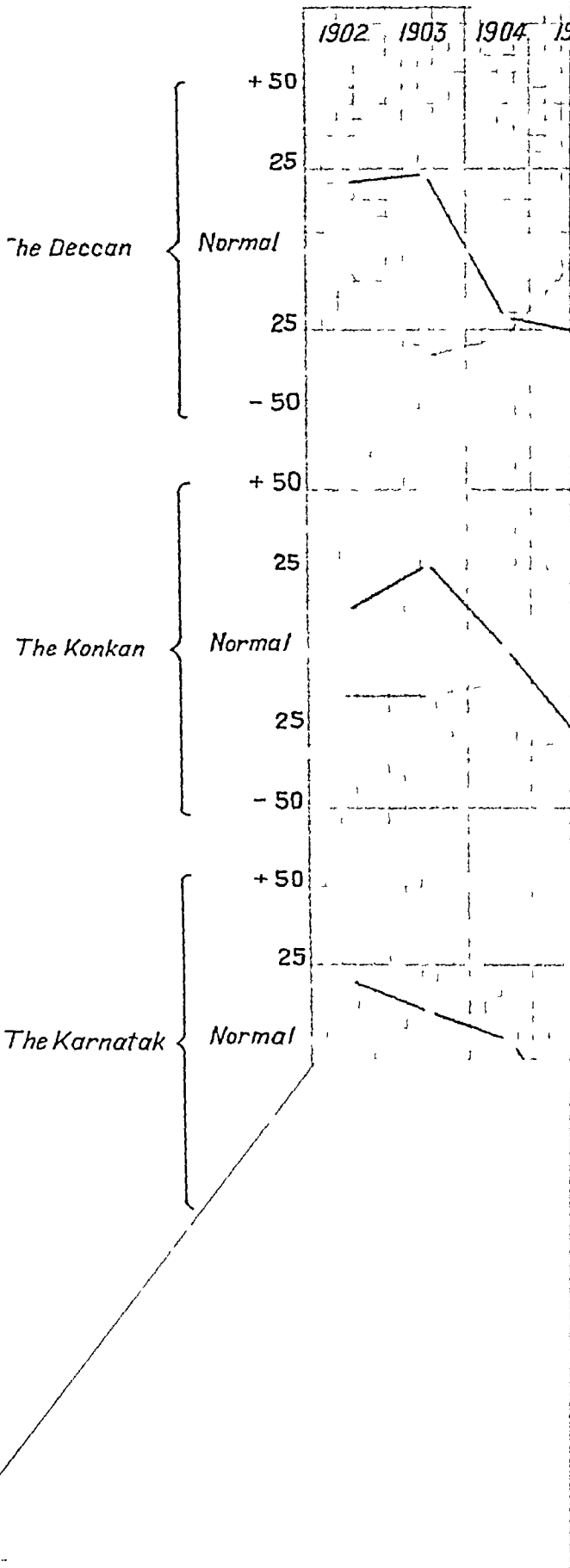
As regards the recorded mortality we know it to be 1,414,000. As plague is especially severe in the case of those in the prime of life if we can make a rough guess at the number of married women between 15 and 40 who have died of plague we shall be able to get some idea of the loss to the Province. Now the mortality at these ages is probably somewhere in the neighbourhood of 70 per

cent. of the total plague mortality. From Subaddiary Table X of Chapter V it can be worked out that the total number of females that have died of plague amounts to 551,510. 70 per cent. of this will give 386,127 as the number of women between 15 and 40 who died of plague. At this age on the average of the censuses of 1901 and 1911, 83 per cent. of the women are married. Say in round numbers 3'0000 as the number of married women who died of plague. Subaddiary Table V of Chapter V shows that there are about 100 children to 100 married women of 15—40 and as 15—40 is a 25 year period and we are dealing with a 10-year period we must divide the result by two and a half to get the natural increment for the decade which is $320,000 \times \frac{1}{2} \times \frac{1}{2} = 204,800$. Add to this the 1,414,000 who actually died of the disease and we get 1,620,000 which under more favourable circumstances the Presidency might have included in its total. If 60 per cent. is taken (instead of 70) as the proportion of women aged 15 to 40 to the total women dead of plague the natural increment comes to 176,000 and the total potential loss to 1,590,000. This difference would have given the Province an increase of 12½ per cent., almost exactly double its present figure. But as we have plague, like the poor always with us, all that we can do is to hope that the remedies which have been successfully proved may become more popular and the mortality from this terrible scourge diminished to less formidable proportions.

Over-crowding

88. Over-crowding may be said to be confined to the Ratnágiri District and Sávantrivádi State. There is a heavier population in Kaira, but as it has decreased in the decade there is presumably more room than formerly. Although Ratnágiri has increased some 36,000 the signs of overcrowding, a very large emigrant population, large remittances by money order to relatives at home and intensive cultivation, have been visible for some little time. The soil is not particularly fertile, though the rainfall is good, but in much of the district crops are only won by unremitting toil. *Raj* for example is grown there by transplantation and each young seedling is wrapped in a bit of sun dried fish when it is planted out. The native of the soil naturally has to work hard, and it is satisfactory to note that his energy does not desert him when he emigrates. In the south of the Presidency the Ratnágiri man has a great reputation for hard work, and the same is true of the stranger from Sávantrivádi.

SHOWING VARIATIONS FROM NORMAL



1872
11
28,018
277
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18
44

SUBSIDIARY TABLE I.

Variation in relation to density since 1872

For British Districts and Natural Divisions

District and Natural Division.	Percentage of Variation Increase (+) Decrease (—)				Percent age of Net Variation* 1872 to 1911	Mean Density per square mile				
	1801 to 1911	1801 to 1901	1881 to 1901	1872 to 1891		1911	1901	1891	1881	1872.
1	2	3	4	5	6	7	8	9	10	11
Bombay City	+25	-6	+6	+20	+52	42,585	33,739	35,729	33,617	28,018
Gujarāt	+4	-13	+8	+2		276	266	305	282	277
Ahmadābād	+1	-14	+8	+3	-1	216	208	211	224	218
Broach	+5	-15	+1	-7	-12	209	199	233	223	239
Kaira	-3	-18	+8	3	-12	437	410	546	504	491
Panch Mahāls	+24	-17	+23	+6	+34	201	163	195	159	150
Surat	+3	+2	+6	+1	+8	396	386	394	372	368
Konkan	+2	+2	+19	+4	+19	227	222	217	198	191
Kānara	-5	+2	+6	+6	+8	103	115	113	107	101
Kolāba	-2	+2	+5	+8	+13	274	270	274	260	242
Ratnāgiri	+3	+6	+11	-2	+18	302	293	277	250	255
Thāna	+9	-1	+13	+8	+31	217	227	220	203	188
Deccan	+7	-4	+17	+1	+22	172	160	167	143	141
Ahmadnagar	+13	-6	+18	-4	+22	143	127	134	113	118
Khāndesh, East	+8	+1	+11	+20	+49	227	211	203	18	152
Khāndesh, West	+24	-9	+26	+20	+71	107	86	95	75	62
Nāsik	+11	-3	+8	+6	+23	154	139	143	133	125
Poona	+8	-7	+19	-2	+16	200	185	199	168	172
Sātāra	-6	-6	+15		+2	224	233	234	220	220
Sholāpur	+6	-1	+29	-19	+7	169	158	165	128	158
Karnātāk		-1	+20	-13	+3	190	190	192	160	184
Belgaum	-5	-2	+17	-9		205	215	219	187	205
Bijāpur	+17	-8	+27	-22	+7	151	129	140	110	141
Dhārwar	-8	+6	+18	-11	+3	223	242	228	194	217
Sind	+9	+12	+19	+10	+59	75	68	61	51	47
Hyderābād	+7	+15	+23	+4	+57	120	120	105	86	82
Karāchi	+17	+9	+2	+23	+61	44	38	35	34	28
Lārkhāna	+1	+10	+28	+1	+38	131	130	118	96	95
Sukkur	+10	+10	+12	+12	+51	103	94	85	76	68
Thar and Pārkar	+18	+2	+38	+11	+86	83	28	27	20	18
Upper Sind Frontier	+13	+33	+20	+27*	+129	99	88	66	55	44

SUBSIDIARY TABLE III

Comparison with Vital Statistics

For British Districts and Natural Divisions.

District and Natural Division.	In 1901 1910, total number of		Number per cent of Population of 1901 of		Excess (+) or deficiency (—) of Births over Deaths	Increase (+) or Decrease (—) of Population of 1911 compared with 1901	
	Births	Deaths	Births	Deaths		Natural Population.	Actual Population
1	2	3	4	5	6	7	8
Bombay City	183,682	444,715	24	57	-261,033		+203,439
Gujarāt	990,859	1,068,521	37	40	-77,662		+100,975
Ahmadābād	255,751	339,050	32	43	-83,299		+31,812
Broach	125,911	119,705	47	41	+6,206		+14,954
Kaira	208,743	310,310	38	45	-50,566		-21,588
Pānch Mahāls	119,411	67,595	49	26	+45,816		+61,675
Surat	227,010	222,882	36	35	+4,128		+17,092
Konkan	971,381	829,824	32	27	+141,557		+71,245
Kānara	137,262	147,205	50	32	-9,943		-23,942
Kolāba	203,978	185,128	34	31	+18,780		-11,400
Ratnāgiri	352,788	252,108	30	22	+100,680		+35,711
Thāna	277,423	245,383	34	30	+32,040		+70,876
Deccan	2,397,506	2,227,568	49	37	+169,938		+442,617
Ahmadnagar	361,887	296,702	43	35	+65,185		+107,610
Khāndesh, East	458,396	768,857	45	39	+89,549		+77,158
Khāndesh, West	246,702	180,750	63	38	+65,952		+111,069
Nāsik	359,687	315,441	44	39	+44,246		+88,526
Poona	338,956	354,557	34	36	-15,601		+76,182
Sātara	364,127	445,664	32	39	-81,537		-65,281
Sholāpur	267,751	265,601	37	37	+2,150		+47,853
Karnātak	968,219	1,141,455	34	40	-173,236		-9,911
Belgaum	324,725	428,231	83	43	-103,506		-50,156
Bijāpur	285,220	256,622	39	35	+28,598		+127,539
Dhārwar	358,274	456,602	32	41	-98,328		-87,293
Sind	685,885	684,247	21	21	-18,362		+302,525
Hyderābād	168,162	188,719	17	19	-15,557		+48,114
Karāchi	107,351	112,706	18	19	-5,355		-86,107
Lārāna	147,177	151,521	22	23	-4,344		+216,678
Sukkur	180,652	125,332	25	24	+5,320		
Thar and Pārkar	66,452	72,392	18	20	-5,940		+92,877
Upper Sind Frontier	46,091	38,77	20	17	+7,514		+80,862

SUBSIDIARY TABLE IV

Variation by Talukas classified according to density
(A)—Actual Variation.

Talukal Division.	Density.	Variation in Talukas with population per square mile at commencement of decade of							
		Under 100.	100-200.	200-300.	300-400.	400-500.	500-600.	600-700.	700 and over.
1	2	3	4	5	6	7	8	9	10
Bombay City	1801-1911	—	—	—	—	—	—	—	+208,439
Gujarat		1,636	+78,303	+3,673	+103	-12,780	—	+22,203	+1,001
Kanara		12,696	+12,871	+1,488	+10,323	+290	—	—	—
Dacca		+261,680	+91,323	80,443	—	—	—	—	—
Karnatak		+80,341	66,672	31,380	—	—	—	—	—
Mad		+217,498	+31,082	+20,167	—	—	—	—	—

SUBSIDIARY TABLE IV

Variation by Talukas classified according to density
(B)—Proportional Variation.

Talukal Division.	Density.	Variation per cent. in Talukas with population per square mile at commencement of decade of							
		Under 100.	100-200.	200-300.	300-400.	400-500.	500-600.	600-700.	700 and over.
1	2	3	4	5	6	7	8	9	10
Bombay City	1801-1911	—	—	—	—	—	—	—	+28
Gujarat		-1	+8	+1	—	-4	—	+10	+1
Kanara		4	+4	—	+4	+1	—	—	—
Dacca		+17	+3	-3	—	—	—	—	—
Karnatak		16	-3	9	—	—	—	—	—
Mad		+11	+6	+6	—	—	—	—	—

CHAPTER III —MIGRATION.

—◆—

Classification of migration Reference to tables Proportion of home born.
Extra-provincial migration Baroda, Rájputánz, Hyderábád State The
United Provinces, Baluchistán, The Punjab The Central Provinces and
Berár Ajmer-Merwára, Madras, Central India Emigration over seas.
Migration within the Province, casual migration Temporary migration.
Periodic migration. Semi permanent migration Permanent migration.
Migration in Sind Summary

89 The last chapter dealing with the growth of the population necessarily Classification of migration
 encroached somewhat on the aspect of growth caused by the transfer of popula-
 tion from one district to another and from one province to another, which will
 form the subject of this chapter. But whereas we then examined the question
 principally from the point of view of district variation it will be advisable now
 to look at the statistics from a wider point of view.

It will be convenient to classify migration into

(1) casual which deals with the ordinary intercourse between villages and
 which only appears in Table XI—Birth-place, when the villages lie on the
 boundaries of a district. Table XI, it may be here mentioned, is the basis from
 which all migration statistics are compiled,

(2) temporary, where a temporary demand for labour has been created or
 where a sacred festival has attracted outsiders to a place of pilgrimage,

(3) periodic, where the labour demand in towns attracts people during
 the slack season in agricultural operations,

(4) semi-permanent, where individuals reside in one place but keep in
 touch with their old homes, and

(5) permanent as in the case of the canal colonies in Sind where the
 cultivators have left their homes for permanent residence in a fresh locality

The general index of which sort of migration is taking place is afforded by
 the proportion of females among the immigrant population. Where they are
 more numerous than the males, it will almost invariably be found that the
 migration is into an adjacent district, and is due to the common Hindu practice
 of taking a wife from another village. This custom is so far pronounced in
 Gujarát that it has led to the formation of *gols* or endogamous groups of villages
 which will be further referred to in Chapter VII (paragraph 175)

In (2) and (3) the proportion of males is generally in considerable excess,
 the wife staying behind to mind the family, except in castes like the Od or
 Vaddar where the women act as carriers while the men dig, or the weaving
 industry in which women are to some little extent employed.

In (4) and (5) the proportion of the sexes is approximately equal.

It is assumed for the purposes of this report, though it is not necessarily
 true for everybody, that the district of nativity is the same as the district in
 which the person's home is situated. With the extension of railways and the

spread of railway travelling this must become less and less true every year the people are still conservative enough to make the statistics accurate dealing with large figures.

Reference to
Tables.

90 Apart from Imperial Table XI which gives the absolute figures birth-place for the province, the subsidiary tables at the end of this chapter present various aspects of migration both within and without the Province subsidiary table II to the last chapter which deals with the natural ^{and} may also be referred to with advantage. The natural population of a district it may be here explained, is an approximation to what its population would be if there had been no migration. It is the sum total of those in the district plus those returned at this census in other parts of India the foreign born. It is not a strictly accurate index of the natural growth of the district as it does not take into consideration those born in the district enumerated in foreign countries or those on the high seas, and it includes children of immigrants, who are of course returned as home born.

Proportion of
home born.

91. Out of every 1,000 persons enumerated in the Province

- 870 were born in the district of enumeration,
- 41 in one of the adjacent districts,
- 48 in other parts of the Bombay Presidency
- 20 in contiguous parts of other Provinces or States,
- 21 in non-contiguous parts of the same and
- 3 outside India.

It seems at first sight strange that there should be more persons born in distant parts of the province than in contiguous districts and that more people should come from distant provinces than those near by but a glance at subsidiary table I to this chapter will show that the disturbing factor is Bombay itself.

Eliminating Bombay City we get the following figures —

- 803 born in the district of enumeration,
- 40 in contiguous districts,
- 18 in non-contiguous districts,
- 21 in contiguous parts of other Provinces and States,
- 16 in non-contiguous parts of other Provinces and States, and
- 1 outside India.

If we treat the population from adjacent districts as casually present at the time of enumeration and being not a migration in the real sense of the word we see how small the actual migratory movement really is, only 50 foreign born in every 1 000 persons.

The reasons for this devoted adherence to the ancestral soil are not far seek. One is the unsettled character of the country previous to British rule when travelling was dangerous on account of dacoits and States were perpetual at war with one another. Another is the caste system which discourages crossing of certain geographical boundaries. Three hundred years ago it was death to certain castes to cross certain rivers. For instance the Moger caste was prohibited from crossing the Gangavali river in North Kanara and the writer of this report is under the impression that a similar embargo was laid on the Nair with reference to the Kaskod river in South Kanara. And it is

fact today that only the emancipated few of these two castes are found to the North of those rivers. A third reason is that the wealth of this Presidency is largely based on agriculture, which is a stay at home occupation, and industries and commerce are of comparatively late growth. And lastly and probably chiefly, this absence of movement is due to ignorance of what is beyond the confines of the rayat's very limited horizon. But famine and the pressure of population at home, combined with rapid modes of transit and a demand for labour in the larger industrial centres, are effecting great changes.

Extra-provincial Immigration.

92 The principal Provinces and States that contribute to the foreign born of the Province are, in order of their importance—

Baroda,	The Panjáb,
Rájputána,	The Central Provinces and Berar,
Hyderábád State,	Ajmer-Merwára,
The United Provinces,	Madrás,
Baluchistán,	Central India, and
	Mysore

93 Of these Baroda is completely encircled by Bombay territory with its Baroda-villages dovetailed into this Presidency in inextricable confusion, and its immigrants may be regarded as belonging to the casual variety owing to the extensive intercourse and intermarriage between frontier villages. But this only applies to the persons who were enumerated in Gujarat and Káthiáwár. Of these also a certain proportion must have permanently settled in British Territory. There is too a certain amount of immigration from Baroda into Bombay City, Thána and Khándesh West, where the rich lands of the Tápti have been recently opened up, which must be considered to be of the nature of a permanent settlement. These, however, have not appreciably increased in numbers since 1901 and do not muster more than 8,000 of the 229,000 that Baroda has sent us. Casual immigration from Baroda has grown 15 per cent in the last decade. The balance of migration is in favour of Bombay to the extent of some 22,000 which represents what we absorb over and above what we send across the border, but the difference has decreased considerably since 1901. In that year owing to the famine the amount of casual immigration must have been abnormal and the increase during the decade is probably much greater than the figures indicate. In 1891, 247,000 immigrants from Baroda were registered.

94. The number of immigrants from Rájputána is 141,000. 62,000 of these Rájputana are to be found in the adjoining Districts and States of the Presidency and most of them may be treated as casual visitors though some of those who are in Sind appear to have settled there permanently. This is true at least of the 20,000 who have been enumerated in Hyderábád. The balance of 60,000 are to be found scattered all over the Presidency, doing, under the generic name of *Márwáris*, a large trade in grain and usury. Most of these, though they have been domiciled in the Presidency for a long time, keep up their connection with their ancestral homes in Rájputána which they frequently visit for the weddings of their relations and to which they finally retire in their old age.

Bombay only sends 15,000 emigrants to Rájputána, three-fifths of whom go from the Native States.

Hydrábad State.

95 The greater part of the immigration from Hydrábad State is casual and periodic, though military service is probably responsible for some of the settlers in Poona. The 9 000 who were enumerated in Bombay have been attracted by the large works in progress.

Emigrants from Bombay exceed the immigrants from Hydrábad State by 22 000 whereas in 1901 the immigrants were 33,000 in excess of the emigrants. This State has varied considerably in the numbers it has sent to this Presidency which amounted to 187 000 in 1691. The long conterminous frontier is, no doubt, responsible for these fluctuations.

The United Provinces.

96. The United Provinces send us two streams of immigrants, one is purely seasonal, consisting mainly of men looking for work while cultivation is slack, and the other of weavers and artisans who are semi permanent residents in Bombay Bhiwandl in the Thána District and in other towns, many of which are in the Náik District, where weaving is carried on. These people are mostly Momins, or True Believers. The figures for Bombay City which absorbs 54 per cent. of the immigrants from the United Provinces, show a large increase of immigrants, but the closing of the mills for plague in 1901 prevents any deductions being made. It is probable that there has been an increase though not so large as the statistics show

After a decade which recorded no change there has been a general rise in the number of immigrants from the United Provinces of 89 per cent. distributed over all the districts they favour. It is interesting to note that whereas none of them were found in Khándeesh in 1901 there are now over 4,000 which shows the attraction that they feel for a weaving or milling centre. The immigration to Karáchi and Hydrábad is purely seasonal, five-sixths of it being confined to males. There has been a large decrease in Thar and Párkár and Sukkur and a small one in Káthláwár but the increases in 1901 were probably due to famine.

The tide of migration sets almost entirely westwards, Bombay only sending 9 000 to the United Provinces, less than a tenth of the number that come from these to this Presidency

Baluchistán.

97 Baluchistán and the States under that agency send nearly 70 000 persons into Sind in return for a little over 4 000 that go from Bombay. The Upper Sind Frontier, Lárkána and Karáchi take most of these. That many of the Baluch tribesmen are permanently or semi-permanently domiciled in British Territory is shown by the steadiness of the figures and the large proportion of women, 64 to 1 000 males compared with 812 which is the figure for Sind. There has been a decrease in Sukkur and Lárkána which formed the old Shikárpur District, but it is compensated by the increase in the Upper Sind Frontier

The Panjáb.

98 Migration in any volume between this Province and the Panjáb is confined to Sind and Bombay City. No district in the Presidency Proper except Poona, where the presence of Panjábis in the garrison explains the figures, returns large numbers. Bombay City with nearly 9 000 is second only to Sukkur on the list.

The Panjábí as soon as he gets into the Presidency Proper is at once either called or calls himself a Pathán, an object of terror to the average villager. He is generally in the pay of a sádkir and does most of his unpleasant work

for him Armed with a big stick he collects his dues or guards his property, very often a disputed field, in which case there is a very good chance of blows This sort of work, chaukidári and bill-collecting explains why they are so scattered over the districts and why the proportion of women is so small It has moreover decreased since the last census.

In Sind he is a different person altogether and is a cultivator, a family man and a permanent settler Hyderabad shows a large increase due to colonization and Thar and Párkar a still larger due to the settlement on the Jámrao Canal, but the Upper Sind Frontier has dropped back to the figures of 1891 He appears in that district to have given way before the Balochi, or it may be that the Balochi is satisfied with less. While the number of Panjábis has increased 27 per cent the number in Sind has increased only 15 per cent., so temporary immigration from the Panjáb has increased the faster.

Emigration from Bombay to the Panjáb and North-West Frontier, never very large, has dropped to insignificant proportions

99 There has been a rise of over 100 per cent in immigrants from the Central Provinces and Berár since 1901. The migration then recorded was abnormally small (in 1891 it was only 6,000 less than that now registered) and must be explained by the decrease in population in the famines with which the Central Provinces were afflicted between 1891 and 1901 Labour being required at home emigration was unnecessary and moreover the neighbouring Bombay districts presented no attractions for immigrants in 1901 Seventy per cent. of the immigrants were enumerated in the adjoining districts of the Presidency in 1911 against 14 per cent in 1901 and 81 per cent in 1891. Clearly casual migration suffered, and the greater portion of the immigrants are, as the above figures show, temporary visitants

The Central
Provinces and
Berár

Next to Baroda and Hyderabad, Berár and the Central Provinces are the localities where most emigrants from this Province are to be found Its community of language and political history as well as its vicinity explain this fact The rapid development of the Central Provinces following on serious famines is a sufficient reason for the balance of migration of 66,000 individuals being in their favour

100. There has been a mysterious rise in the number of immigrants from Ajmer-Merwára since 1901, from 466 to 36,368 Every district including Kánara and Aden and nearly every Native State returned some immigrants. The largest numbers were found in Bombay City (7,000), Pálanpur Agency (6,500), Ahmadábád (4,000) and Mahi Kántha (3,000) There does not appear to have been any famine in Ajmer or Merwára to account for this, and the enquiries made in several directions showed that the district authorities were unaware of these arrivals The small proportion of women points to this invasion being of a temporary character and its unobtrusiveness to a gradual increase extending over the decade. The movement appears to be quite recent and to be due to the attractions of Bombay as a field for the labourer after his own crops have been harvested

Ajmer-Merwára.

101. The frontier between Madras and Bombay being barely 20 miles long it follows that nearly all the migration belongs to one or other of the more permanent types. With the exception of Bombay City where the migration contains a proportion of temporary workers, the districts in which the Madras

Madras

born are mostly found are Dhárwár and Kánara. Many of the 11,000 returned from Dhárwár are connected or have been connected in the past with the Madras and Southern Marátha Railway which had its headquarters until recently at Dhárwár and still has large shops for the erection of rolling stock at Hubli. Kánara returns nearly 5 000 but the greater proportion of these are Náders from South Kánara in the Madras Presidency who come every year to work in the betel nut gardens of Sirai and Siddápur talukas. North Kánara was, however only transferred to this Presidency in 1863 so there must be still a few living who came into the northern part of the then Kánara District as Government officials sent out from the headquarters at Mangalore and who on retiring settled down in this Presidency.

The rest of the immigration from Madras is solidly and permanently established.

The Madras residents of Poona appear to have been there for several generations, their ancestors having arrived there in the train of the old Madras army with the Commissariat Department of which they were intimately connected.

Central India.

102. The influences and conditions which govern the migrations between Central India and this Province are very much the same as maintain in the Central Provinces and Berár. Forty-eight per cent. of the immigration is casual and the balance periodic. Famine conditions have given rise to great fluctuations in this stream of immigration. In 1891 it was 25 000 it dropped to 12,000 in 1901 and has now risen to 10 000. Decrease in the home population and the counter-attractions of the Central Provinces backward 20 years ago but progressive to-day will account for this.

The tide of migration is adverse to Bombay which sends Central India nearly three times as many persons as it attracts therefrom.

Mysore.

103. This is also the case with Mysore which gets twice the number of immigrants from Bombay that it sends here. Four-fifths of this immigration is casual.

Emigration over seas.

104. In addition to the above migrations by land there is a stream of emigration to East Africa (207) in the wider sense of the name, Mauritius (1,003) the Straits Settlements (807) the Federated Malay States (320) and Ceylon (3 000). The proportion of women to men in this emigrant population of nearly 8,000 souls is about 1 to 4 and this migration is of a semi permanent nature coolies under indenture and the like.

The whole of the Bombay sea-board, moreover supplies lascars to the Royal Indian Marine as well as to the various lines that use Bombay as a port of call. The firemen on ocean steamers are generally Sikhs or Afghans or Panjabis not inhabitants of this Presidency but the deck hands come largely from Cutch and Ratnágiri. The total number of them it is difficult to estimate but 20 000 is probably a conservative approximation.

Migration within the Province

Casual migration.

105. It is hardly necessary to go into the figures of casual migration which is present along the borders of every district. It will be sufficient to draw attention to the magnitude of it and the small bearing it has on economic questions.

106. Temporary migration is often connected with pilgrimage to sacred shrines. In 1891 for instance the census was taken while a rather important fair was taking place at Ulvi, but fortunately on this occasion no important collection of pilgrims clashed with the taking of the census and notices had been widely published advising people not to select that time for the celebration of marriages. But it is impossible to avoid all the sacred days of one or other of the various religions and some 6,000 pilgrims are reported from Pandharpur, who had come for the fortnightly Ekádashi service at the shrine of Vithoba, which was to take place on the night following the census. To that extent the number recorded at Pandharpur would be abnormal, but as the festival was not an important function it probably did not attract many outside the neighbourhood or vitiate the district statistics.

Other temporary disturbing factors were the building of the great irrigation dams on the Godávári and Právara in the Násik District, which employed some 10,000 persons drawn principally from Nasik District itself and the neighbouring Deccan districts, and the great works spread over the whole system of the G I P. Railway within the Thana District and the Island of Bombay

107 Of periodic immigration, owing to the thriving condition of Bombay there was more than usual 590,000 of the inhabitants of Bombay are natives of other parts of the Presidency, an increase of 105,000 on last census, 216,000 of whom come from Ratnágiri, 71,000 from Poona, 59,000 from Káthiawár, 57,000 from Sátára, 37,000 from Kolába and 35,000 from Surat. Many of them are permanent and semi-permanent residents, but probably 125,000 of these who work as coolies, mill-hands and cartmen are periodic. These figures are obtained by taking as temporary workers 75 per cent of the coolies, 66 per cent of the cartmen and 30 per cent. of the mill-hands who are natives of the Bombay Presidency. The mill-hands come principally from Ratnágiri the coolies from Ratnágiri, Sátára and Poona and the cartmen from Ratnágiri and Poona

Another periodic migration is the influx of labourers to the sugarcane harvest on the Poona canals. Some of this migration is confined to within the district and does not therefore appear in the census returns but there are also immigrants from Phaltan and Sholápur. Information obtained from local officers puts it at 22,000 hands of whom 9,000 come from outside the district.

108. Semi-permanent migration is only found in any volume in Bombay City. Ratnágiri again heads the list in everything except shop-keeping where it is passed by Cutch and Káthiawár. The rest of the immigrants from the Presidency occupy themselves as follows —

Clerks and domestic servants principally come from Káthiawár and Surat, mill-hands from Sátára and Kolába, artisans from Káthiawár and Poona and mill-hands from Sátára, Kolába and Poona, while in the humbler walks of life the scavengers hail mostly from Káthiawár and the leather workers from Sátára and Poona. Many of these must have completely lost touch with their homes and it is only a question of time before they sever their connection altogether with the district of their birth.

Permanent Migration.

100 Permanent migration, like semi permanent, exists to a large extent in Bombay City. There are one or two things in Bombay that militate against the rapid development from semi permanent to permanent inhabitants. One is the cost of living. The essence of permanent residence is that the retired individual should remain in the city. But the cost of living and the generally cramped surroundings induce him to return to his home. Moreover his wife is probably far more in touch with his old home than he is, she has been there periodically when additions to the family have arrived or when marriages or festivals were celebrated; for it is the same in Bombay as the world over. It is the women who principally attend those functions. It is her influence that persuades the worn out craftsman to retire to quieter spheres, and it takes a generation till the sons grow up who though born in their mother's home have spent their childhood in Bombay before the city dweller is really evolved. Urban life, with its squalid shawls and ruinous expenditure cannot appeal to the man who has ceased to earn his living, and though an Indian father looks to his son to support him in his old age he has probably purchased with his savings, if he had it not before a little landed property in his native district in which to spend the remainder of his days.

Most of the permanent migration is from outside the province and has already been discussed in the preceding pages.

Migration in Sind.

110 As the principal locality in which permanent immigration is taking place it will be advisable to complete this review of the figures of migration by a short study of the present position in Sind.

It has already been mentioned (paragraph 93) that Sind takes the bulk of the immigration from the Panjáb. This is the case too with that from Balochistán.

In the Upper Sind Frontier Balochi immigrants have increased from 26 000 to 20 000 while the number of Panjabis has dropped from four to seven thousand. As this district borders on both Balochistán and the Panjáb a certain number of the new comers must be casual visitants though judged by the proportion of women the Balochis are firmly established as permanent settlers, while the Panjabi is a periodical visitor. But conditions are somewhat different in a Muhammadan country and the women being purdah naturally do not travel as much as the men. This district attracts population chiefly from Sukkur and Larkána, but there has been a big drop in the numbers from 23 000 to 14 000 and as there has been a rise in the home born of Sukkur Larkána (excluding Sehwan and Johi which belonged in 1901 to the Kachhi District) of 1 per cent. it may be conjectured that they returned to their homes.

Sukkur and Larkána must be taken together to compare them with the last census totals of Shikarpur. Here again the principal foreign immigrants are from Balochistán and the Panjáb Panjabis into Sukkur and Balochis into Larkána, while Rajputána sends 7 000 immigrants to Sukkur. There is a decline of a thousand in those born in Khairpur probably due to the better government of that State mentioned in the last Bombay Census Report (page 36).

The further settlement on the Jámrao canal in the Thar and Parkar District combined with the return to their homes of the famine refugees of 1901 has heavily reduced the number of persons born in that district who were enumerated in Hyderábád. Immigration to Hyderábád from Cutch, which was abnormal in 1901 owing to the famine has dropped back to slightly below the figures for 1891. For immigrants from outside the Province the district draws most on Rájputána.

This is also the case with Thar and Parkar where 35,000 persons were enumerated who were born in Rájputána. Immigration from the Panjáb has increased five-fold, many of them apparently settlers on the Nára and Jámrao canals. There has been a large decrease in persons born in Hyderábád, but it is mostly among males.

Karáchi's foreign population comes principally from Cutch, Káthiáwár, Balochistán, Hyderábád and the Panjáb. The first two being maritime states are naturally well represented. It may be noticed that Ratnágiri, a district with an extended sea board, is responsible for three times as many immigrants as in 1901. The settled character of the Baloch immigrants has been already remarked (paragraph 97), for the last three enumerations there has been little change either in the numbers or the sex proportion of these immigrants from the Makrán coast.

111. To sum up—There is quite a considerable amount of periodic migra- Summary.
tion within the Presidency, induced very largely by the hard times in the Deccan and Gujarát which has rendered labour more fluid. The large cities, especially Bombay, Karáchi and Ahmadabád, have attracted much periodical as well as semi-permanent labour, but permanent migration, handicapped in Bombay City by local conditions, is practically confined to newly developed tracts such as are found in Sind.

From outside the Presidency we receive five streams of immigrants, from Rájputana, Ajmer-Merwara, the Panjáb, the United Provinces and Balochistán. The first named largely consists of semi-permanent residents, the village money-lenders. From the Panjáb come periodically coolies and from the United Provinces coolies and semi-permanent weavers, and from Baluchistán colonists for Sind. Eliminating casual migration the other Provinces and States send us very few immigrants.

Bombay absorbs more labour than it sends out, and the most important streams are to Baroda, Central India and Hyderábád State. Over-seas emigration is small, but a considerable Bombay population not recorded on the books of this census gains its livelihood in our mercantile marine.

SUBSIDIARY TABLE I

Immigration (Actual Figures)

For British Districts and Natural Divisions.

[illegible][illegible]

SUBSIDIARY TABLE I (a).

Statement showing figures of immigrants to the Bombay Presidency from contiguous Districts of other Provinces and States in India.

Province or State	Contiguous Districts	Immigrants		
		Persons.	Males	Females
BALUCHISTA'N	..	26,204	14,484	11,720
	Kalat State .	24,036	13,301	10,735
	Las Bela ...	2,168	1,183	985
PANJA'B	.	3,820	2,541	1,279
	Dera Ghazi Khan .	795	565	230
	Bahawalpur .. .	3,025	1,976	1,049
RAJPUTA'NA AGENCY	.. ...	21,165	11,636	9,529
	Jaisalmer	12,255	7,322	4,933
	Sirohi ..	1,918	1,235	683
	Mewar . ..	3,250	1,584	1,666
	Dungarpur ..	2,125	742	1,383
	Banswara ..	1,617	753	864
CENTRAL INDIA AGENCY.	.	70	39	31
	Bhopáwar .	70	39	31
CENTRAL PROVINCES AND BERA'R	...	4,524	1,885	2,639
	Buldana	3,540	1,400	2,140
	Akola .. .	984	485	499
HYDERA'BA'D STATE	.	1,666	540	1,126
	Aurangabad	151	117	34
	Osmanabad ..	11	6	5
	Bider . ..	2	..	2
	Gulbarga .	1,502	417	1,085
MADRAS	.. ..	13,619	8,331	5,288
	Bellary ...	7,862	4,049	3,813
	South Canara	5,757	4,282	1,475
MYSORE	.. ..	1,768	748	1,020
	Shimoga	1,044	503	541
	Chitaldurg	724	245	479

SUBSIDIARY TABLE IV.

Migration between Natural Divisions (Actual Figures) compared with 1901

Natural Division in which born.	NUMBER ENUMERATED (000's OMITTED) IN NATURAL DIVISION							
	Year	Bombay City	Gujarat	Konkan	Deccan	Karnatak	Sind.	
	2	3	4	5	6	7	8	9
Bombay City	1911	192	3	12	9	1	2	
	1901 ..	182	2	14	6	1	2	
Gujarat ..	1911	56	2,471	13	10		3	
	1901	38	2,420	9	4	..	2	
Konkan ..	1911	271	4	2,958	21	8	5	
	1901 .	179	4	2,862	14	6	2	
Deccan	1911 .	162	3	37	6,089	13	4	
	1901	159	4	51	5,708	14	2	
Karnatak	1911	5	.	15	11	2,349		
	1901 .	3	.	23	10	2,665		
Sind .	1911	2	1	1	1	.	3,199	
	1901	9	.	...			2,917	

SUBSIDIARY TABLE V

Part I.—Migration between the Provinces and other parts of India

Province or State.	Emigrants to Bombay Presidency			Emigrants from Bombay Presidency			Excess (+) or Deficiency (-) of Emigration over Immigration	
	1911.	1921.	variation.	1911.	1921.	variation.	1911.	1921.
	3	4	5	6	7	8	9	10
Grand Total	895,115	715,125	+180,990	698,715	677,330	+21,385	+207,375	+188,265
Provinces	712,811	525,118	—	157,358	152,907	—	+155,531	+37,210
Ajmer-Merwara	26,205	408	+25,803	1,817	1,280	+537	+24,432	-774
Andaman and Nicobar	28	—	—	1,030	—	—	-802	—
Baluchistan	43,109	55,094	—	4,408	4,336	—	+38,703	+51,930
Bengal	6,796	6,820	—	7,822	8,118	—	-834	-1,393
Eastern Bengal and Assam	1,390	—	—	3,351	—	—	-2,061	—
Dacca	622	803	-230	12,121	6,409	+5,712	-12,180	-6,307
Central Provinces and Berar	34,720	16,576	—	100,857	106,361	—	-66,137	-90,706
Coorg	11	—	—	519	683	-161	-538	—
Madras	54,423	32,302	—	18,479	21,411	—	+17,953	+7,061
North West Frontier Province	7,141	—	—	677	—	—	+6,464	—
Punjab	81,000	44,070	—	6,448	11,008	—	+48,232	22,111
United Provinces of Agra and Outh	34,386	20,030	—	9,253	6,081	—	+25,000	+13,949
States and Agencies	870,187	653,879	—	541,357	524,423	—	+128,830	+129,457
Colaba State	25,794	—	—	493	—	—	+25,301	—
Baroda State	228,807	183,578	+45,229	307,718	301,440	+6,278	+21,560	+6,728
Bengal State	141	—	—	8,136	—	—	-8,005	—
Eastern Bengal and Assam State	57	—	—	123	—	—	-66	—
Central India Agency	19,244	11,543	+7,701	52,035	78,031	-25,996	-32,792	-13,748
Central Provinces and Berar State	44	—	—	719	—	—	-675	—
Hyderabad State	140,800	120,577	+11,223	118,830	164,184	-45,354	+25,100	-44,806
Kashmir State	781	208	+573	194	503	-309	+587	+641
Madras State	8	—	—	853	—	—	-845	—
Cochin State	801	—	—	808	843	-35	-32	—
Trombay State	133	—	—	171	—	—	-38	—
Mysoor State	14,723	13,173	+1,550	20,771	26,501	-5,730	-11,778	-23,328
North West Frontier Province State	—	—	—	—	—	—	—	—
Punjab State	8,554	—	—	8,725	—	—	-871	—
Ujjain Agency	141,351	121,400	+19,951	11,538	9,120	2,418	+129,813	+122,280
Bikaner State	14	—	—	223	—	—	-209	—
United Provinces of Agra and Outh State	—	—	—	41	—	—	—	—

— 50 persons enumerated in Bombay were born in the French Possessions of Pondicherry, Kold Chandernagore and Port in the Portuguese Possessions of Goa, Daman and Diu.

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SUBSIDIARY TABLE V—*continued**Part II—Migration between the British Districts and other parts of India*

Province or State.	Immigrants to Bombay British Districts			Emigrants from Bombay British Districts.			Excess (+) Deficiency (—) of Immigrants over Emigrants.	
	1911	1901	Variation	1911	1901.	Variation	1911	1901
1	2	3	4	5	6	7	8	9
Grand Total ..	740,363	634,581	+ 135,782	365,493			+ 374,870	
Provinces	286,843	219,349		81,484			+ 205,359	
Ajmer Merwara	21,962	381	+ 24,581	1,254			+ 23,708	
Andamans and Nicobars	31			826			—795	
Balochistān	42,588	65,217		4,046			+ 38,542	
Bengal	6,003	4,752		4,441			+ 1,567	
Eastern Bengal and Assam	1,151			1,050			+ 81	
Burma	499	246	+ 253	3,030			—2,531	
Central Provinces and Berār	33,035	15,636		14,167			—11,132	
Coorg	8			354			—346	
Madras	33,590	50,364		8,408			+ 25,182	
North West Frontier Province	6,870		.	477			+ 6,393	
Panjāb	49,170	40,122		5,835			+ 43,335	
United Provinces of Agra and Oudh	88,951	62,251		7,590			+ 81,355	
States and Agencies	453,520	385,232		284,009			+ 169,511	
Balochistān States	20,502			330			+ 25,866	
Baroda State	143,503	129,292	+ 14,301	126,091			+ 17,409	
Bengal States	127			289			—162	
Eastern Bengal and Assam States ..	56			3			+ 53	
Central India Agency	15,086	10,168	+ 4,918	13,245			+ 1,841	
Central Provinces and Berār States	40			271			—231	
Hyderābād State	182,189	121,028	+ 10,561	110,102			+ 22,087	
Kashmir State	712	637	+ 75	176			+ 536	
Madras States	2			227			—225	
Cochin State	381							
Travancore State	83			36			+ 47	
Mysore State	13,787	12,901	+ 886	23,324			—9,537	
North West Frontier Province States								
Panjāb States	3,258			3,524			—266	
Rājputāna Agency ..	117,920	110,606	+ 7,314	6,111			+ 111,879	
Sikkim State ..	14			228			—214	
United Provinces of Agra and Oudh States ..				43				

Figures not available

Figures not available

Figures not available.

SUBSIDIARY TABLE V—continued.

Part III—Migration between the Native States and Agencies and other parts of India.

Province or State.	Immigrants to Boundary Native States.			Emigrants from Boundary Native States.			Excess (—) Deficiency (+) of immigrants over Emigrants.	
	1911.	1921.	variation.	1911.	1921.	variation.	1911.	1921.
1	2					7		
Grand Total	146,181	119,344	+ 26,837	114,305			+ 31,876	
Provinces	23,979	12,036	—	23,024			+ 268	
Ajmer-Merwara	11,203	65	+ 11,137	347			+ 11,048	
Andamans and Nicobars	7		—	43			—36	
Baluchistan	811	442	—	308			+ 203	
Bengal	718			3,177			—2,462	
Eastern Bengal and Assam	148	781	—	1,529			—1,381	
Formosa	111	49	+ 62	86			+ 25	
Central Provinces and Berar	1,648	803	—	14,718			—13,070	
Gowg	3	—	—	31			—28	
Madras	1,742	1,964	—	1,518			+ 224	
North West Frontier Province	280		—	108			+ 172	
Panjab	2,421	2,208	—	546			+ 1,877	
United Provinces of Agra and Oudh	4,764	2,841	—	933			+ 3,921	
States and Agencies	122,202	97,308	—	91,281			+ 31,021	
Kashmir States	2	—	—	80			—78	
Kerala State	68,646	68,332	+ 19,292	7,086			+ 11,900	
Bengal States	14	—	—	290			—276	
Eastern Bengal and Assam States	1	—	—	110			—109	
Central India Agency	4,111	1,220	+ 2,792	6,843			—2,732	
Central Provinces and Berar States	4	—	—	212			—208	
Hydrabad State	2,742	7,060	+ 1,112	177			+ 2,565	
Kashmir State	22	23	+ 4	18			+ 4	
Madras States	—	—	—	—			—	
Cochin State	10	—	—	—			—	
Travancore State	61	—	—	—			—	
Mysore State	431	771	+ 160	1,009			—578	
North West Frontier Province States	—	—	—	—			—	
Panjab States	80	—	—	14			—66	
Malabar Agency	27,062	27,750	+ 1,212	7,034			+ 16,128	
Malabar State	—	—	—	4			—	
United Provinces of Agra and Oudh States	—	—	—	1			—	

Figures not reliable.

Figures not available.

Figures not reliable.

CHAPTER IV.—RELIGION.

Reference to Statistics *General Distribution of the Population by Religion :* *Hinduism ; Islām, Jainism ; Animism, Christianity, Hindu-Muham-*
madans ; Mātias, Momnās, Sheikhhs, Molesalāms, Sanghārs ; Sanyogis,
Sikhs ; Zoroastrianism, Judaism Other Religions Daily Worship,
Periodical Worship The Sixteen Sanshārs Family Gods. Nature
Worship, Worship of other Deities. Ceremonies connected with Agricult-
ture Brāhmans and the Community, Polluting Castes. The Religion of
the Masses ; of the Classes Non-Brahman Officiators Converts to
Islām. Witchcraft.

Part I.—Statistical

112. At the present census no enquiries were made into the various sects Reference to
Statistics which comprise the population except among Christians, and statistics of religion only were tabulated. In Imperial Table VI will be found the details of the principal religions in the Presidency. The best represented is the Indo Aryan which includes, besides the Hindus proper, who accept the supremacy of the Brāhmans, the Aryas and Brāhmos, both of which are unimportant numerically in this Province, the Sikhs, Jains and Buddhists. Next come the Musalmans, Christians, Zoroastrians, Jews and the indeterminate beliefs which are grouped under the term Animist.

Imperial Table V shows the urban population arranged according to the five main religions, and Aryas, Brahmos, Sikhs and Buddhists, who are not numerous in Western India, have been classed together under "Others."

Imperial Table XVII gives the Christian population by sect and race and Table XVIII, which is divided into two parts, the province as a whole and the six cities, the age-distribution of Europeans, Armenians and Anglo-Indians.

In addition to these Tables, Provincial Table II, printed at the end of the Imperial Tables, gives details of the population of each taluka by the two main religions, Hindu and Musalmān, combined with statistics of education.

At the end of this Chapter will be found tables showing —

I.—General distribution of the population by religion

II.—Distribution by districts and main religions.

III.—The number of Christians in each district for the last four censuses

IV.—Christianity by sect and race.

V.—Distribution of Christian races by sect and sects by race

VI.—Religions of urban and rural population.

113. Hindus who form 77 per cent of the population are strongly represented throughout, though in Sind they yield first place to the Muham- General
distribution
of the population
by religion
Hinduism madans. They are most numerous in the Konkan and Deccan, where 91 per cent. of the people are Hindus, and fewest in Sind, where they form less than a quarter of the population. Various tests have been suggested to fix what constitutes a Hindu, but finally it was decided to treat all who called themselves Hindu as Hindus and to enter the caste of those who said they were not Hindus in the

religion columns of the schedule leaving the question whether such a person was or was not a Hindu to be decided in the Abstraction office. Naturally there were difficulties even in these simple orders and 11 000 Bhils in the Dangs were returned as Hindus, though in other districts they were shown as Bhils by religion, which was translated in the Abstraction office as Animists. Some Bhils in the more frequented parts of the Presidency have become Hindus, in the same way that Sidis in Kanara may be nominally either Hindu, Musalmán or Christian, but the vast majority are outside the pale of Hinduism and there can be little doubt that these Dangi Bhils should have been returned as Animists.

The impossibility of framing a comprehensive definition of Hinduism intelligible to the average enumerator and of drawing a hard and fast line between Hinduism and other religions, Jainism Islam Animism and Sikhism, makes any comparison with past results a very difficult matter. On the present occasion we have a marked decrease in Jains which points to the probability of some of them having returned themselves as Hindus. We have 35,000 Hindu Muhammadans whose creed and customs partake of both religions and will be discussed in a subsequent paragraph and there are the Lohanas in Sind many of whom are apparently Sikhs, but who have as in 1901 returned themselves as Hindus. With so many points of variation the five per cent increase in Hindus must be accepted with considerable qualifications.

Islam.

114 Muhammadans are most numerous, 93 per cent., in Sind. They contribute 18 per cent. to Bombay City 11 per cent. to the Karnatak and also to Gujarat and 6 per cent. each to the Konkan and Deccan. Sind has long been a Musalmán country and is surrounded except on the east by territory in which the followers of Islam predominate so there is every reason for them to form the bulk of the community. Gujarat came under Musalmán domination when it was subdued by Alá ud-din's brother Ashfahán in 1298 and owes its Musalmán population to the Ahmad Sháhí dynasty of Ahmadábád, as the Karnatak does to the Adil Sháhí of Bijápur.

The Nizám Sháhí dynasty of Ahmadnagar does not seem to have left its mark on the religious constitution of the Deccan that district showing a Muhammadan population below the average. Bombay and the Konkan derive their Muhammadan residents not from invaders from the north but from peaceful traders by sea from Arabia and Persia.

The increase in Muhammadans has been slightly greater than the growth of the population which is due to the uninterrupted growth of Sind where that religion predominates.

Jain.

115 The third religion numerically in the Presidency is Jainism, which claims nearly half a million worshippers. These are mostly found in the Deccan and Gujarat, including the Native States of Cutch and Kathiawár but a few mostly village money-lenders, are scattered all over the Presidency. The followers of this religion showed a decrease in numbers of 20 000 in the decade 1801—1901. This falling off has continued and appreciably increased and they now number 41 000 less than in 1901 a decrement of 9 per cent.

Plague will account for the greater part of the loss of 12,000 in the Karnatak for 17 000 in the Southern Marátha Country and for some of the deficiency in Sítára, but the decrement of 18,000 in Gujarat is hard to explain.

In the south of the Presidency, the Jains, who are principally of the Chaturth caste, are cultivators, quite different from the shop-keeping class which predominates elsewhere, and have been hard hit by the plague, but there has been no calamity to account for the falling off in numbers in Gujarát. The Jain does not die during a famine, on the contrary, he grows fat. A reference to the Rájputána and Central India census figures showed that there could not have been any migration to speak of, indeed, the Rájputána figures also show a decrease. On enquiry with a leading Jain merchant in Poona the only suggestion offered was that many people had died in Rájputána of a mysterious fever, the description of which seemed very like pneumonic plague, but such an explanation would not solve the difficulty in this province, and the only conclusion is that the Jains have been returning themselves as Hindus, though there have been no signs of any such movement so far as Bombay is concerned. The decrease is to be seen in every district except Bombay City (where the 1901 figures were vitiated by plague), Poona, Násik and Khándesh where the increments are quite small and approximate to the small increase of the population.

116. Animists show an increase of 225,000 or 233 per cent. This Animism extraordinary variation is due partly to change in classification, partly to better enumeration and partly to the rebound after famine. In 1901 many of the Animists were by the zeal of the enumerators gathered into the Hindu fold. On this occasion the instructions were that those who returned themselves as Hindu should be entered in the schedules as Hindu, but that in the case of those who said they were not Hindus their caste was to be written up in the column devoted to religion. This was necessary as there is no word for animist in the vernacular which the average enumerators could understand. In the Abstraction offices all entries which showed the caste name in the column for religion were written down as Animistic.

The areas showing the greatest variation are the Rewa Kántha Agency and Khándesh. The population of the latter has increased 13 per cent., but the Hindus who form the bulk of the inhabitants show an increase of only 7·3 per cent. Similarly the total growth of the Rewa Kántha Agency is 39 per cent while the Hindus have increased 13 per cent. The Animists in the meantime in both areas have increased by very nearly 700 per cent. The obvious deduction is that in the strain of the famine in 1901, when official effort was fully engaged in keeping the starving alive, many Bhils living away in the jungle were overlooked. The number of Animists in the Páñch Maháls shows a decrease but it must be remembered that many famine refugees were enumerated in that district in 1901 who afterwards returned to their homes in the Agency tracts.

Mention has already been made (paragraph 113) of the 11,000 Bhils in the Dángs who should have been included with the other 66,000 Animists who were enumerated in Gujarát, and the presence of 9,000 Animists in Sind, where none were returned in 1901, gives additional weight, if any were needed, to Mr. Enthoven's remarks on the inaccuracy of the Animistic census returns in the last Census Report of this Presidency*.

117. Christianity with its many sects shows an increase of 30,000 worship- Christians, a rise of 12 per cent. The largest increases are in Bombay City, Karáchi,

Thána and Ahmadnagar but the first two are not greater than the increase in population of those cities generally and the same is true of Thána, and only in Ahmadnagar can the result be said to be due to missionary endeavour. Larger proportionate increases are returned from some of the districts; the Páneh Maháls for instance have nearly quadrupled, but the numbers are still very small. Kaira, Sâtára and Sholápur show a diminished Christian population due in the case of the first named, if not of all three, to famine converts reverting to their ancestral beliefs. There are 7 000 Salvationists in Kaira now compared with 11 000 in 1901.

Turning to the principal sects, the greatest increase is among Methodists, whose numbers have nearly trebled, Presbyterians who are 44 per cent. more numerous, and Roman Catholics with 38 per cent. The principal fields of missionary enterprise are Kaira, Ahmadnagar and Poona, but little progress has been made except in Ahmadnagar. Bombay does not appear to be such good ground for sowing the seed of Christianity as Madras, probably because we have a larger intermediate class of clean Sudras. In Madras the large number of "untouchables" rise in the social scale by becoming Christians, while a clean Sudra would not. The great Lutheran organization of the Basel Mission has its outposts in the Southern Marátha Country and though it has been in existence a number of years it only numbers a congregation of 1,800 souls. One of its Missionaries was lamenting the slow progress made, and on being asked whether the Christianity of his converts was more than skin deep he replied "At any rate we give them a conscience, a sense of right or wrong. If one of my congregation is a witness in a Criminal Court the Magistrate at once knows if he is lying, but with other Indians he does not." This is probably as far as most recent converts have got to a knowledge of the Christian religion. The inducements offered are generally educational. There are one or two High Schools conducted by missionaries, but some of the best work done is in connection with the hospitals. But it is an uphill task, and though the tolerant Hindu looks upon the "Padre Sahib" as a good man he does not feel the want of religious comfort. The uneducated masses of Hindulám rarely bother themselves with the esoteric aspect of religion. Worship with them is largely uncomprehended ceremonial or is treated as part of a *tanadeka* which they attend because it is the centuries old fashion of the country side to attend it. Having no knowledge or desire to probe into the inner meanings they feel no impulse towards Christianity. The above remarks do not of course apply to the educated minority but it is not from among them that the missionaries gather in their converts.

Hindu-
Muhammádans.

118. Of the remaining religions the only figures that call for comment are the various indeterminate beliefs that have been classed together under Hindu-Muhammádan, and the Sikhs. Under Hindu-Muhammádan have been classed the following six castes Mátias, Momnas and Sheikhas whose religion approaches Hindulám and the Sanghára, Molesakáms and Sanjogis. The Sanjogis were shown as a separate sect in 1901.*

Mátias.

119. Mátias are found only in the Jaldápur and Bórdoli talukas of Surat. Originally Lewa kánbis, they adopted Islám about three hundred years ago under the guidance of Imímahásh, a Musalman recluse who lived at Giramátha. In 1850 about 100 families of Mátias, reminded of their respectable Hindu origin

formed themselves into a separate caste, calling themselves Vaishnava Mátias, as distinguished from the original or Pirána Mátias. They gave up all Musálmán customs, stopped eating with the Pirána Mátia, and returned to Lewa Kanbi customs. The Lewa Kanbis do not, however, recognise them as Hindus. They employ Audich or Modh Bráhmán priests, conform to the Atharva Veda and call themselves Satpathis or followers of the truth. They worship the tombs of Musalman saints and bury their dead.

120 Momnas are found almost entirely in Cutch. Siáhs in faith they Momnas. are Musalmán in little more than name. They do not associate with Muhammadans, eat no flesh, do not circumcise, do not say the five daily prayers or keep the Ramzán. Among themselves their usual salutation is the Srávak phrase "Johar, Johar," and with others the ordinary Hindu "Ram, Ram." They keep the Janmashtami and Diváli holidays, which are purely Hindu festivals. Originally Lewa Kanbis, of late they have shown a tendency to call themselves Lewa Pátidárs or Lewas. They worship the Hindu Triad and look upon Imámsháh as an incarnation of Bramhá. About a century ago some families of Momnas adopted the Swámináráyan creed and formed themselves into a separate group. They do not marry, though they will eat, with other Momnas.

121. The Sheikhs who are found chiefly in Broach claim descent from, Sheikhs. and, like the Mátias and Momnas, are followers of, Imámsháh, who 300 years ago gathered Pátidárs, Bráhmans, Vánias and others into one sect. They refuse to be classified as Hindu or Musalmán, though of late years they have shown leanings to Hinduism and some have taken to worshipping at the Swámináráyan temples. They bury their dead for reasons not connected with economy and employ a Fakir, who is maintained for this purpose by the community, at marriage and death ceremonies. In the case of marriage the Fakir performs the *nika* ceremony and the rite is then completed according to Hindu practice. In all other respects they are Hindus. They worship the ordinary gods of the Kanbis, employ Borsada, Audich, and Shrimáli Brahman priests and do not reverence the Kurán. They are admitted into Hindu temples and make pilgrimages to the tomb of Imámsháh at Pirána near Ahmadábád. They swear by Khuda, the God of Islám, though they worship Hindu deities.

The influence of the Pirána shrine on the Hindus of Cutch and Gujarát is still active and it is certain that the census failed to return correctly all these Hindu-Muhammadans. Many secretly profess an allegiance to this shrine who would return themselves to an enquirer as Hindus.

An exactly similar case is to be seen in the veneration in which Sai Bábá, a Musalmán ascetic in Ahmadnagar (who teaches nothing and preaches nothing) is held by Bráhmans of high position, some of them Government servants, who have built dharmshálas in his honour.

The tolerance and elasticity of the Hindu religion is also to be seen in the variety of Hindu castes that flock to the tomb of St. Francis Xavier at Goa whenever an exposition of the saint's body is held.

Additional information about these Sheikhs will be found in the appendix to Chapter XI.

122. Molesaláms are found throughout Gujarát proper and as far south as Molesaláms Broach. They were originally converts to Islám from Chohan, Vághela, Gohel,

Parmar, Solankhi and other Rājput clans in the reign of Mahmud Begada (A.D 1459—1513). They follow half Hindu half Musalman customs and would revert to Hinduism if they could secure their old position in the hierarchy of caste. They employ Kāsis, Sayads and Maulvis as well as Brāhman priests. For further details the reader is referred to the caste glossary which is printed as an appendix to Chapter XI.

Sanghars.

123. Sanghars who are found chiefly in Kāthiāwār and Outch are said to be Sind Rajputs who came with the Jadejas to Outch in the 18th and to Kāthiāwār in the 19th century. They were once daring pirates, but are now indifferent seamen. They bury their dead and are Hindus or Muhammadans and equally lax which ever religion they profess.

Sanjogis.

124. Sanjogis come principally from the Shāhdādpur taluka of the Upper Sind Frontier Larkāna and Sukkur. They were forcibly converted to Islam under the Kāthora and Tālpur rule in Sind not more than 150 years ago. The Hindus call them Sanjogis and the Muhammadans Sheikhs. Their customs are either purely Hindu or purely Musalmān or a mixture of both according to their environment. Thus in the Kākar taluka of Sukkur they are Nānakpanthis follow Hindu customs, worship Hindu gods and employ Sārsudh Brāhmans as priests. Instead of the Vedie they observe the Anand or Sikh form of marriage. In the Rohri division the main influence affecting the Sanjogis has been Musalmān. They call a Mulla for their ceremonies, perform nika, worship no Hindu deities, and are disciples of Musalmān Murehids and Sayads and bury their dead in the Muhammadan position. In the Mehār and Kāmbār talukas we get an intermediate type following mixed Hindu and Muhammadan customs.

Sikhs.

125. In 1881 there were 19,000 persons returned as Sikhs. In 1891 there were only 912, nearly all of them in Sind. In 1901 1,503 persons were shown as Sikhs, the bulk of them in the Pānch Mahāls, Poona, Pālanpur and Ahmadābād, and not a single individual in Sind.

On the present occasion we find about 13,000, over 1,000 of whom were enumerated in Sind. Ten years ago sect was returned in the schedules in addition to religion and it became apparent that the Sindhis who had called themselves or been classed by the enumerators in 1881 as Sikhs were returned in 1891 and 1901 as Nānakshāhi Hindus. At this census information about sect not having been collected it is not possible to decide to which of the various Sikh sects the 13,000 now enumerated belong. All that can be said definitely is that outside Sind the 424 males in Poona are nearly all Khālas, or true Sikhs, and so are the 41 in Belgaum these persons being sepoys in the Indian Army. Presumably their womenfolk are not true Sikhs as they are not initiated but they generally go by the name of Sikh all the same. In Sind those that are returned as Sikhs are most of them Lohānas by caste and call themselves Hindus of the Nānakshāhi sect. The Collector of Hyderabad quotes an example typical of many families in Sind; all four are brothers, and except for the differences noted and the use of a different form of bier at funerals observe the same religious ceremonies.

No. 1 calls himself Hindu Nānakshāhi; Khatri Does not keep the five signs; follows Brāhmans does not cut his hair or beard does not smoke,

No. 2.—Same as No. 1 but cuts his beard

No. 3.—Same as No. 1 but cuts his hair and his beard

No. 4 calls himself Hindu, Khálso, keeps the five signs, refrains from cutting his hair or his beard and does not smoke, but follows Bráhmans.

Some would say that the first and the last were Sikhs and the other two not. On the other hand, all accept the Bráhmaṇ, all their names end in *Singh*, but none of them call themselves Sikhs. Presumably Mr MacLagan, the author of the Punjab Census Report of 1891, would call No. 4 a Sikh and the others Nánakpanthis. Bandoi Sikhs and Sahjdharis are also to be found in Sind, but with no record by sect it is impossible to say to what section of Sikhism the Sikhs now returned belong.

126. The Parsis show an increase of 6 per cent in the ten years, but the age Zoroastrianism figures given in Imperial Table VII show that with the exception of a slightly larger number of 33 infants below one year old, the increase begins to appear in the age classes over 20, an indication of a falling birth-rate. This point will be further discussed in the Chapter on Age (paragraph 153).

127. The greatest number of Jews is to be found in Bombay and Aden. Judaism. These are the mercantile branch of the community. In Kolába and the adjoining Native State of Janjira there are some 2,500 whose chief employment is cultivation, fishing and oil-pressing. The last named are also called Shanvár Tehs or Saturday Oilmen, an allusion to the day of rest on the Sabbath, to distinguish them from the Somwar Tehs or Monday Oilmen who are Hindus and whose day of rest is consequently Monday. As noticed by Mr Enthoven the Beni-Israel use the ordinary vernacular of the locality in their houses, Hebrew being confined to their religious ceremonies. The mercantile Jews still talk Hebrew in their homes.

128. None of the other religions are of any numerical importance, but it Other religions. may be noticed that the Arya Samáj have increased from 371 to 578 and the Brahmos have fallen off from 161 to 130. Both these forms of the great Indo-Aryan religion appear to be most numerous in Sind.

129. The Bráhmaṇ is enjoined to perform daily, in addition to the *sandhyá* Daily worship. prayers, the *panchamahádyadnya* or five daily acts of devotion, viz, (1) *bhutatadyadnya* an oblation to all created beings, (2) *manushyadyadnya* hospitable reception of guests, (3) *pitrayadyadnya* oblations of water to the manes, (4) *brahmadadyadnya* the recital of the Vedas, (5) *devadyadnya* oblations to the gods through fire. But except the very orthodox who are few in number none perform any except the *sandhyá*, which is also dispensed with by a large number of the educated and office-going persons and school-and college-going students. The same is the case with the Prabhus who are entitled to perform the daily rites prescribed for the twice-born. The Vánis, Lohánás, etc, who stand next in the social scale have no daily forms of worship prescribed for them. So also with Maráthás, Rájputs, Kunbis and the artisan castes. These are expected to worship the house gods after the morning bath before eating or to visit temples. In Gujarať, the rule of visiting temples daily morning and evening is strictly observed by the Vánis and other castes, both by men and women. In other parts greater laxity is shown. The worship of the house gods should be performed by the

head or other elder of the family but it is generally entrusted to the drone of the family if there be one. It is often delegated to boys, and even to women as a last resort. Among the well to-do, a Brāhman priest is engaged to perform the daily worship of the house gods. The unclean castes have generally no house gods and perform no daily worship of any kind.

Periodical
worship.

180 Periodical worship is performed on religious holidays, special days being appointed for different deities. Thus, Ganpati is worshipped on the fourth day of the bright half of *Bhādrapad*, Krishna on the eighth of the dark half of *Srāvaṇ*, and so on. On such occasions the services of priests are engaged by Brāhmanas and the higher castes who closely follow Brāhman rituals. This worship is performed by all castes except the lowest. Women also have their periodical worship such as *Vatāsaiitri*, *Haridāśika* etc. Casual worship is performed in fulfilment of vows.

The sixteen
Samskāra.

181 The ceremonies or *Samskāra* prescribed for Brāhmanas and other twice-born castes are sixteen in number. They are as follows —

- (1) *Garbhādhāna* is the ceremony performed at the consummation of marriage.
- (2) *Pūṇasavana* is the sacrifice on the vitality in the foetus.
- (3) *Anavalamāna* is the sacrifice performed in the third month of pregnancy.
- (4) *Pīshunbali* is the guardian pleasing sacrifice performed in the seventh month of pregnancy.
- (5) *Simantonayana* is the parting of the hair in the fourth, sixth or eighth month of the first pregnancy.
- (6) *Jatākarma* giving the infant clarified butter out of a golden spoon before dividing the navel string.
- (7) *Nāmakarma* the ceremony of naming the child on the tenth, eleventh twelfth or hundred and first day.
- (8) *Nishikramana* carrying the child out to be presented to the moon on the third lunar day of the third bright fortnight after birth.
- (9) *Suryaśalokana* carrying out the child in the third or fourth month to be presented to the sun.
- (10) *Annaprāśana* feeding the child with food in the sixth or eighth month.
- (11) *Chūḍākarma* tonsure of the hair in the second, third or fifth year.
- (12) *Upanayana* the ceremony of investing the boy with the sacred thread.
- (13) *Mahādēvya* is the instruction in the *Gāyatri* after the *Upanayana*.
- (14) *Samskāritana* return home of a boy after the completion of his studies at his preceptor's.
- (15) *Vivāha* marriage.
- (16) *Antyeshthi*, obsequies.

In Gujarāt *Garbhādhāna* is not observed, but *simanta* is performed with great solemnity. All castes except the twice-born have only birth, naming, marriage and death ceremonies, to which is added *garbhādhāna* in the Deccan, Konkan and Harātāk and *simanta* in Gujarāt.

132 The Bráhmans and other high caste Hindus have generally in their Family gods. houses a room set apart for the worship of the gods, which is known as the god-room. Their family gods generally consist of the *Pancháyatana* or the group of five, a stone *linga* pyramid for Mahádev, a stone *Shaligrám* or round pebble from the Gandakí or the Narbadá river or an idol of Vishnu, an image of Shakti, Bhaváni or Mátá, Ganpatí, and Surya or the sun. Besides the *Pancháyatana*, some families have the images of their family deities such as Khandobá, Vithobá, etc. In Gujarát very few of the Kunbis and of the lower castes have images of gods in their houses. In the Deccan, the Maráthá Kunbis and castes of similar standing have generally in their houses, besides some of the gods of the *Pancháyatana*, *táls* or embossed images of Khandobá, Bhaváni, Biroba, Jakhái, Janái, Jokhái, Kálhka, Bhairava, Máruti, Tukái, Satvai, Vetál, etc. *táls* of deceased ancestors are also kept among the house gods. The castes of the Konkan and Southern Maráthá Country and Karnátak do not differ in this respect from the Deccan castes. In Kánara the favourite house gods of the lower castes are Venkatramana and Ammás or mother goddesses, to which are sometimes added unhusked cocoanuts representing the original ancestors of the family. Castes below the Kunbis and the impure castes have generally no house gods.

133 In addition to the house deities mentioned above, the sun is Nature worship-worshipped by Bráhmans and other castes who perform Brahmanic rites, by the offering of *arghyás* or water while performing *sandhyá*. Other Hindus worship the sun every morning by bowing down to him after cleaning their teeth and washing their faces, sometimes after the bath. Certain texts are repeated by Bráhmans and other twice-born castes when bathing, while the other castes repeat the names of the sacred rivers such as the Narbadá, Bhágrathi (Ganges), Krishna, Godávari, etc. The *tulsi* plant is grown in a kind of altar in the back yards of houses in towns and in front yards in villages by all pious Hindus. It is worshipped daily, especially by married women whose husbands are still alive. Every year in the month of *Kártik* the marriage of the *tulsi* with Vishnu is celebrated in every Hindu house with the help of a Bráhman priest.

134 Of the principal Hindu gods, Siva is worshipped annually on the great Sivarátri or Siva's night in *Magh* and on every Monday in the month of *Srávan*. Vishnu is worshipped in his incarnation as Krishna on the eighth of the dark half of *Srávan* and as Rám on the ninth day of *Chaitra*. The goddess Bhaváni is worshipped during the *Navarátra* or nine days of the first half of *Ashvin*. In the Deccan, Konkan and Karnátak Ganpatí is worshipped every year on the fourth day of the bright half of *Bhádrapad*, and the God Khandobá is worshipped, in the Deccan only, on the *Ohampáshasti* or sixth day of *Margashirsha*. When cholera breaks out, Máriammá or Kákábalíá that is the cholera goddess is worshipped with offerings of water, goats, sheep, fowls or he-buffaloes. Similar offerings are made to the Sitaládevi or small-pox goddess when small-pox is raging. The worship of the goddess of small-pox is also observed when a child recovers from small-pox, and in certain castes even after vaccination. In other cases of sickness vows are made to certain deities, which are fulfilled if the patient recovers. No special deities are worshipped to overcome barrenness, but vows are made and *pípál* trees are circumambulated for hundreds of times a day continually for a number of days. On all ceremonial occasions Ganpatí is worshipped as the remover of obstacles. Among Bráhmans and other higher

Worship of other Deities.

castes, Gaunhar is worshipped by the bride at the time of marriage. Among Hālvakki Vakkals Halepalka, Minkris, Nādom, Agers and other castes of Dravidian origin in the Kānara district the *ball* or totem is specially brought into prominence at the time of marriage; and among Marāthās and kindred castes of the Deccan, the worship of the *devak* is a principal part of the marriage ceremony.

Animal sacrifices are made to the gods Khandobā, Bahirobā, Jotibā, Kshetrapāl, etc. and to the goddess Bhavānī, Kālīkā, Māruti, Kākābālī, Sītāh and others. The usual occasion for animal sacrifices is the Dasara holiday. Occasional sacrifices are made to the gods generally on Sundays and to the goddess on Tuesdays or Fridays when they do not fall on fast days. The offerings consist of he-goats and cocks, and to Bhavānī of he-buffaloes as well. The sacrifice is attended with little or no ceremony but at times the sacrificed animal is worshipped and music is played while it is being slaughtered.

Ceremonies
connected with
Agriculture.

135 All the cultivating castes perform field rites for the protection of their crops and cattle. Thus in Gujarāt, the Kunbis begin to take manure to their fields on the lucky *akshatī* or third day of *Vaisākhi*. Before sinking a well and before each season's first ploughing the ground is worshipped. Before watering the ground for the first time the water in the well is worshipped, and to guard against excessive rainfall the village headman and other husbandmen go with music to the village tank and offer flowers, red powder and coconuts. The field rites of the Marāthā Kunbis are far more elaborate. On the *akshatī* or third day of *Vaisākhi* they make offerings to deceased ancestors and a fresh year of field work begins. In some places before beginning to plough waste land cooked rice or five *bājri* or jowār cakes, curds, a coconut and a he-goat or fowl are offered to the field spirit Mhasobā, Navlī or Satvāl. When the rice seedlings are ready for transplanting, the villagers meet on a Sunday anoint their village god, generally Bahirobā or Hanumān, with red lead sacrifice a he-goat and ten fowls, and offer five coconuts, frankincense, fifteen limes and camphor. They ask the god to give them good crops and walk round the village calling on the name of their god. A feast is prepared and the sacrificial offerings are eaten near the temple. Each landholder on the Tuesday before he begins to plant his rice, kills a fowl and sprinkles its blood over the field and offers the field spirit a coconut and a he-goat or fowl. Before setting up the *tīdra* or central pole of the threshing floor an astrologer is consulted as to the wood to be used for the pole, and under the pole are buried mango jambhul (*Eugenia jambolana*) *sīml* (*Procapia spicigera*) arati and rui (*Calotropis gigantea*) twigs. They set up as a shrine an earthen pot and seven pebbles five for the Pandavs and one each for Vandr or the forest god and Vanaspathi or the forest lion. The pot and the pebbles are smeared with red lead, and frankincense is burnt before them.

Kunbis sacrifice a sheep or a he-goat a Brāhman would offer five grains of wheat or five millet cakes and five each of betel-nuts, cloves, cardamoms, turmeric roots, and pieces of cocoa-kernel. Before winnowing an animal or cakes and fruit are offered at the Pandav shrine. Rice is also offered and scattered over the threshing floor a rite known as *raspya* that is the heap-worship. When an animal is offered the rice is steeped with blood before it is thrown. Before measuring the grain the astrologer is asked which of the husbandman's family should measure it. With a broom of early jowār stalks

the grain is heaped round the central pole and incense is burnt before it, a two sher or *adhoh* measure is held in the incense smoke and handed to the measurer, who offers the first measureful to the village god. At all these rites the village priest is present, recites texts, and is given a cocoanut and a few coppers. Similar rites are performed by the Raddis, the leading cultivating caste of the Karnátak. The chief of these are the *kurgi-puja* or seed drill worship, *charagas* or Lakshmi's feasts and the *dáng* or feast at which the *dáng* or field-song is sung. In all these festivals offerings are made to the spirits and the field-guardian, which consist of cocoanuts and goats. Even Bráhmaṇ and Lingáyats cultivators vicariously offer goats through Maráthás or some other flesh-eating Hindus. Among the Vakkal castes of Kánara, the principal ceremony in this connection is *Haridina* or *Harisheva*, that is Hari's day or Hari's propitiation. It is performed a few days after *Ugádi* or Hindu New Year's Day and marks the beginning of the agricultural year.

136. There are only three instances of castes being admitted to Hinduism Reversions to Hinduism who had previously been Muhammadans or Christians. Two of these are the Urap Agris, Varap Agris or Nave Maráthás and the Kírpál Bhandáris. The former are found in several villages in Sálsette and Bassein in the Thána district. They are said to be Christian Agris who reverted to Hinduism, some in 1820 and others in 1828. Their manners and customs are the same as those of other Agris and they worship the Hindu gods. But other Agris do not eat or marry with them. Kírpál Bhandáris are also found in the Thána district. They were forcibly converted to Christianity by the Portuguese, but soon after the conquest of Bassein by the Maráthas (about 1739 A. D.) they were given the choice of reverting to Hinduism which they accepted.

The Jadeja Rájputs were practically Muhammadans up to 1818. The Sanjogis in Sind, in fact all the Hindu Muhammadans, show leanings towards a reversion to Hinduism but are prevented by social considerations.

137. The principal castes which deny the supremacy of the Bráhmaṇ The Relations between Bráhmans and the community. may be divided into two classes, those who consider themselves as good as the Bráhmaṇ and claim to be Bráhmans and those that are on the borders of Hinduism and Animism. In the first category there are only two castes, both of them belonging to functional groups, the Pancháls and the Sonárs. Lingáyats also do not reverence Bráhmans and have their own priests but they are a sect of Hinduism and on rather a different footing. Below is a list of the castes that fall within the second class, in the case of those marked with an asterisk only the wilder sections deny the supremacy of Bráhmans.—

Beldár, Od, or Vaddar.	Hálvakkí vakkal	Naikda
Bhil.*	Kátkari	Thákur
Chodhra	Koh.*	Vághri *
Dhodia	Lamáni or Vanjáni *	Várlí.
Dubla.		

In this Presidency there are no castes except the animistic tribes which do not receive *mantra* from a Bráhmaṇ or other recognised Hindu guru. Similarly it is only the Animists, who are ignorant of their existence, who deny the authority of the Vedas. There are no castes which, being denied the ministrations of Bráhmans, retaliate by professing to reject them.

The following castes are not served by good Brāhman priests —

Darji.	Lohár.	Rājput.
Káthi.	Mochi.	and certain Koli sub-castes.

The priests who minister to them are called gurs and are generally branches of the Audich caste. Rājput, in addition to being served by Rājgurs, also employ other Brāhmanas on occasions but the latter do not lose caste thereby

Polluting castes. 138. We have no castes which cause pollution within a certain distance, but the touch of the Bhangl, Chámár Dhed, Holiya, Mahár Máng and Mochi is unclean, and none of these castes are allowed within the interior of the ordinary Hindu temples. It is a curious fact that Bhangis and Mángs are the lowest in the social scale, but their power of pollution is less than that of the others. The Máng's case is peculiar as he is not so useful either in family or village life as the Mahár

The castes which bury their dead are —

Beldar Od or Vaddar	Holiya.	Bámcahl.
Bhangl.	Kabballigar	Rávalia.
Bhil (burns in Gujarát)	Mahár	Thákar
Dhed.	Máng	Vághel.

but burial is frequently a question of economy

The following castes eat beef and do not reverence the cow —

Berdal.	Dhed.	Máng
Bhangl.	Holiya.	Náikda.
Bhil.	Mahár.	and the Dhor Koli of Thána.

Part II—Descriptive

The religious
the masses

139 The present census so far as Bombay is concerned takes no account of sect, and in the religion of the unlettered masses sect finds no place. If a coolie or a cartman were asked if he was a Valshnava or a Saiva he would not understand the question. His attitude towards it is exactly the same as that of the Japanese who was asked by a European traveller whether he was Buddhist or Shinto by religion. In a land where it is the established custom to present infants at the Shinto family temple one month after birth, where burials are conducted by the Buddhist parish priest, and the inhabitants contribute to the local festivals of both religions alike, there is no conception of the idea that the two religions are mutually exclusive.* The Brāhman recognises differences of sect and would be able to say whether he was a follower of Vishnu or Siva, but the ordinary villager who in his every day life takes no thought for the morrow of a subsequent existence, is content to worship the village godlings to whom he looks for rain, bountiful harvests and escape from plague, cholera and small-pox. He has a fair idea of a reincarnation, the quality of which will vary

with whether he has lived this life well or ill, but he has no idea of final extinction or of a place near a Supreme Being. His only hope in *mukti* is for an advantageous subsequent life. When on the point of death the Kánarese speaking Marátha of the Southern Marátha Country generally calls on "Dev, Dev" though some also call on Ráma. Yet from the family gods they worship, Maílár Lúnga and Kedár Lúnga, they would seem to be Saivas, though they do not appear to know it themselves. In fact, the sect of these people, which conveys nothing to them, depends on the sect of the Bráhmans among whom they reside. There are, as it were, two religions: a work-a-day religion to meet the requirements of every day existence and a higher religion, known only to the Bráhman who is called in to officiate on great occasions, which the average man does not attempt to understand.

140 The bulk of the people are polytheist, not many are monotheists ^{The religion of the classes.} pure and simple, either among Vaishnavas or Saivas. The Vánias and Bhátias are the staunchest followers of the Vaishnav pontiff Vallabháchárya, yet the principal Saiva temples in Bombay City, Bábunáth and Bhuleshwar, are maintained by Bhátias. The Vaishnava Deshasth Bráhmans on the one hand and the Lingáyats on the other are monotheists. It is said of these that neither sect would ever utter the name of the other's god. It is a well known fact that Lingáyats do not use any word which means a name of Vishnu. For example, they call a *harináma* (a flat brass dish) *támbana*, as Hari is one of the names of Vishnu. Similarly, Vaishnava women do not say "shu, shu," while washing clothes, as all other women do, because "shu" sounds like "Siva," but they say "ha, ha."

Their death-bed *mantras* would be invocations to Siva and Vishnu respectively. A curious instance of a death-bed *mantra* which combines the names of both deities is to be found among the Bhagvat subsect of the Shenvi Bráhmans, who say "Siva, Siva, Náráyan" when they are about to die.

To the Bráhman and the educated classes generally the godlings of the village are not the all important deities that they are to the rustic. In south-west Káthiáwár crops are guarded from the evil-eye and other blights by planting on the border of the field a red painted stone called *mamo*. A Bráhman's field has no such stone. When a Bráhman cultivator was asked "where is your *mamo*?" he replied, "who ever heard of a *mamo* troubling a Bráhman?"* He has an idea of a single deity, all pervading and invisible, and looks upon Vishnu and Siva as manifestations of the same one God. Like the Sudra he believes that he will be born again advantageously or otherwise according to his *karma* in this life, and he hopes that the final end of reincarnation will be *mukti* or freedom from all worldly pain and pleasure and a cessation from reincarnation. But this devoutly desired consummation can only come by *bhakti* (devotion), *gyán* (knowledge), or *karma* (works) according to the sect to which he belongs. "*Bhakti*, a personal faith in a personal god, love for him as a human being and the dedication of everything to his service", appears to be a modern development connected with the worship of Krishna and identified with the cult of Vithoba at Pandharpur †

* Bombay Gazetteer, Vol. IX, Part I, page 271

† For a learned disquisition on the subject the reader is referred to an article by Mr L. J. Sedgwick, I. O. S., reported in the journal of the Bombay Branch of the Royal Asiatic Society, No. LXV, Vol. XXIII

Non-Brahman
Officers.

141. The officiating priests at Pandharpur are Badvaus and Sevadháris, subjects of Desharth Bráhmans. Some of them are Bhagvats, that is worshippers of both Vishnu and Siva. They may owe their standing in a Váishnav temple to the legend mentioned by Mr Sedgwick that the founder of the Vithoba shrine housed his idol in a disused temple of Mahádev.

Bráhmans are not always the priests of the important temples in the Deccan. The officiators at the shrine of Ganpati at Ohinchvad are Gurávas as well as Bráhmans, but the temple property is managed by Bráhman trustees. The priests of Vithoba at Alandi, of Khandoba at Jejuri and of Vithoba at Dehu, the three other principal shrines of the Poona District, are Gurávas and Gosáris. At Sátara a buffalo used to be sacrificed annually to Bhaváni, the officiator being Sardar Bhonele, the lineal descendant of Siváji but for the last two years no sacrifice has been performed. In the Southern Marátha Country the worship of Káli in her various forms Durgi, Laxumi, Demavra is performed by Maháras. The festivals of the goddess are held at intervals of several years and buffaloes and goats are sacrificed to her. Formerly the buffalo (a bull) used to be led round the boundaries of the town before being literally hacked to pieces, but now this torture is prohibited by executive order and the animal despatched with the least possible suffering. Bráhmans do not participate in this form of worship but they appear to have tolerated it when they found it existing among the Dravidians on their arrival from the north.

Converts to
Islam.

142. As mentioned above (paragraph 114) conversions to Islam have had a three-fold origin. Along the coasts the religion was brought by traders from Arabia and Persia, in Gujarát and the Deccan, as far south as Bijápur by invading armies from Delhi, and in the extreme south of the Presidency many Jains were forcibly converted by Háklar Ali and Tipu Sultán. In Sind the aboriginal tribes became Muhammadan from the time of the Arab conquest and under the rule of the Kálbhora and Tálpur Kings. Now the age of compulsory conversions is over and the proselytizing zeal of Islam a thing of the past though the religion of Muhammad still obtains converts they are a negligible number and drawn from the lowest Hindu classes, who seek thereby to improve their social status.

Witchcraft.

143. Black magic nowadays is fortunately not common. The existence of witches, however is admitted by all the lower strata of society and many of the higher. The Bhils have recognized oracles such as swinging by the legs from a branch, for proving whether a woman is a witch or no. If the branch breaks and she is injured she has proved her innocence. A year or two back witchcraft was responsible for two revolting murders of infants in the Násik District. The object of the murder in one case was to secure male offspring the murderers having had nine sons who had all died; in the other one of the two women was childless, while the other was subject to epileptic fits. In both cases the water deities (*sadris*) were supposed to be responsible and had to be appeased. One of the essentials of the ceremony was the waving of the infants over the head of the woman, after which various loathsome rites were performed, including in one case cannibalism. It is not quite clear why the epileptic woman joined in the ceremony if the child was to take over the epileptic spirit, as the waving of it over her head would have meant it was contrary to all the rules of magic to afterwards destroy it. The spirit having lost its home would then be able to return to its original abode in the woman and the whole object of the ceremony would be frustrated.

SUBSIDIARY TABLE I.
General Distribution of the Population by Religion

Religion and Locality	Actual Number in 1911	Proportion per 10 000 of Population in				Variation per cent (Increase + decrease -)			Variation per cent (Increase + decrease -)
		1911.	1901	1891.	1881	1901-1911	1891-1901	1881-1891.	1861-1911
1	2	3	4	5	6	7	8	9	10
1 Hindu—									
Total for the Province.	20,977,303	7,745	7,821	7,953	7,612	+5	-7	+20	+18
Bombay City	604,042	0,780	6,554	6,612	6,504	+31	-6	+8	+32
Gujarāt	2,330,338	8,314	8,280	8,622	7,866	+4	-16	+19	+4
Konkan	2,841,409	9,134	9,147	9,134	9,114	+3	+3	+10	+15
Deccan	5,798,828	9,079	9,188	9,152	8,841	+6	-4	+21	+23
Karnātak	2,448,224	8,642	8,646	8,670	8,732		-1	+19	+17
Sind	837,426	2,383	2,340	1,974	1,262	+11	+82	+86	+174
2 Musalman—									
Total for the Province	4,901,910	1,810	1,807	1,629	1,622	+7	+5	+16	+29
Bombay City	179,346	1,831	2,007	1,889	2,053	+15		-2	+13
Gujarāt	300,717	1,073	1,089	1,001	1,035	+2	-5	+5	+2
Konkan	184,889	594	585	579	574	+4	+3	+10	+19
Deccan	367,609	575	585	553	545	+6		+21	+27
Karnātak	315,087	1,112	1,071	1,049	080	+4	+1	+23	+35
Sind	2,039,929	7,514	7,619	7,705	7,808	+8	+10	+17	+40
3 Jain—									
Total for the Province	459,952	181	211	206	213	-0	-3	+11	-2
Bombay City	20,460	200	184	307	223	+44	-44	+47	+19
Gujarāt	56,924	203	238	212	229	-10	-4		-13
Konkan	7,660	24	27	24	26	-6	+13	+2	+7
Deccan	70,600	111	124	119	126	-4		+10	+5
Karnātak	55,181	195	237	235	244	-18		+16	-5
Sind	1,349	4	8	3	6	+46		-23	+13
4 Animistic—									
Total for the Province	320,234	118	37	108	338	+238	-68	-69	-66
Bombay City	6					+100			
Gujarāt	66,080	236	215	94	800	+13	+100	-87	-71
Konkan	74			24	43			-47	-99
Deccan	95,321	149	20	160	442	+715	-88	-58	-69
Karnātak	3								
Sind	8,869	25		271	856			-9	-89
5 Christian—									
Total for the Province	245,657	91	86	63	63	+12	+20	+15	+66
Bombay City	57,355	583	582	551	547	+27		+7	+36
Gujarāt	31,787	113	115	15	12	+3	+570	+38	+849
Konkan	68,557	220	214	216	213	+6	+2	+11	+19
Deccan	48,194	75	73	39	37	+12	+77	+25	+146
Karnātak	13,728	48	45	44	39	+8		+36	+48
Sind	10,911	31	24	27	25	+40	+1	+28	+79
6 Zoroastrian—									
Total for the Province	83,565	31	31	28	32	+6	+3	+3	+13
Bombay City	50,981	520	596	577	628	+10	-8	-2	+5
Gujarāt	16,477	59	64	55	58	-5	+1	+4	
Konkan	5,463	18	18	14	12	-2	+36	+22	+62
Deccan	4,904	8	7	6	5	+15	+22	+43	+100
Karnātak	405	1	1	1	1	+41	+21	+82	+235
Sind	2,411	7	6	5	4	+21	+30	+44	+127
7 Hindu Muhammadan									
Total for the Province	34,976	13							
Bombay City									
Gujarāt	235	1							
Konkan	5								
Deccan									
Karnātak									
Sind	297	1							
8 Jew—									
Total for the Province	16,109	6	5	5	5	+16	+3	+22	+45
Bombay City	6,597	67	69	61	43	+23	+7	+51	+98
Gujarāt	315	1	1	1	1	+7	+7	-10	-3
Konkan	2,555	8	9	10	11	-2	-8	-8	-16
Deccan	1,166	2	2	2	2	+7	-15	+29	+18
Karnātak	108					-2	+209	-67	-1
Sind	595	2	1	1	1	+39	+104	+87	+289

SUBSIDIARY TABLE I—continued
General Distribution of the Population by Religion.

Religion and Locality	Actual Number in 1911.	Proportion per 10,000 of Population in				Increase per cent. (Increase—Decrease)			Increase p. cent. (Increase—Decrease—)	
		1901.	1901.	1901.	1901.	1901-1911.	1901-1901.	1901-1901.	1901-1911.	1911-1911.
1					6	7		8		10
9 Sikh—										
Total for the Province—	13,078	8	1	—	84	+731	+73	99		90
Bombay City—	107	1	1	—	—	+33	—	—		—
Osjuri—	21	—	3	—	—	98	—	—		+600
Kankar—	13	—	—	—	—	-84	+560	+800		+1,100
Dumra—	407	1	1	—	—	+63	+243	-23		+316
Kandlak—	64	—	—	—	—	+327	—	—		—
Khal—	11,190	23	—	2	625	—	—	97		—
10 Buddhist—										
Total for the Province—	603	—	—	—	—	+27	23	+101		90
Bombay City—	678	8	4	2	3	+65	+108	+15		+243
Osjuri—	6	—	—	—	—	78	-27	+230		-40
Kankar—	23	—	—	—	—	+180	21	+88		+278
Dumra—	1	—	—	—	—	27	-76	+36		-76
Kandlak—	—	—	—	—	—	—	—	—		—
Khal—	21	—	—	—	—	—	—	—		+133
11 Hindu—Arya—										
Total for the Province—	578	—	—	—	—	—	—	—		—
Bombay City—	—	—	—	—	—	—	—	—		—
Osjuri—	364	1	—	—	—	—	—	—		—
Kankar—	—	—	—	—	—	—	—	—		—
Dumra—	—	—	—	—	—	—	—	—		—
Kandlak—	—	—	—	—	—	—	—	—		—
Khal—	213	1	—	—	—	—	—	—		—
12 Hindu—Brahmo—										
Total for the Province—	133	—	—	—	—	—	—	-21		+216
Bombay City—	6	—	—	—	—	—	—	—		—
Osjuri—	9	—	—	—	—	—	—	78		47
Kankar—	—	—	—	—	—	—	—	—		—
Dumra—	13	—	—	—	—	—	—	—		—
Kandlak—	—	—	—	—	—	—	—	—		—
Khal—	103	—	—	—	—	—	—	86		+260
13 Unspecified—										
Total for the Province—	122	—	—	—	—	—	—	—		—
Bombay City—	17	—	—	—	—	—	—	—		—
Osjuri—	1	—	—	—	—	—	—	—		—
Kankar—	80	—	—	—	—	—	—	—		—
Dumra—	8	—	—	—	—	—	—	—		—
Kandlak—	—	—	—	—	—	—	—	—		—
Khal—	—	—	—	—	—	—	—	—		—

Note.—The total for the Province includes figures for British Districts, Native States and Agencies and Aden—and the Native Districts show figures for British Districts only.

SUBSIDIARY TABLE V.

*Distribution of Christians per mille (a) races by sect and
(b) sects by race (for British Districts)*

Sect	Races distributed by sect.				Sects distributed by race.			
	European	Anglo-Indian.	Native	Total	European.	Anglo-Indian.	Native	Total
1	2	3	4	5	6	7	8	9
Anglican Communion	619	211	60	143	503	57	350	....
Armenian	2	..	....	....	825	....	175	....
Baptist	7	3	..	1	609	61	229	....
Congregationalist	5	1	60	51	13	1	963	....
Greek	0	..	....	1	977	....	23	....
Lutheran	6	....	0	0	156	....	844	..
Methodist	35	25	01	53	82	17	901	....
Minor Protestant Denominations	4	2	8	8	65	0	920	....
Presbyterian	43	0	23	20	100	12	793	....
Protestants (Unsectarian or sect unspecified)	17	20	30	28	79	40	891	..
Quaker	..	....	....	..	1,000	....	....	....
Roman Catholic	223	729	695	634	46	44	910	....
Salvationist	1	....	52	43	6	....	994	..
Syrian	....	....	....	..	91	..	909	..
Sect not returned	....	....	..	....	33	..	967	..
Indefinite beliefs	3	....	....	..	900	13	37	..

SUBSIDIARY TABLE VI

Religions of Urban and Rural Population.

Natural Division	Number per 10 000 of Urban Population who are					Number per 10 000 of Rural Population who are				
	Hindu.	Musalman.	Animistic.	Christian.	Others.	Hindu	Musalman	Animistic	Christian.	Others
1	2	3	4	5	6	7	8	9	10	11
Bombay Presidency	6,893	2,308	28	265	506	7,934	1,700	138	53	176
Bombay City	6,780	1,831	..	593	603	..	..	..	..	..
Gujarat	6,839	2,316	80	84	674	8,771	698	281	123	137
Konkan	7,479	1,613	..	750	168	9,233	407	..	170	40
Deccan	7,813	1,664	47	249	230	9,330	385	167	47	101
Karnatak	7,302	2,257	..	233	169	8,649	937	..	22	201
Sind	6,440	4,225	..	205	130	1,933	7,999	20	5	34

CHAPTER V.—AGE.

Reference to Statistics Accuracy of the Table. Effect of Famine Of Plague. Mean Age. Religion and Mean Age. Mean Age and Natural Divisions The Birth and Death Rates. Age Classes considered by Castes. Females 15—40 considered by Religion.

144. The age distribution of the population is given in Imperial Table VII Reference to Statistics which is so arranged as to show in conjunction with it civil condition, sex and the six main religions of the Province Statistics by age will also be found in Table VIII (Literacy), Table XII which deals with Infirmities, and Table XIV which treats of the civil condition of certain selected castes These age details will be examined in the special chapters dealing with those subjects and the present chapter will be confined to a consideration of the conclusions to be drawn from the age statistics regarding longevity and fecundity and the changes in the age distribution that appear to occur from time to time.

There are ten subsidiary tables at the end of this chapter which illustrate the various aspects of the age distribution by religion and locality and for certain selected castes, the proportions of the reproductive and non-reproductive sections of the population, the variations at previous censuses, the reported birth and death rates, and a table showing the actual number of deaths from the principal epidemic diseases from which this Presidency has suffered in the past ten years

145. When even in literate England the ages returned at the census are notoriously inaccurate, partly from ignorance, partly from wilful misrepresentation, especially by the fair sex, it is small wonder that accuracy is impossible in the census of illiterate India. The elderly spinster at home who mis-states her age has her counterpart in this country, where among certain castes a spinster of over 12 years being looked upon with horror her father 'corrects' her age according to the necessities of the situation This point will be dealt with at greater length in the next chapter, it will suffice to say here that though it probably does occur it is rare enough to have little effect on the statistics Accuracy of the Table

But though the enumerator is probably called upon to decide the age of most of those enumerated and makes a successful or unsuccessful guess accordingly, the census is taken on each occasion by the same class of individual dealing with much the same sort of material, and with the vast numbers that form our population the errors tend to counteract each other and the age returns *en masse* are probably much nearer the mark than they appear to be, though the precise number at any particular annual age period is probably quite inaccurate. There is of course the tendency, not unknown in Europe, of plumping on round numbers, generally multiples of 10 and 20, but in this country also all multiples of 4 up to 16 and above that all numbers that have 2 or 8 for the last digit, appear to be favourites The reason is that whereas Europe is confined to the decimal scale, in the East the multiples and fractions

of 16 are equally considered to be round numbers. This bunching can be corrected by several methods, Bloxam's formula has been used this time to ascertain the mean age which is shown at the bottom of Subsidiary Table II. But even then the inverted pyramid is not complete and the series is broken by some very favourite number whose influence does not readily answer to smoothing. Theoretically of course in a stationary or progressive population, such as that with which we have to deal, the age table should show a series gradually descending as the age ascends, and the result of smoothing is to get something approaching this.

Effect of Famine.

146 Unfortunately this process also eliminates real inequalities which are not due to bunching but to disturbing causes which are not capable of being satisfactorily dealt with by a mathematical formula, and two of these, in fact the principal factors, are famine and plague. The effects of famine have been already touched upon (paragraph 63 *ante*) in reviewing the increase of the population in the Páñch Maháls. During a famine the very young and the old die off and leave those in the prime of life. Consequently when fecundity has re-established itself, the birth rate *per mille* of the population goes up because those at reproductive ages have survived and the aged have died. Thus we find a great increase of children under five accompanied by a deficiency at the 5—10 age period due to the loss at the end of that period from sterility and a greater loss in the 10 to 15 period which covers the survivors of the famine and profamine infants. In addition it must be remembered that children at this age period would be relatively more numerous in a census taken immediately or very shortly after a famine owing to the mortality of both extremes of life. This is clear from Subsidiary-Table II where the returns show a relative decrease in the age distribution at age period 10—15 in the censuses of 1801 and 1911. It is nearly impossible now to trace the aftermath of the famine of 1877 which was of great severity in the Deccan and Karnátak. Probably all that is left of it is the larger proportion of women aged 20—40 in nearly all the affected districts, women being known to withstand famine conditions better than the sterner sex. Where it does not amount to an actual majority at that age period it more nearly approaches equality with the males than in the other age periods which cover the prime of life.

A brief study of Subsidiary Table V will show the results of the famine of 1900-1902. The proportion of children to persons aged 15—40 has gone up considerably in Gujarát where there has been serious famine, and slightly in the Deccan where it was not so severe, while it has dropped in the Konkan which has had no famine. The Karnátak shows a decrease which will be explained in the next paragraph and Sind shows a fall in the figures, which is due to the large proportionate rise in married women aged 15—40. In other words the birth rate has not kept pace with the marriage-rate.

Effect of Plague on Age Distribution

147 The effect of plague on the age distribution is the exact opposite. As it does not attack children or old people one would expect to find the birth rate unchanged, but the epidemic has been so bad that the reproductive section of the population has been seriously reduced. The proportion of children below 15 has dropped considerably in Bálgaum and Dharwár two badly affected districts. Sátár, the worst affected district in the Presidency returns a smaller decrement, but the figures are affected by migration.

148 The mean age of the population, by which is meant the average Mean Age age of the individual, is 24.08 for males and 24.00 for females. These figures have been arrived at, after smoothing by Bloxam's method,* from what is known as the Actuary Table which gives the age statistics of four talukas, Indi, Násik, Lárkána and Broach, with a population of 426,000, selected for their having suffered no abnormal disturbance, such as famine or plague. They are merely an approximation as the formula seeks only to eliminate departures from the regularity of the curve. A famine has little effect on it as the deaths at each end of life would balance each other, nor has plague which attacks persons in the prime of life. It would be only slightly affected by the sterility so common as an aftermath of famine and it is probably partly due to this that there has been a decrease from 24.3 to 24.08 for the males of the Presidency since 1901. But the greater part of the decrease is due to the large numbers of young children which is inseparately connected with a growing population and which is exceptionally large at the present census on account of the famine that preceded the decennium.

149 The figures by religion have been compiled for annual age periods up to five years of age and after that in quinquennial periods up to 70, after 70 the residue is collected into one age group. Consequently in working out the mean age of the followers of each religion no smoothing has been employed, the crude figures of the different age periods being used. This is a rough approximation, but is probably as accurate as the mean age arrived at by Bloxam's method as applied to the Actuary Table, which is compiled for small areas as far as possible untouched by disease or natural calamities. The variation between the two results is shown below, whereas the selected areas show a mean age of 24.08 for males and 24.00 for females, while the corresponding unsmoothed mean ages for the Province are 24.69 and 24.76. 3.2 per cent of the enumerated population of the province consists of immigrants and this slightly higher mean age is due to immigration which raises the mean age of the country as the majority of the immigrants are adults. The mean age of the Hindus, who form the bulk of the people, most nearly approaches that of the Province, very close to them come the Musalmáns which show a slightly higher mean age for males and a considerably lower mean for females. This means comparatively more young females and can be traced directly to the later age at which Muhammadan girls marry.

The Jains, who have decreased in number very much since the last census, show a very high mean age. The reason of the decrease has already been discussed (paragraph 115) in the last chapter.

The mean age of Christians is interfered with by the absence of individuals belonging to the European community at both extremes of life. Though these counteract each other the balance is on the side of age.

The Parsis show the highest mean age of all, which is due, as will be shown in paragraph 153, to a low birth-rate.

150 Turning to the mean age of the natural divisions Bombay City with its dearth of children shows a good deal higher mean age than the rest of the Presidency, the Karnátak comes next and Sind last. It is noticeable that the

* Bombay Census Report, 1901, page 85

mean age of females exceeds that of males in Gujarât, the Konkan and the Karnâtak, which is also the case with Hindus and Jains but there appears to be no connection between these two sets of circumstances as Hindus and Jains are alike most numerous in the Deccan.

The Birth and Death-rates.

151. The birth rate primarily depends on the number of married women of child bearing age, which for census purposes is taken as 15—40. But the modifying factors are so numerous and so obscure that any estimates of fecundity are largely guess-work and are generally exceeded when it comes to actual enumeration.

Subsidiary Table VII gives the birth-rate by sex and natural divisions. Excluding Bombay which being an urban area is liable to different influences, the Deccan has the largest birth rate and Sind the smallest. Yet the number of married females aged 15—40 is the same per 100 females of all ages in both cases. But Sind has fewer females, and the lower death rate this however frequently exceeds the birth-rate, and we come to the obvious conclusion that the vital statistics are inaccurate especially in relation to births.

Age Classes considered by Castes.

152. Mr Enthoven has described the table showing sex proportion by caste as having the appearance of an inverted warrant of social precedence.* The same might equally be said of Subsidiary Table IV. The animistic and lower castes with few exceptions show the largest proportion of children of either sex up to the age of 15 and the Brâhmins and higher castes the smallest, and conversely at over 40. It appears that by a provision of nature, to supply the wastage caused by inadequate food and unhealthy surroundings, it has been ordained that semi-civilized man should reproduce his species at the faster rate.

Females 15—40 considered by Religion.

153. The most important age class is that which consists of the females from 15—40. Among Hindus this class has after a drop at the census of 1891 improved its position at the expense of the other age classes at each succeeding enumeration, and now stands at 4,165 per 10 000 females of all ages.

The Mussalmâns have progressed even more rapidly and whereas the similar age class was 243 per 10 000 worse than the corresponding age class among the Hindus in 1881 it is now only 23 behind. That is to say that the number of potential mothers has increased more rapidly among the Mussalmâns than among the Hindus. This is borne out by the rates of increase of the two religions, Muhammadans showing an increment of 7 per cent. against the 5 per cent. of the Hindus. This is due to plague which has been most prevalent in the natural division where there are fewer Muhammadans and to the greater fertility that a late marriage age brings with it. It is not due to the marriage of widows as 81 per cent. of Muhammadan females at this period are married compared with 89 per cent. of Hindus the corresponding figures in 1901 being 80 and 81 per cent. So the marriage rate during the decade shows a greater proportionate increase among Hindus.

With an increased proportion of females aged 15—40 in the population the next census should show a more rapid growth than before.

Among the Parsis this age class has increased enormously and now stands at the very high figure of 4,546 in every 10,000 females. They ought to show, therefore, a bigger increase in population than 6 per cent, but it must be noted that the marriage rate is declining and that, of females between the ages of 20—40 (Parsi ladies do not marry much before 20), there are 32 per cent unmarried compared with 28 per cent. in 1901

The increase in the proportion of Parsi women aged 15—40 is due as much

Age	1891	1901	1911
0—5	8,512	7,331	6,867
5—10	9,144	8,582	7,904
Total	17,656	15,916	14,771

to the declining birth-rate which is illustrated by the figures in the margin, as to the care taken of Parsi women during child-birth, and the

consideration in which they are held in the community.

SUBSIDIARY TABLE I.

Age distribution of 100,000 of each sex by annual periods.

Age.	Male.	Female.	Age.	Male.	Female.	Age.	Male.	Female.	Age.	Male.	Female.
1						7			11		15
0	2,807	2,631	27	179	800	55	1,413	1,181	63	3	4
1	1,820	2,073	28	1,487	1,206	56	174	125	64	2	3
2	2,841	2,228	29	371	442	57	78	72	65	63	45
3	2,834	2,816	30	6,010	6,143	58	226	162	66	8	3
4	2,912	2,172	31	270	226	59	80	80	67	1	2
5	2,474	2,171	32	1,294	1,120	60	2,023	2,253	68	6	3
6	2,664	2,620	33	226	200	61	180	80	69	5	2
7	2,403	2,451	34	211	424	62	180	178	70	22	23
8	2,974	2,987	35	4,728	4,313	63	125	79	71	14	1
9	1,612	1,600	36	658	558	64	90	123	72	3	2
10	2,543	2,797	37	200	206	65	518	557	73	1	2
11	1,171	1,206	38	654	670	66	63	29	74	2	—
12	2,227	2,721	39	223	200	67	21	24	75	8	9
13	1,224	1,081	40	5,484	4,970	68	65	60	76	2	—
14	1,428	1,425	41	105	228	69	21	23	77	—	1
15	2,876	2,227	42	788	642	70	472	614	78	—	—
16	1,794	1,808	43	180	251	71	13	8	79	1	2
17	823	1,120	44	223	206	72	45	41	100	10	21
18	2,020	1,987	45	2,973	2,781	73	17	70	101	1	—
19	779	820	46	223	218	74	11	48	102	1	1
20	4,482	4,722	47	208	167	75	183	231	103	—	1
21	420	1,097	48	404	880	76	8	8	104	—	—
22	1,864	1,802	49	162	162	77	7	8	105	—	1
23	631	817	50	2,542	2,400	78	10	22	106	—	—
24	800	1,066	51	166	102	79	5	2	107	—	—
25	8,554	8,500	52	212	225	80	278	200	108	—	—
26	1,111	945	53	123	191	81	8	3	109	—	—
			54	119	120	82	11	19	110	1	—

Note.—Figures for each annual period by 20 years not being available, this table has been compiled only for 12 religious.

SUBSIDIARY TABLE II.

*Age distribution of 10,000 of each sex in the Province and
each Natural Division*

(A) Province

Age	1911		1901		1891		1881.	
	Males	Females	Males	Females	Males	Females	Males.	Females
1	2	3	4	5	6	7	8	9
0—1 ..	331	355	206	214	337	362	274	289
1—2	175	196	150	164	164	186	169	208
2—3 ..	205	330	252	276	299	342	221	251
3—4 ...	231	331	252	277	314	358	252	286
4—5 .	288	307	287	302	319	338	290	304
Total, 0—5	1,380	1,519	1,147	1,233	1,433	1,586	1,226	1,338
5—10	1,261	1,268	1,112	1,435	1,413	1,394	1,450	1,425
10—15 .	1,084	925	1,325	1,148	1,062	886	1,298	1,102
15—20 .	813	791	858	806	802	753	854	816
20—25 .	881	971	806	893	815	931	859	932
25—30 .	960	910	945	926	911	931	914	941
30—35	860	874	887	881	880	871	856	842
35—40 ..	655	587	653	602	620	552	625	576
40—45	619	663	628	619	629	636	612	494
45—50	395	352	378	355	458	310	398	414
50—55 .	135	419	408	431	421	442	378	414
55—60 ..	174	155	178	163	163	149	178	191
60—65 ..	244	298	372	473	425	510	355	456
65—70 ...	68	72						
70 and over	111	136						
Unspecified .	...	...	5	5	8	7	67	59
Mean Age .	24 08	24	27	27	27	27	27	27

SUBSIDIARY TABLE II—continued

Age distribution of 10,000 of each sex in the Province and each Natural Division.

(B) Bombay

Age	1911.		1901.		1901.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5	816	963	847	914	864	1,105	874	1,335
5—10	557	973	707	1,064	855	1,061	920	1,208
10—15	765	837	886	983	970	926	948	968
15—20	1,067	1,115	947	1,081	1,104	1,106	1,261	1,419
20—40	5,455	4,414	5,004	4,011	4,781	3,02	4,529	3,543
40—60	1,451	1,404	1,622	1,524	1,633	1,664	1,287	1,266
60 and over	331	349	250	391	30*	466	181	250
Mean Age	24.42	25.26	—	—	—	—	—	—

(C) Gujarat.

0—5	1,438	1,553	910	931	1,333	1,445	1,201	1,276
5—10	1,211	1,155	1,841	1,812	1,402	1,344	1,45	1,412
10—15	1,003	809	1,300	1,166	1,122	910	1,276	1,073
15—20	900	734	1,001	900	898	793	890	701
20—40	3,455	3,553	3,583	3,584	3,218	3,945	3,314	3,335
40—60	1,683	1,700	1,550	1,419	1,368	1,632	1,531	1,664
60 and over	310	429	257	282	356	450	332	401
Unspecified	—	—	6	6	—	—	—	—
Mean Age	24.26	24.9	—	—	—	—	—	—

(D) Konkan.

0—5	1,236	1,303	1,256	1,31	1,459	1,545	1,431	1,517
5—10	1,401	1,420	1,540	1,497	1,123	1,400	1,531	1,155
10—15	1,191	936	1,411	1,003	1,114	915	1,141	9
15—20	853	800	815	736	728	819	778	771
20—40	3,071	3,05	3,035	3,116	3,101	3,219	3,178	3,065
40—60	1,633	1,633	1,606	1,619	1,594	1,513	1,481	1,350
60 and over	450	433	400	511	431	536	41	530
Unspecified	—	—	—	7	—	—	—	—
Mean Age	14.18	15.03	—	—	—	—	—	—

SUBSIDIARY TABLE II—continued

The distribution of 10,000 of each sex in the Province and each Natural Division.

(E) Deccan

Age	1911		1921		1931		1941	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
0—5	1,454	1,550	1,154	1,214	1,493	1,615	1,293	1,421
5—10	1,701	1,680	1,544	1,459	1,285	1,353	1,475	1,416
10—15	1,170	935	1,372	1,108	1,105	915	1,299	1,073
15—20	707	787	767	762	750	776	714	726
20—40	3,197	3,182	3,204	3,572	3,168	3,232	3,211	3,239
40—60	1,573	1,502	1,618	1,491	1,626	1,529	1,569	1,587
60 and over	448	577	425	439	479	517	413	497
Unage total	.	..	6	5	.	.	.	.
Mean Age	24.52	24.70	.	.	.	..	.	.

(F) Karnatak

0—5	1,700	1,490	1,725	1,295	1,553	1,703	972	989
5—10	1,180	1,210	1,476	1,479	1,361	1,357	1,371	1,372
10—15	1,253	1,121	1,438	1,254	948	811	1,502	1,290
15—20	872	815	762	675	755	750	829	731
20—40	3,131	3,179	3,337	3,972	3,280	3,358	3,408	3,477
40—60	1,756	1,620	1,710	1,640	1,634	1,562	1,551	1,622
60 and over	475	568	431	567	407	576	357	515
Mean Age	25.01	25.16	..	.	...	..	.	.

(G) Sind

0—5	1,316	1,585	1,483	1,635	1,573	1,817	1,432	1,689
5—10	1,414	1,422	1,395	1,468	1,573	1,512	1,630	1,531
10—15	1,073	896	1,121	932	962	753	1,021	804
15—20	782	705	768	717	683	603	713	655
20—40	3,420	3,454	3,265	3,191	3,216	3,218	3,079	3,142
40—60	1,559	1,501	1,548	1,567	1,487	1,477	1,575	1,563
60 and over	197	464	420	490	507	580	487	610
Mean Age	24.26	24.02	.	...	...	..	...	..

SUBSIDIARY TABLE III.

Age distribution of 10,000 of each sex in each main religion

A.—FOR THE WHOLE PROVINCE.

(a) HINDU

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—1	830	310	191	198	336	369	273	285
1—2	180	707	142	163	170	190	191	203
2—3	301	833	219	270	304	344	218	245
3—4	289	327	240	267	312	354	240	273
4—5	285	301	209	295	312	330	277	291
0—5	1,304	1,51	1,103	1,192	1,438	1,606	1,198	1,303
5—10	1,242	1,248	1,421	1,439	1,408	1,357	1,441	1,410
10—15	1,087	930	1,257	1,163	1,006	898	1,244	1,139
15—20	855	80	867	815	817	68	832	837
20—25	878	969	786	838	844	936	866	923
25—30	963	913	953	931	947	923	966	955
30—35	849	865	881	877	869	860	853	839
35—40	688	591	656	600	628	581	629	651
40—45	644	601	622	651	620	631	496	406
45—50	401	389	383	358	381	224	408	430
50—55	423	454	400	438	418	430	376	418
55—60	181	161	108	163	166	153	183	190
60—65	40	301						
65—70	71	75	350	497	407	534	342	418
70 and over	104	120						
Un-specified			3	3			15	15
Mean Age	4.67	4.00	26.9	27				

(b) MUSALMAN.

0—1	341	393	270	286	340	384	260	302
1—2	121	144	187	175	137	163	173	196
2—3	271	320	271	318	291	343	224	263
3—4	305	217	310	223	337	331	290	320
4—5	303	337	335	315	363	386	332	340
0—5	1,244	1,521	1,242	1,417	1,406	1,660	1,298	1,420
5—10	1,360	1,361	1,300	1,432	1,178	1,437	1,471	1,412
10—15	1,051	891	1,21	1,013	907	806	1,136	942
15—20	80	732	803	763	722	670	731	72
20—25	857	940	810	861	814	904	818	907
25—30	917	961	891	905	901	833	851	878
30—35	911	923	901	901	911	941	837	871
35—40	633	55	638	581	593	501	590	532
40—45	670	676	601	617	618	601	674	530
45—50	363	319	333	339	322	280	378	357
50—55	451	436	410	413	454	402	405	418
55—60	145	128	187	161	141	101	168	160
60—65	71	222						
65—70	55	67	43	409	512	500	428	520
70 and over	137	161						
Un-specified			1	1			232	206
Mean Age	4.70	4.12	6	7.1				

SUBSIDIARY TABLE III—*continued*.*Age distribution of 10,000 of each sex in each main religion—continued.*A.—FOR THE WHOLE PROVINCE—*continued*

(c) Jain

Age	1911		1901		1891		1881	
	Males.	Females.	Males.	Females.	Males.	Females.	Males	Females
1	2	3	4	5	6	7	8	9
0—1 .	282	306	207	225	287	329	290	305
1—2 .	160	186	140	163	152	177	181	216
2—3 .	250	290	228	249	243	282	187	220
3—4 .	237	274	206	236	236	282	192	232
4—5 .	229	248	232	258	238	269	229	249
0—5 .	1,158	1,304	1,013	1,131	1,156	1,339	1,079	1,222
5—10 .	1,103	1,188	1,187	1,270	1,160	1,286	1,172	1,260
10—15 .	1,151	986	1,265	1,163	1,125	989	1,312	1,161
15—20 .	947	811	950	838	915	783	933	826
20—25 ..	976	971	910	938	957	932	957	934
25—30 ..	934	901	947	893	922	878	944	911
30—35 .	811	848	867	848	850	836	840	819
35—40 .	671	595	669	626	653	587	661	619
40—45 .	650	727	661	687	661	697	582	547
45—50 .	432	367	425	388	426	358	450	455
50—55 .	471	515	457	480	464	502	436	484
55—60 ..	224	188	216	190	214	186	237	238
60—65 .	257	338	426	545	497	647	397	524
65—70 .	95	96						
70 and over	120	185						
Unspecified	.	.	7	8	.	.	..	..
Mean Age .	25 82	26 09	28 3	28 3	.	.	.	.

(d) Christian

0—1 ..	235	314	162	212	208	329	226	307
1—2 ..	141	201	114	161	180	202	168	249
2—3 ..	214	282	183	252	187	290	189	282
3—4 .	199	292	189	268	191	305	196	301
4—5 .	199	262	211	277	185	283	212	302
0—5 .	988	1,351	859	1,170	901	1,409	991	1,441
5—10 .	910	1,203	1,147	1,489	902	1,311	1,020	1,395
10—15 ..	924	1,072	1,141	1,349	874	1,057	887	1,035
15—20 ..	925	1,011	859	899	882	915	873	902
20—25 ..	1,492	1,101	1,188	915	1,483	1,004	1,268	1,030
25—30 ..	1,262	1,025	1,373	957	1,475	991	1,331	1,076
30—35 ..	919	839	919	829	914	851	1,050	835
35—40 ..	748	609	682	579	685	608	824	619
40—45 ..	599	573	591	558	635	577	547	430
45—50 ..	404	350	388	339	425	349	432	404
50—55 ..	349	347	378	377	373	358	312	306
55—60 ..	160	144	168	156	160	164	188	178
60—65 .	184	214	298	346	291	406	277	349
65—70 ..	59	62						
70 and over	77	99						
Unspecified	.	.	9	9	.	.	.	.
Mean Age	25 64	23 88	27 1	26 1	.	.	.	.

SUBSIDIARY TABLE III—continued.

Age distribution of 10,000 of each sex in each main religion—continued.

A.—FOR THE WHOLE PROVINCE—continued.

(a) Zoroastrian

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—1	222	194	212	221	275	257	263	255
1—2	118	128	121	137	166	143	233	247
2—3	153	158	151	168	195	138	226	216
3—4	178	186	199	203	242	234	257	258
4—5	167	193	212	216	231	242	771	59
0—5	853	859	896	967	1 102	1 123	1,330	1,312
5—10	970	993	1,059	1 119	1 190	1,201	1 160	1,190
10—15	1,001	999	1 177	1 187	1,202	1 062	1,288	1 137
15—20	973	1,009	1 054	1 019	1,000	993	897	9 3
20—25	963	1 061	1,034	960	1,014	921	916	864
25—30	951	935	865	880	803	779	63	787
30—35	874	836	823	796	732	670	703	680
35—40	744	682	639	620	607	549	639	658
40—45	728	698	61	581	579	629	512	503
45—50	831	473	459	436	454	4 8	461	512
50—55	491	477	437	484	445	701	418	420
55—60	296	274	223	235	294	297	285	324
60—65	232	320	564	614	579	736	459	648
65—70	185	143						
70 and over	168	223						
Unspecified	—	—	64	22	—	—	—	—
Mean Age	28.25	23.11	29.4	29.4	—	—	—	—

B.—BOMBAY CITY

(a) Hindu

0—5	512	971	530	901	600	1 086	819	1,315
5—10	809	897	626	1 010	616	1,030	822	1 218
10—15	740	799	83	943	857	985	910	950
15—20	1,00	1,174	924	1 173	1 113	1 160	1,293	1,306
20—25	5,552	4,654	5,229	4,266	4,983	3,815	4,685	8,667
25—30	1,832	1,814	1,846	1 438	1,65	1,502	1,191	1 1 0
30 and over	153	291	210	333	248	418	147	30

(b) Musalman.

0—5	612	1,074	884	951	690	1 180	91	1,352
5—10	593	1 063	66	1 155	764	1 132	900	1,217
10—15	66	863	960	1 073	915	1,007	960	943
15—20	930	978	978	965	944	970	1 160	1,334
20—25	5,123	4,104	4,513	3 4	4 04	3,585	4,307	3 4 2
25—30	1,773	1 920	1 520	1,690	1,836	1,628	1 463	1,373
30 and over	35	457	4 1	516	428	593	15	291

SUBSIDIARY TABLE III—continued.

Age distribution of 10,000 of each sex in each main religion—continued.

B—BOMBAY CITY—continued.

(c) Jain

Age.	1911		1901		1891		1881	
	Males.	Females	Males	Females	Males	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5 ..	322	1,062	356	1,071	318	1,173	492	1,295
5—10 ..	411	885	374	972	413	995	526	1,018
10—15 ..	970	802	936	857	1,216	955	1,262	1,117
15—20 ..	1,435	1,560	1,166	1,450	1,592	1,496	1,687	1,708
20—40 ..	5,526	4,590	5,496	4,196	4,856	3,986	4,622	3,488
40—60 ..	1,189	952	1,513	1,183	1,460	1,158	1,342	1,182
60 and over	187	199	159	271	145	242	129	192

(d) Christian

0—5 ..	461	885	458	934	524	1,076	732	1,365
5—10 ..	461	852	548	1,017	561	1,037	720	1,191
10—15 ..	650	871	713	1,037	824	955	831	941
15—20 ..	1,104	1,087	1,038	975	1,195	994	1,253	1,148
20—40 ...	5,449	4,409	5,197	3,993	4,911	3,905	4,912	3,876
40—60 ..	1,620	1,583	1,759	1,689	1,740	1,671	1,402	1,240
60 and over	249	313	281	355	245	362	150	238
Unspecified			6		.		...	...

(e) Zoroastrian.

0—5 .	721	772	759	866	987	1,060	1,383	1,388
5—10 .	851	913	924	1,043	1,099	1,158	1,150	1,183
10—15 .	936	959	1,137	1,128	1,256	1,093	1,307	1,132
15—20 .	1,013	986	1,122	1,039	1,101	1,010	1,063	1,018
20—40 .	3,867	3,743	3,704	3,456	3,273	2,993	3,073	2,993
40—60 .	2,058	1,977	1,831	1,865	1,773	1,957	1,613	1,752
60 and over	554	650	523	603	511	699	406	531

O—GUJARAT

(a) Hindu

0—5 .	1,440	1,561	900	919	1,344	1,459	1,181	1,262
5—10 .	1,212	1,170	1,342	1,312	1,413	1,357	1,440	1,399
10—15 ..	989	798	1,331	1,162	1,119	911	1,278	1,073
15—20 ..	903	775	1,003	903	904	793	910	727
20—40 ..	3,480	3,574	3,551	3,604	3,327	3,345	3,327	3,341
40—60 .	1,650	1,708	1,541	1,726	1,551	1,672	1,538	1,671
60 and over	326	414	251	368	312	463	325	457
Unspecified	...	..	5	6	..		.	.

(b) Musalma'n

0—5 .	1,412	1,496	950	920	1,310	1,371	1,197	1,167
5—10 .	1,191	1,201	1,244	1,251	1,374	1,357	1,459	1,413
10—15 .	1,071	851	1,379	1,202	1,152	922	1,417	1,105
15—20 .	873	805	983	881	871	722	851	721
20—40 .	3,384	3,480	3,371	3,499	3,249	3,334	3,177	3,092
40—60 .	1,635	1,561	1,612	1,647	1,616	1,713	1,621	1,711
60 and over	428	493	397	465	437	538	608	549
Unspecified			6	6	..			

SUBSIDIARY TABLE III—continued.

Age distribution of 10,000 of each sex in each main religion—continued.

C.—GUJARAT—continued.

(c) Jain.

Age	1911.		1901.		1901.		1891.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0-5	1,128	1,178	Figures are not available.		1,087	1,128	900	1,014
5-10	1,043	1,013			1,131	1,076	1,124	1,110
10-15	1,119	834			1,092	830	1,188	976
15-20	979	825			903	815	901	786
20-40	3,644	3,464			3,483	3,429	3,635	3,529
40-60	1,796	2,046			1,885	2,054	1,798	2,011
60 and over	891	816			408	631	286	598

(d) Christian.

0-5	1,45	1,709	Figures are not available.		1,169	1,769	922	1,696
5-10	1,090	1,100			1,181	1,443	1,006	1,567
10-15	1,185	948			777	908	848	1,008
15-20	1,060	1,050			825	937	819	863
20-40	3,522	3,510			4,243	3,412	4,015	3,420
40-60	2,423	1,434			1,553	1,277	1,634	1,181
60 and over	261	271			250	301	46	196

(e) Zoroastrian.

0-5	1,153	940	Figures are not available.		1,802	1,140	1,215	1,102
5-10	1,285	1,056			1,444	1,219	1,319	1,116
10-15	1,551	1,023			1,196	957	1,222	1,100
15-20	921	1,006			809	883	87	80*
20-40	3,681	3,098			2,378	2,918	2,658	2,883
40-60	1,846	1,954			1,776	1,851	1,82	1,908
60 and over	841	924			853	1,029	797	909

D.—KONKAN.

(a) Hindu.

0-5	1,302	1,405	1,291	1,849	1,475	1,556	1,431	1,523
5-10	1,402	1,229	1,360	1,502	1,496	1,402	1,583	1,48
10-15	1,176	937	1,229	1,015	1,110	909	1,110	918
15-20	651	831	813	792	79	820	780	773
20-40	3,098	3,113	3,015	3,169	3,108	3,210	3,178	3,258
40-60	1,635	1,645	1,633	1,622	1,500	1,514	1,400	1,508
60 and over	413	610	423	615	425	630	403	644
Unspecified	---	---	6	6	---	---	---	---

(b) Mussalman.

0-5	1,578	1,563	1,504	1,564	1,599	1,493	1,464	1,431
5-10	1,176	1,226	1,605	1,458	1,561	1,303	1,608	1,132
10-15	1,544	1,044	1,251	1,101	1,15	919	1,191	931
15-20	804	845	804	803	741	791	80	16
20-40	3,500	3,500	3,500	3,500	3,500	3,500	3,500	3,500
40-60	1,613	1,613	1,610	1,601	1,600	1,600	1,600	1,600
60 and over	671	619	613	437	633	633	413	51
Unspecified	---	---	6	---	---	---	---	---

SUBSIDIARY TABLE III—continued.

Age distribution of 10,000 of each sex in each main religion—continued.

E.—DECCAN—continued.

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5	1 071	1 231	973	1 274	1 067	1 330	1 031	1 337
5—10	1 066	1 284	1 080	1 290	1 033	1 251	1 033	1 323
10—15	1 167	1 046	1 181	1 170	1 006	1 007	1 136	1 061
15—20	911	867	874	831	905	897	800	785
20—40	3 468	3 553	3 513	3 444	3 519	3 410	3 617	3 573
40—60	1 614	1 687	1 891	1 672	1 848	1 612	1 850	1 661
60 and over	506	55	478	690	523	600	461	519
Unspecified	—	—	10	4	—	—	—	—

(d) Christian.

0—5	1 183	1 439	} Figures are not available.	}	836	1 623	860	1 510
5—10	1 013	1 328			790	1 439	894	1 554
10—15	944	1 160			679	1 058	78	1 065
15—20	79	1 118			641	923	611	830
20—40	4 482	3 573			5 564	3 444	5 280	3 421
40—60	1 235	1 444			1 264	1 221	1 419	1 411
60 and over	336	340			276	293	209	328

(e) Zoroastrian.

0—5	893	959	} Figures are not available.	}	1 187	1 351	1 190	1 404
5—10	1 030	1 193			1 311	1 300	1 183	1 575
10—15	1 076	1 105			975	1 243	1 168	1 134
15—20	1 011	1 070			860	1 188	837	1 017
20—40	3 331	3 63			83	2 980	3 208	3 078
40—60	1 014	1 59			1 183	1 465	1 689	1 237
60 and over	360	614			512	528	537	605

F.—KARNATAK.

(a) Hindu.

0—5	1 330	1 336	1 227	1 108	1 555	1 70	968	981
5—10	1 115	1 113	1 168	1 467	1 316	1 360	1 371	1 690
10—15	1 561	1 111	1 439	1 105	915	811	1 501	1 203
15—20	671	614	5	61	784	72	633	14
20—40	3 134	3 163	2 06	3 084	3 286	3 363	3 411	3 477
40—60	1 66	1 702	1 22	1 631	1 643	1 53	1 53	1 63
60 and over	478	566	429	586	401	573	334	610

(b) Musalman.

0—5	1 208	1 454	1 20	1 53	1 613	1 71	07	1 00
5—10	1 14	1 572	1 035	1 533	1 472	1 434	1 410	1 472
10—15	1 110	1 110	1 488	1 17	939	—	1 309	1 36
15—20	861	87	741	679	43	00	601	078
20—40	3 637	3 0	2 913	3 67	3 10	3 319	3 117	3 523
40—60	1 645	1 695	1 61	1 641	1 611	1 15	1 493	1 565
60 and over	501	51	458	56	413	69	315	521

SUBSIDIARY TABLE III—concluded.

Age distribution of 10,000 of each sex in each main religion—continued.

G—SIND—continued.

(c) Jain

Age	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5	931	1 400	723	1 015	998	1 602	1 092	1 571
5—10	856	1 226	976	1 07	998	1 699	876	1 294
10—15	881	608	1 423	1 492	998	1 333	1 154	1 540
15—20	1 042	1 068	1 098	1 026	939	723	1 282	778
20—40	4 839	3 9 8	3 232	3 680	3 561	2 743	3 785	3 272
40—60	1 266	1 263	2 161	1 533	2 016	1 408	1 523	1 460
60 and over	185	257	385	186	470	437	303	278

(d) Christian

0—5	622	1 48	871	1 48	655	1 539	827	1 535
5—10	457	1 116	692	1 163	5 1	1 207	610	1 361
10—15	435	882	338	1 180	4 3	910	448	1 100
15—20	605	870	636	963	567	1 193	655	1 004
20—40	6 400	4 061	5 657	3 585	6 573	3 643	5 738	3 537
40—60	1 276	1 49	1 477	1 25	1 233	1 202	1 319	1 100
60 and over	195	320	23	270	1 4	243	185	223

(e) Zoroastrian

0—5	1 120	1 098	930	1 433	1 165	1 462	1 174	1 004
5—10	993	1 181	1 33	1 31	1 063	1 231	1 433	1 354
10—15	1 001	1 2 6	1 310	1 311	1 46	1 042	1 239	1 485
15—20	1 001	9 0	990	1 258	1 174	981	943	1 026
20—40	3 635	3 464	3 577	2 007	3 236	3 181	3 643	2 991
40—60	1 763	1 693	1 537	1 326	1 601	1 402	1 551	1 297
60 and over	481	395	403	515	430	535	413	742

SUBSIDIARY TABLE IV.

Age distribution of 1,000 of each sex in certain castes.

Caste.	Males, number per mille aged.					Females, number per mille aged				
	0—5	5—12	12—15	15—40	40 and over	0—5	5—12	12—15	15—40	40 and over
	2	3	4	5	6	7	8	9	10	11
Hindu, Jain and Animistic—										
Agri ..	149	198	64	405	184	156	192	51	415	186
Ahir .	147	186	70	389	202	161	188	59	408	189
Berad or Bedar	148	182	85	365	220	152	182	62	396	208
Bhandári ..	150	223	75	334	218	138	184	53	385	245
Bhātā	104	99	87	483	227	128	143	56	418	200
Bhangl or Halálkhor	104	183	53	430	170	173	164	43	442	178
Bharvād, Dhangar or Kurab	139	168	76	393	224	148	168	59	399	226
Bhīl	186	197	57	404	156	201	177	51	422	149
Bhīl (Sind)	160	202	62	405	171	194	173	59	413	161
Bhoi	169	168	68	420	180	182	162	50	422	184
Brahman Audich ..	100	124	58	475	243	111	121	42	451	275
Bráhma Chitpávan or Konkanasth	140	163	81	380	236	139	163	64	394	240
Bráhma Deshasth	120	149	74	414	243	180	168	63	397	242
Bráhma Gaud Sársvat	118	173	78	392	239	121	166	54	427	232
Bráhma (Sind)	119	108	57	531	185	153	136	56	449	206
Chámblár, Mochi, Machugár or Sechi	169	168	60	410	202	167	156	50	419	208
Chaturth .	119	167	82	398	234	138	186	62	371	243
Chhatr, Khatr, Kihket or Katabu	131	160	59	391	229	138	165	63	390	244
Darj, Shimp, Sái or Mirá ..	130	161	80	419	210	138	162	55	419	226
Dhobi, Parit, Agasa or Madivál	130	171	74	417	208	180	178	56	410	226
Dhodá	161	191	66	382	200	160	186	60	394	200
Dublá or Talavá	160	188	58	379	215	176	176	49	407	192
Garav or Hugár	144	207	71	343	235	136	166	59	390	249
Hajám, Nhávi or Nádig	155	195	68	374	208	156	180	56	401	207
Halepak	125	225	84	399	167	124	182	71	428	195
Kátkari ---	173	203	53	409	162	181	193	42	446	133
Koli	154	167	56	441	182	169	152	43	440	196
Koli (Sind) ..	168	184	67	432	149	211	155	58	416	160
Kohti, Hutgár, Jed or Vinkár	123	151	78	406	242	142	160	60	413	225
Kamblár	150	161	59	425	205	153	146	45	424	232
Kunbi	145	178	67	395	215	147	161	53	416	223
Lingayat	130	157	87	402	224	134	170	66	400	230
Loháná	33	57	49	709	152	68	106	51	590	185
Loháná (Sind)	128	184	74	431	183	152	176	65	416	191
Lohár, Lubár or Kammár	144	154	57	459	186	148	148	42	448	214
Mahár Holiá or Dhed	159	186	62	376	217	153	161	47	401	233
Dhed (Sind)	138	153	82	450	168	178	146	80	415	181
Máli	146	180	67	389	218	159	167	55	395	224

SUBSIDIARY TABLE IV—continued

Age distribution of 1,000 of each sex in certain castes

Caste.	Males, number per mille aged.					Females, number per mille aged.				
	0-5	5-12	12-15	15-40	40 and over	0-5	5-12	12-15	15-40	40 and over.
1	2	3	4	5	6	7	8	9	10	11
Hindus, Jains and Animists—continued.										
Ming or Mady	151	161	84	287	231	143	151	48	423	227
Marathi	133	153	73	373	237	137	170	51	395	246
Kafila	176	186	64	333	216	165	120	56	396	211
Paschali	119	134	84	423	217	131	174	57	414	214
Rabari	151	169	63	417	185	134	160	40	437	206
Rajput	143	185	56	423	193	142	143	40	411	223
Rajput (Hind)	110	123	49	327	151	100	100	31	423	225
Ramathi	143	185	63	300	218	120	170	45	422	200
Raj	134	161	66	417	223	100	150	51	424	216
Scal, Sonar or Aladli	145	200	77	338	230	131	134	56	406	214
Sonar (Hind)	113	153	73	471	159	146	177	50	441	185
Sonari or Bady	144	178	70	324	214	133	170	49	411	214
Tali, Gajgar or Ghalechi	149	185	73	367	213	143	176	54	400	220
Thakar	135	180	56	434	153	134	180	51	446	180
Vadhar or Od	136	178	57	353	217	123	173	51	401	178
Vajari	179	123	59	420	130	207	160	40	423	151
Vanjin	147	190	57	390	227	129	132	43	303	219
Varti	153	186	58	405	227	170	134	51	423	163
Vital Gaudi	55	111	63	378	154	131	159	53	437	155
Vital Khirachi	114	140	66	433	223	113	131	45	437	220
Muslims—										
Bohra, Khoja, Memon Tali or Ghalechi	150	17	66	309	214	133	153	30	415	220
Khakh and Patha	141	105	50	305	216	140	174	51	390	217
Other Muslims	130	153	75	430	226	149	177	56	407	205
Malechi (Vad)	144	170	53	326	208	142	132	40	354	213
Bohra	147	185	58	300	222	171	150	41	351	225
Bohra, Memon, Khoja (Hind)	140	140	66	430	213	179	156	50	406	200
Zoroastrians—										
Zoroastrian	114	178	77	303	203	97	113	51	431	223
Christians—										
Anglo Indian (Hind)	121	145	59	430	223	122	120	53	433	170
Indian Christian	121	171	73	413	204	143	180	57	411	190
Indian Christian (Vad)	71	81	53	351	225	131	145	51	433	165

SUBSIDIARY TABLE V.

Proportion of children under 10 and of persons over 50 to those aged 15—40, also of married females aged 15—40 per 100 females of all ages

British Districts and Natural Divisions

District and Natural Division.	Proportion of Children of both sexes per 100						Proportion of persons over 50 per 100 aged 15—40						Number of married females aged 15—40 per 100 females of all ages.		
	Persons aged 15—40			Married females 15—40.			1911		1901		1891				
	1911	1901	1891	1911	1901	1891	Males.	Females	Males	Females	Males	Females	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total for the Presidency	65	63	72	159	162	171	25	27	23	26	25	28	35	33	35
Bombay City	22	27	29	88	99	108	10	15	13	19	14	22	44	40	40
Gujarat	62	50	68	148	129	157	21	24	19	24	22	27	38	36	36
Ahmadabad	55	42	62	135	110	151	19	23	20	23	19	26	39	37	37
Broach	61	46	68	144	118	138	22	25	20	24	21	26	38	36	38
Kaira	59	45	65	147	116	154	22	24	21	23	24	28	38	38	37
Panch Mahals	76	58	78	181	160	191	18	21	11	23	17	23	36	33	34
Surat	69	67	74	155	164	165	27	27	24	23	29	32	36	33	34
Konkan	72	73	74	158	175	171	28	29	25	27	26	29	34	32	34
Kanara	55	58	58	159	173	167	22	27	22	25	19	24	31	30	32
Ko'aba	71	74	79	160	175	176	25	27	24	27	26	28	35	34	35
Ratnagiri	91	82	85	159	175	170	42	36	29	28	42	37	32	31	38
Thana	64	68	70	155	175	171	19	21	23	26	18	21	38	34	37
Deccan	69	68	74	160	157	167	28	28	24	26	28	28	35	34	36
Ahmadnagar	63	65	72	150	148	158	30	28	24	27	26	27	37	35	37
Khandesh, East	73	63	77	162	148	174	26	26	23	25	24	25	37	36	36
Khandesh, West	76			170			20	21					37		
Nasik	70	64	74	157	153	165	23	23	23	25	24	23	37	33	37
Poona	64	67	71	152	165	162	28	29	24	27	29	30	35	32	36
Satara	71	73	78	181	174	172	34	34	27	28	34	34	30	31	34
Sholapur	66	67	72	153	158	163	35	31	25	23	27	28	35	33	37
Karnatak	64	74	72	163	182	172	29	31	26	28	24	29	32	30	35
Belgaum	67	77	74	170	185	173	29	33	26	29	25	31	32	30	34
Bijapur	66	74	73	157	170	171	32	33	27	29	23	28	33	31	36
Dharwar	60	71	70	162	181	172	26	28	25	28	25	28	31	30	34
Sind	69	75	84	184	215	217	23	24	24	27	28	30	35	31	33
Hyderabad	67	74	83	181	228	216	23	22	24	27	27	27	35	30	33
Karachi	64	70	79	183	197	212	18	20	23	26	26	28	36	33	33
Larkana	70	78	83	181	211	208	24	25	24	28	29	32	35	31	33
Sukkur	72			183			26	26					35		
Thar and Parkar	66	72	96	186	230	263	21	24	24	28	29	34	34	28	29
Upper Sind Frontier	80	84	88	193	223	222	29	30	24	28	30	32	35	33	33

Note—For the year 1901 there are no figures available for the age period 50 and over proportional figures have been worked out

SUBSIDIARY TABLE VI.

Variation in population at certain age periods.

Natural Divisions of British Districts.

Natural Divisions	Period.	Variation per cent. in population (Increase + Decrease -).					
		All Ages.	0-10.	10-15.	15-20.	20-25.	25 and over.
1	2	3	4	5	6	7	8
Presidency ..	1881 1891	+16	+23	-7	+13	+20	+27
	1891 1901	-6	-15	+90	-4	-3	-17
	1901 1911	+6	+10	-14	+8	+9	+17
Bombay City	1881 1891	+6	-18	+5	+7	+24	+79
	1891 1901	-6	-10	-8	-2	-	-18
	1901 1911	+26	+11	+7	+23	+14	+4
Gujarat ..	1881 1891	+8	+13	-6	+9	+11	+14
	1891 1901	-13	-90	+10	-6	-12	-23
	1901 1911	+4	+4	-90	-	+6	+2
Konkan ..	1881 1891	+10	+8	+8	+9	+14	+14
	1891 1901	+3	-2	+15	+1	+7	-2
	1901 1911	+2	-1	-2	+5	+3	+8
Deccan	1881 1891	+17	+92	-	+17	+20	+27
	1891 1901	-4	-14	+20	-4	-3	-11
	1901 1911	+7	+13	-11	+8	+9	+19
Karnatak ..	1881 1891	+1	+50	-94	+16	+90	+35
	1891 1901	-1	-7	+52	-9	+4	+3
	1901 1911	-	-7	-1	+7	+2	+
Sind ..	1881 1891	+19	+22	+12	+21	+12	+18
	1891 1901	+12	+8	+23	+10	+17	-
	1901 1911	+9	+5	+4	+15	+8	+5

SUBSIDIARY TABLE VII

Reported birth-rate by Sex and Natural Divisions (British Districts).

Year	Number of births per 1,000 of total population (Census of 1901)													
	Province		Bombay		Gujarāt		Konkan.		Deccan.		Karnātak.		Sind.	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total 1901 10	336	331	198	300	373	360	330	309	413	394	344	337	212	202
1901	25	25	15	21	25	24	26	24	29	28	28	27	19	19
1902	34	34	19	28	38	37	35	33	43	41	31	31	23	22
1903	31	31	17	26	31	31	31	29	39	37	34	33	21	20
1904	35	35	21	32	39	38	34	32	45	43	34	32	22	22
1905	33	33	20	30	39	38	31	29	40	37	35	34	23	22
1906	34	34	22	34	38	37	34	32	42	40	35	34	20	19
1907	33	33	21	31	38	36	31	29	42	41	34	33	19	18
1908	36	35	21	33	40	39	34	32	44	42	39	38	22	20
1909	36	35	21	33	42	40	37	35	43	41	37	37	20	19
1910	37	37	21	32	42	41	37	34	47	45	38	38	23	21

SUBSIDIARY TABLE VIII

Reported death-rate by Sex and Natural Divisions (British Districts)

Year	Number of deaths per 1 000 of total population (Census of 1901)													
	Province		Bombay		Gujarāt.		Konkan.		Deccan		Karnātak.		Sind.	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total 1901 10	346	345	529	644	389	402	284	262	381	369	403	401	210	217
1901	37	37	74	81	45	45	29	26	32	31	60	60	20	21
1902	39	37	57	69	49	50	26	24	42	42	49	48	23	24
1903	43	44	60	72	44	48	29	26	49	49	68	68	21	22
1904	41	42	51	61	46	50	31	30	49	49	54	54	17	18
1905	32	32	56	69	35	35	28	26	36	34	32	31	20	21
1906	35	35	61	78	37	38	31	30	40	37	29	29	27	30
1907	38	33	45	56	37	40	28	26	39	37	29	29	22	22
1908	27	27	45	56	32	32	28	25	28	27	25	25	19	20
1909	28	27	41	50	31	30	26	24	29	28	29	28	20	19
1910	30	30	40	52	33	33	28	26	36	35	29	28	19	19

SUBSIDIARY TABLE IX

Reported death-rate by sex and age in decade and in selected years per mille living at same age according to the Census of 1901 (British Districts)

Age	Average of decade		1903		1905		1907		1909	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
All ages	35	34	43	44	32	32	34	33	28	27
Under 1 year	320	285	317	284	352	318	312	276	309	270
1—5	54	52	53	51	55	52	54	52	47	46
5—10	15	16	22	25	12	13	12	13	10	10
10—15	18	16	24	30	11	13	11	14	8	9
15—20	18	21	29	33	16	18	17	20	12	14
20—30	20	21	29	30	17	18	19	21	14	16
30—40	23	23	33	32	19	19	22	22	17	16
40—50	32	26	43	38	26	21	30	25	24	18
50—60	47	39	61	55	41	33	45	37	36	29
60 and over	100	93	115	112	89	80	97	87	85	75

SUBSIDIARY TABLE X.

Reported deaths from certain diseases per mille of each sex

[illegible]

CHAPTER VI—SEX.

Proportion of Sexes. Proportion on the Natural Population Sex Proportions by Religions and Natural Divisions Causes of Deficiency of Females at Birth; at Age Period 10—15. Inaccuracy of the Age Return Relative Accuracy of Census and Vital Statistics. Sex Proportions in Sind. Excess of Females at 20—25.

154 Probably no question arouses greater interest or is more closely scrutinized in all its aspects by European scientists than the sex proportions revealed by the Indian census.

In Europe more boys come into the world than girls. As the Indian statistics so far agree with their own figures continental critics do not doubt them. But whereas in Europe the heavier mortality among boys causes females at about the age of 15 to become more numerous than males, a numerical supremacy which they maintain almost to the end of life, in India it is not so.

The proportion of females to 1,000 males in this Province was returned in 1911 as 920 of the actual population. In subsidiary Table I will be found the figures for the natural divisions which are 1,039 in the Konkan (where alone they are in excess of the males), 983 in the Deccan, 975 in the Karnátak, 928 in Gujarat and 812 in Sind. All these figures show a fall since 1901, except the Konkan which is kept up by the emigration of males from Ratnágiri and Kolába to Bombay. Full details for previous enumerations will be found in this Subsidiary Table and two maps at the end of the chapter showing the sex proportions based on the natural and on the enumerated population.

155. If we discount the effects of migration on the figures it will be seen that all the natural divisions show an excess of males. The Konkan again heads the list with 996 females to 1,000 males, followed by the Karnátak with 984, the Deccan with 977, Gujarát with 919 and Sind, a long way last, with 834. The figures for 1901 are almost identical, except that Bombay City stood much higher (owing to the plague exodus of her temporary workers) and Sind was somewhat better. In fact Sind shows a progressive decline since 1881 in the proportions of females in both her actual and natural population while the Province as a whole shows a rise in 1881, a drop in 1891 and again a rise in 1901.

Gujarát rose progressively from 1881 to 1901 since then it has been steady at 919 females to 1,000 males.

Bombay City advanced to 920 in 1891 but receded to 913 in 1901, and 878 at this census. This is the natural progress of an industrial town in a country that does not employ female domestic servants.

In the Konkan there has been very little change, the decrease of 2 per mille representing the persons who left Bombay for their homes on account of the plague in 1901.

In the Deccan the big decreases come in Sâtâra and Sholâpur. An analysis of the migration statistics shows that Sâtâra has received proportionately fewer male immigrants and has sent out fewer female emigrants, but the decrement comes in the number of females born and enumerated in Sâtâra which amounts to 35,000.

In Sholâpur much fewer males came in and more females went out, and a smaller natural increase in females adds to the decrease in their proportion to males.

The Karnâtak shows very little variation from decade to decade.

Sex proportions
by religions in
Natural Divi-
sions.

156. In Subsidiary Table III of this chapter figures will be found showing the relation between sex and religion. Statistics have only been collected for the two main religions Hindu and Muhammadan. Where aboriginal tribes exist, as in Gujarât and parts of the Deccan, where the border-line between Hinduism and Animism is vague, some who were returned as Hindus at the last census now more properly figure as Animists. This is especially the case in West Khândesh and, the sex proportions being more in favour of the female than the male among the lower orders of civilisation, the proportion of Hindu females was therefore *pro tanto* raised in 1901. From a comparison with Subsidiary Table VII of the corresponding Chapter in the last Census Report of Bombay (page 103) it will be seen that, whereas in 1901 Muhammadan females were more numerous in respect to males in Bombay City Gujarât the Konkan and the Karnâtak and closely approached the male figures in Sind, on the present occasion Musalmân females are only in a majority in Gujarât, the Konkan and Sind. In Bombay City and the Karnâtak their relative proportion has decreased.

Dr Von Mayr the inaugurator of the slip system of abstracting Census statistics, has assumed from the figures of the Bombay Presidency as a whole that the proportion of males to females being less among Muhammadans than Hindus that the shortage of females is due to concealment of women but there is little *pardâ* in the Presidency Proper except in Sind, and there females are actually in greater proportion among Muhammadans at the present Census than among Hindus. Even though the female Muhammadans exceeded the female Hindus at the last census in Sind the difference between the religions, two per mille was not sufficient to make it probable that concealment was a main cause of the deficiency. In face of the many and adequate reasons that can be quoted why women should be in a minority it seems unnecessary to argue that concealment plays such a prominent part as the learned Doctor considers.

Causes of defici-
ency of females
at birth.

157. As already stated male births preponderate and apparently this is true all the world over. According to the vital statistics on which, especially in dealing with births, too much reliance should not be placed, 1 000 boys were born to every 926 girls during the last decennium. Now the birth registers are not supposed to include still births, but the writer has frequently found that they are included, and in view of the statement made by Darwin in the Descent of Man that the proportion of male still births varies from 135 to 150 per 100 females, we may have here a reason, but only to a very small extent, for the excess of male births.

The Indian theory is that a son being so much more desired than a daughter, every effort is made to ensure a boy being born. Prayers are offered, vows made and pilgrimages performed, therefore the result of all this cumulative effort tends to the birth of males. This theory is hardly scientific, but as none of the theories really are, it is given for what it is worth.

158 Boys being more difficult to bring up females are more numerous in the second year of life and this continues till the fifth year when they are passed by the boys. Still looking at Table VII, we find that the balance in favour of females up to the end of the fifth year is wiped out in the next five years and becomes a large deficit Sex variations through life

From 10—15, a critical period for females, they are in great defect, are still in defect from 15—20 but are in excess at 20—25. After this they fall back again and it is only in the last age period after the age of 70 that they are again in excess. The same general variations are to be found in the age returns of the census of 1901. The factor therefore that governs them should be constant.

159 The striking figures in these variations are the extreme deficiency of females aged from 10—15 and their excess in the period from 20—25 Causes of deficiency at 10—15.

The causes of deficiency are briefly.—

(1) Female infanticide, which has been alleged to exist to this day, but only to a very small extent, and that only among certain Rajput clans (This is further discussed in paragraph 175)

(2) Neglect of female infants

(3) Infant marriage and early child-bearing.

(4) Unskilful midwifery and in the case of *pardah* women the difficulty of securing treatment for female complaints

(5) Abortions in the case of pregnant widows

(6) The brutality of confinement ceremonies and regulations

(7) The hard life and short food of widows, and the hard life of women of the lower classes

These are sufficient to account for the shortage of females. The only causes that would operate during the age period 10—15 when the deficiency is greatest are those connected with child-bearing and in the case of young widows the nature of their treatment. The ceremonies connected with confinement are many of them most brutal. The young mother is often confined in the most insanitary and ill-ventilated of rooms or in the case of some of the less civilized castes goes through her confinement in an out-house or shed. These methods coupled with the tender age of the child-mother are quite sufficient to either kill her at once or to induce hysteria and complications which carry her off later. Probably Dr Von Mayr has no idea of the mortality in childbed in India, or he would unquestionably put that down as the first and foremost reason for the deficiency of young women. Widows moreover among many Bráhmaṇ castes have all the house work to do, the cooking and the washing, and get one meal a day compared with two that are eaten by males.

160 There is an inherent difficulty in dealing with age periods which recurs throughout the census. The inaccuracy of the ages returned at the Inaccuracy of the ages return

census precludes any definite line being drawn between different age periods especially after early youth. In a country where birth-days are not observed and mental arithmetic is not indulged in by everybody 12 is about the limit of fair accuracy and even then many persons are no doubt returned as over 15 when they are under that age and as under 20 when they are over. There is also of course the possibility that certain Hindu castes, who consider it shameful to have daughters unmarried who have attained maturity should wilfully return them as younger than they are, or possibly even omit to return them at all but such cases must be so few as to have no practical effect on the returns.

Relative accuracy
of Census and
Vital Statistics.

161. Another reason adduced for bolstering up the suggestion that women are concealed or rather omitted from the census returns is the progressive rise in females tending to show greater accuracy (and therefore past inaccuracy) in the census figures coupled with the fact that the female death returns at age period 10—15 show no increase on the male death returns. But these reasons are hardly satisfactory. In the first place the vital statistics, in this Presidency at least, are not reliable and are probably more inaccurate than the census returns. Secondly if concealment on a large scale were practised it would affect the sex population in the first 30 years of life, but a reference to subsidiary table II shows that for British Districts the proportions of females to males for that period is 0·25 compared with 0·12 for the rest of the period of life, and that too in spite of the acknowledged fact that there are more old women than old men. And lastly the progressive rise in the proportion of females has never existed in this Province, the pendulum swinging backwards and forwards with great regularity.

A comparison in Mr Hardy's life table for Madras and Bombay shows that in 1901 the percentage of female deaths is less than males in both provinces up to the age of 4 and in Bombay the percentage is greater from 5 to 32 while in Madras it is greater from 5 to 34. After 3° in Bombay and 34 in Madras the male deaths again show a heavier percentage. The series therefore in Bombay where there was a deficiency of women in 1901 worked out very similarly to that in Madras where there was an excess of females, and it seems unnecessary to explain the difference as due to concealment.

Sex proportions
in Sind.

162. In Subsidiary Table VII the sex proportions have been worked out by age classes for typical castes and tribes in Sind Balochs Bráhuís, and Lohánas being selected. The high proportion of females at the age period 0—5 is against the theory that female infanticide is prevalent in Sind, in fact it has not been practised of late years in this Province outside Gujarát. Intentional concealment of females between 12 and 15 would be practised if at all, by Hindus, whose caste rules require that females should be married early but this table shows that if there are most females between 12 and 15 among the Balochs, there are more of that age among the Lohánas than the Bráhuís. It is possible that when a girl has entered the *parda* she is more likely to be omitted from the census returns but these figures are inconclusive. The Balochi is the aristocrat of Sind and sets the fashion and it is not likely that there has been any concealment on his part the age period showing no abnormality. The great drop in the Bráhuí figures at age periods 5—12 and 1°—15 is however extraordinary. It may possibly be due to the disturbing influence of immigration.

Unborn daughters being not uncommonly promised in marriage, the continual quarrels over such girls and the trade in women from outside Sind, which flourished and is not yet extinct, show that there is a real deficiency of women. And yet it is an admitted fact that in spite of this paucity of females and their high marriage value the male is the more desired and valued offspring and therefore presumably the better cared for and attended. This is in striking contrast with the Havik Bráhmans in the extreme south of the Presidency, where marriageable girls—there are any number of widows—are in such demand that female offspring is preferred. Consequently the young man has to wait till he has made enough to pay the bride-price demanded, with the result that he marries late in life and leaves a widow.

163. It is difficult to explain the excess of females at 20—25, except on the grounds that the ages returned at the census are grossly inaccurate. But if inaccuracy is the sole cause this excess should not exist in the literate religions for which the ages would be more accurately returned. It is not found among the Jains, Muhammadans or Christians living in British Districts though it exists among their co-religionists in the Native States. In the case of other religions it is found throughout the Province including among the Pársis, who might be expected to return the ages of their womenkind correctly.

Excess of females
at 20—25.

If inaccuracy is not the cause, perhaps it is due to an actual deficiency among the males at that age. The death returns for the period 20—30 show a proportionate decrease of female deaths in each year of the decade, that is to say the increase in male deaths *per mille* of the population alive at that age period in 1901 is greater than the increase in female deaths, but no satisfactory reason can be found for this greater liability to succumb on the part of males between the ages of twenty and thirty. It may possibly be due to twenty being the age at which they commence their career in life and are therefore more exposed to sickness due to mal-nutrition and to accident connected with their employment, but it must be remembered that this would only affect those who left their homes to earn a living and would not touch the vast majority of the population who are agricultural and do not leave the shelter of the paternal roof.

164. It is interesting to note that the proportion of females under 30 compared with those over 30 is greater among Muhammadan females than among Hindu, a possible cause being that Hindu widows of the twice born castes and of those castes that aspire to be included with them, do not remarry, while a Muhammadan widow generally does and is therefore again exposed, provided she is capable of bearing children, to the dangers of maternity.

Comparison of age
periods of Hindu
and Muhamma-
dan Females

Granted that there is really a deficiency of females the explanation of it is hard to come by. It might be suggested that it was due to plague, but though in Bengal, the United Provinces and the Panjáb plague accounts for more female deaths than males, the reverse is apparently the case in Bombay as well as in Burma, the Central Provinces and Madras. Famine generally has less effect on females than on males, so that if there had been a serious famine during the decade there ought to have been a rise. It is true that the Gujarát famine carried on from the last intercensal period and was not concluded till the rains of 1902, but Gujarát is one of the localities which is the worst off for women at the present day. Almost does it seem that the real explanation is to

be found in the theory that the Aryan race has a smaller proportion of females at birth than the Dravidian. The Bombay Presidency generally is classed as Scytho-Dravidian by the late Sir Herbert Risley in the last India Census Report, but there must be a lot of Aryan blood in Gujarat and Sind which are thrust like a wedge into an Aryan country and their deficiency discounts the three southern natural divisions of the Presidency which show a fair proportion of females. The subject though enthralling is based so largely on theories that are continually being disproved that the amateur enquirer soon gets bewildered in the maze of speculation.

SUPPLEMENTARY TABLE III.

Number of Females per 1,000 Males at different age-periods by Religions and Natural Divisions

(Census of 1911)

Age.	Bombay City.			Gujarat.			Koonse.		
	All religions.	Hindu.	Muslims.	All religions.	Hindu.	Muslims.	All religions.	Hindu.	Muslims.
	1	2	3	4	5	6	7	8	9
0-1	800	802	881	864	872	871	1,704	1,005	900
1-2	1,010	1,013	1,036	1,001	985	1,043	1,036	1,028	1,040
2-3	1,030	1,040	1,045	1,018	1,023	1,006	1,083	1,056	1,033
3-4	1,056	1,033	1,030	1,037	1,040	988	1,100	1,103	1,047
4-5	923	960	1,008	974	970	980	1,027	1,030	904
Total, 0-5	508	500	1,013	1,803	1,828	907	1,845	1,067	1,818
6-10	915	918	907	901	892	940	975	984	1,001
10-15	845	840	881	740	740	736	878	871	820
15-20	823	820	808	800	793	783	1,029	1,033	1,170
20-25	841	833	833	984	980	1,044	1,030	1,330	1,378
25-30	410	403	418	329	323	386	1,006	1,067	1,348
Total, 6-30	353	375	385	907	908	935	1,820	1,837	1,600
30-40	371	354	347	330	327	338	1,014	1,008	1,224
40-50	407	402	414	348	348	336	1,037	1,037	1,128
50-60	623	623	406	980	973	914	1,044	1,033	1,036
60 and over	623	531	603	1,103	1,171	1,080	1,243	1,208	1,087
Total, 30 and over	413	436	408	508	508	851	1,055	1,067	1,130
Total, All Ages (Actual Population)	508	521	507	928	924	941	1,830	1,836	1,111
Total, All Ages (Natural Population)	578	—	—	929	—	—	908	—	—

Age.	Daman.			Karachi.			Sind.		
	All religions.	Hindu.	Muslims.	All religions.	Hindu.	Muslims.	All religions.	Hindu.	Muslims.
	11	12	13	14	15	16	17	18	19
0-1	1,023	1,029	923	1,020	1,019	1,027	981	988	921
1-2	1,023	1,075	1,078	1,047	1,047	1,083	983	1,028	1,077
2-3	1,020	1,102	1,073	1,032	1,034	1,040	903	1,010	986
3-4	1,117	1,117	1,114	1,073	1,077	1,043	917	1,018	926
4-5	1,023	1,021	1,029	1,023	1,023	1,068	924	948	917
Total, 0-5	1,803	1,803	1,056	1,838	1,837	1,834	907	908	945
6-10	974	973	974	1,013	1,010	1,023	978	981	799
10-15	841	823	787	872	877	823	823	878	647
15-20	1,000	1,018	934	918	914	923	731	711	710
20-25	1,170	1,190	1,234	1,243	1,234	1,240	996	937	945
25-30	974	970	900	930	926	928	928	975	945
Total, 6-30	805	1,801	823	908	979	971	821	812	825
30-40	979	968	974	971	965	973	774	730	730
40-50	923	914	943	923	928	914	749	736	730
50-60	936	944	975	904	970	926	771	903	754
60 and over	1,877	1,024	1,027	1,143	1,143	1,111	825	1,013	907
Total, 30 and over	909	909	903	908	902	900	706	706	809
Total, All Ages (Actual Population)	903	980	900	975	978	979	813	804	818
Total, All Ages (Natural Population)	977	—	—	964	—	—	834	—	—

SUBSIDIARY TABLE IV

Number of Females per 1,000 Males for certain selected Castes

Caste	Number of Females per 1,000 Males						
	All ages	0-5	5-12	12-18	15-20	20-40	40 and over
1	2	3	4	5	6	7	8
Hindu, Jain and Animistic—							
Group I							
Bráhmán, Audich ..	910	1,007	853	659	814	877	1,031
Bráhmán Chitpávan or Konkanarth	1,017	1,002	1,020	812	875	1,119	1,031
Bráhmán, Desharth ..	913	1,024	1,062	801	1,007	872	910
Bráhmán, Gaud Sarasvat	958	991	920	676	959	1,087	939
Bráhmán (Sind)	620	609	791	616	610	697	702
Group II							
Rájpút	899	960	875	628	767	901	104
Rájpút (Sind)	617	955	762	139	291	518	777
Group III							
Átur	1,032	1,127	1,047	804	1,126	1,054	964
Libatia (Sind)	957	1,162	1,419	676	1,044	892	1,126
Chitnarth	921	1,038	1,027	697	760	859	956
Chhatrí Khaz'm Khiliket or Kutaba	951	997	979	677	805	995	1,014
Darji Shimpri, Sai or Virdi	978	1,038	957	670	816	1,002	1,052
Garar or Hugár	1,152	1,082	927	951	999	1,417	1,224
Koth'i, Hattár, Jed or Vinkár	1,031	1,192	1,088	789	1,022	1,050	962
Kranbi ..	1,023	1,017	927	820	986	1,099	1,059
Lindiyar ..	908	990	1,051	775	883	988	993
Lohána	421	857	784	110	554	303	511
Lohána (Sind)	857	1,017	823	762	790	836	892
Máli	998	1,087	926	822	972	1,034	1,025
Marathá	1,034	1,006	956	736	966	1,131	1,069
Panchál	941	1,032	1,519	754	1,024	879	933
Salí ..	871	977	858	687	925	876	850
Soni, Sonár or Akáli	1,065	959	940	776	1,097	1,277	1,134
Sonár (Sind) ..	779	1,008	898	546	669	747	768
Váni Osáí	624	1,297	939	489	607	471	640
Váni, Shrimali	980	982	914	723	820	974	1,171
Group IV							
Bharvad, Dhangar or Kurub	976	1,038	974	766	957	1,001	98
Dhobi, Parit, Agará or Madhál	992	991	1,034	768	917	986	1,076
Hajám, Nhávi or Nádig	988	995	910	811	1,003	1,073	986
Kumbhár	1,010	1,058	915	799	962	1,060	1,176
Lohár Luhár or Kammár	946	976	907	697	801	958	1,086
Rabári	876	800	882	782	736	884	929
Sutár or Badig	1,007	1,066	901	763	934	1,094	1,009
Teli, Gánigár or Ghánchi	1,008	1,004	903	762	1,085	1,102	1,042

SUBSIDIARY TABLE IV—continued.

Number of Females per 1,000 Males for certain selected Castes.

Caste.	Number of Females per 1,000 Males.						
	All ages.	0-4.	5-12.	13-15.	16-24.	25-45.	46 and over.
Hind's, Jata and Animistic—continued.							
GROUP V							
Agrī	908	1,048	964	801	903	1,029	1,008
Bard or Bardar	908	1,080	980	730	917	1,130	931
Bhad	937	1,013	909	740	873	965	981
Halepath	934	948	798	814	830	1,038	1,113
Kāikā	1,084	947	1,019	803	1,166	1,179	1,085
Ramada	982	1,001	782	738	1,113	1,028	883
GROUP VI							
Bhandari	1,196	1,080	878	830	1,186	1,436	1,324
Bhangr or Haldhar	830	1,003	831	771	823	1,017	946
Bhū	1,013	1,083	811	884	1,134	1,022	980
Bhū (Shad)	808	981	690	781	781	837	780
Chambhar, Machi, Machigir or Machi	977	1,013	913	804	836	1,030	1,010
Dhodhi	1,021	1,018	803	609	944	1,081	1,023
Dahā or Tahā	983	1,044	871	837	1,017	1,004	878
Kāikari	1,007	1,084	858	735	1,237	1,071	903
Kāl	823	1,018	848	704	796	900	1,001
Kak (Shad)	884	1,074	733	733	844	833	918
Mahā, Mahyā or Dhā	1,088	1,063	690	600	903	1,168	1,130
Dhā (Shad)	830	1,033	717	804	731	748	896
Māng or Māng	1,087	1,047	1,000	733	1,180	1,361	1,040
Thākar	963	1,074	861	878	1,023	974	937
Vahar or Od	988	1,033	989	984	1,231	1,007	813
Vaghar	863	906	734	873	704	943	873
Vamhar	903	1,047	873	753	982	977	930
Vārī	940	1,070	937	703	1,180	1,038	913
Muslims—							
Bahar, Khaj, Mawar and Tah or Ghāshī	1,010	1,030	931	743	913	1,113	1,029
Khaj or Pathā	903	90	808	744	980	877	900
Other Muslims	900	1,020	1,003	808	828	863	834
Bahar (Shad)	838	837	734	780	816	837	801
Bahar (Shad)	800	937	678	848	738	894	813
Bahar, Khaj, Mawar (Shad)	734	964	833	687	770	738	738
Zeromatrian	1,131	974	944	800	1,233	1,380	1,127
Christian—							
Anglo-Indian (Shad)	1,001	1,147	1,220	1,906	1,703	973	734
Indian Christian	943	1,030	1,002	810	808	938	779
Indian Christian (Shad)	810	1,083	843	899	608	440	331

SUBSIDIARY TABLE V

Actual number of Births and Deaths reported for each sex during the decades 1891-1900 and 1901-1910.

Year	Number of Births.			Number of Deaths			Difference between columns 2 and 3 Excess of latter over former + Defect -	Difference between columns 4 and 5 Excess of latter over former + Defect -	Difference between columns 6 and 7 Excess of former over latter + Defect -	Number of female births per 1,000 male births	Number of female deaths per 1,000 male deaths
	Males	Females	Total	Males	Females	Total					
1	2	3	4	5	6	7	8	9	10	11	12
1891	351 625	328 047	681 673	267 282	245 850	513 132	-26 579	-21 432	+169 541	925	920
Bombay City	5 500	5 100	10 600	1 700	1 100	2 800	-300	-600	+800	918	900
Gujarat	6 400	17 163	23 563	5 113	4 000	9 113	-1 311	-1 400	+0 331	911	907
Konkan	46 831	43 811	90 642	33 085	37 377	70 462	-2 10	-1 610	+23 854	917	909
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-8 000	-9 000	+0 000	910	900
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1892	337 150	313 517	650 667	317 031	291 711	611 742	-23 633	-22 320	+38 925	930	930
Bombay City	5 000	5 000	10 000	13 000	12 000	25 000	-600	-600	+0 000	924	921
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 211	124 500	255 711	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1893	345 421	318 551	663 972	266 554	245 277	511 831	-26 573	-21 277	+152 474	923	920
Bombay City	5 712	5 180	10 892	12 000	10 000	22 000	-300	-1 000	+0 000	932	930
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1894	312 911	317 257	630 168	316 786	290 393	607 179	-25 554	-26 393	+53 069	925	917
Bombay City	5 000	5 000	10 000	14 000	14 000	28 000	-600	-1 000	+0 000	922	900
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1895	350 115	321 150	671 265	260 550	257 674	518 224	-25 925	-23 195	+185 761	926	917
Bombay City	5 000	5 000	10 000	13 000	11 000	24 000	-600	-1 000	+0 000	900	900
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1896	359 097	332 750	691 847	312 751	281 014	593 765	-26 377	-28 737	+15 082	927	908
Bombay City	5 000	5 000	10 000	18 000	16 000	34 000	-600	-3 000	+0 000	900	900
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1897	327 573	305 140	632 713	306 154	353 763	749 916	-22 433	-42 393	-117 203	932	893
Bombay City	4 000	4 314	8 314	27 164	20 311	47 475	-400	-600	+0 000	901	718
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1898	303 635	279 735	583 370	288 793	260 020	548 813	-22 899	-28 767	+33 546	924	900
Bombay City	5 000	5 000	10 000	20 000	21 113	41 113	-400	-300	+0 000	910	900
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1899	355 869	329 449	685 318	355 241	317 010	672 251	-26 420	-38 223	+18 058	926	893
Bombay City	5 000	4 853	9 853	33 163	33 050	66 213	-600	-10 114	+45 073	907	901
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
1900	262 837	242 825	505 662	266 775	210 508	477 283	-20 012	-56 767	+118 121	924	867
Bombay City	5 000	5 000	10 000	40 087	33 725	73 812	-600	-11 303	+00 370	930	718
Gujarat	5 222	11 000	16 222	61 000	60 000	121 000	-1 000	-1 000	+0 000	910	910
Konkan	47 000	43 000	90 000	30 000	30 000	60 000	-2 000	-2 000	+0 000	910	910
Deccan	131 066	120 957	252 023	100 000	91 000	191 000	-9 000	-9 000	+0 000	917	910
Karnatak	60 430	60 103	120 533	30 000	30 000	60 000	-2 200	-2 000	+0 000	900	900
Sind	41 153	33 151	74 304	20 000	21 175	41 175	-8 000	-8 000	+0 000	900	900
Total 1891-1900	3 333 237	3 091 891	6 425 128	3 507 739	3 161 237	6 668 976	-246 246	-246 502	+288 848	926	901

SUBSIDIARY TABLE VI

Number of deaths of each sex at different ages.

Age	1905.		1906.		1907		1908		1909		Total.		Average number of female deaths per 1,000 male deaths.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0-1	72,078	61,231	73,203	61,620	66,600	55,670	63,741	50,775	61,003	51,015	341,741	295,070	868
1-5	50,743	40,419	59,612	59,415	49,652	42,774	45,134	43,703	43,541	43,554	247,692	213,784	885
5-10	10,222	10,422	20,570	19,009	16,152	17,137	11,710	11,943	13,011	13,041	78,205	78,442	1,002
10-15	13,422	12,633	14,709	13,285	13,646	13,735	8,631	6,352	9,318	8,699	60,230	50,503	830
15-20	12,284	12,377	13,823	13,674	13,143	13,717	9,454	9,753	9,378	9,940	59,037	59,697	1,025
20-30	23,682	29,606	37,606	31,515	31,093	33,314	22,950	21,637	23,604	25,373	139,225	147,035	1,001
30-40	23,637	29,237	37,578	23,631	32,616	28,946	23,705	20,054	21,600	21,322	142,485	124,010	875
40-50	25,691	18,067	23,209	20,033	29,408	22,412	22,157	16,614	23,274	10,307	128,000	91,230	731
50-60	23,233	17,703	25,440	16,601	25,471	20,300	20,601	15,669	20,741	16,070	115,101	89,184	772
60 and over...	33,692	31,578	33,057	34,237	36,702	39,570	31,100	33,213	32,244	33,230	169,045	178,834	1,032

SUBSIDIARY TABLE VII.

Balochis Brdhuis and Lokhsds arranged by age classes

District or Place.	Total.			9-11.		12-14.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.
BALUCHI-							
IND-							
Beluchial	117,798	56,387	61,411	13,773	13,773	13,773	13,773
Kashmir	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Lokhsds	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Other	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Ther and Pithor	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Other and Pithor	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Alkhyer	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Total	155,555	77,777	77,778	17,777	17,777	17,777	17,777
Proportion of Females to 1,000 Males							
BRAHUI-							
Beluchial	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Kashmir	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Lokhsds	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Other	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Ther and Pithor	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Other and Pithor	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Alkhyer	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Total	62,222	31,111	31,111	6,222	6,222	6,222	6,222
Proportion of Females to 1,000 Males							
LOHANA-							
Beluchial	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Kashmir	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Lokhsds	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Other	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Ther and Pithor	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Other and Pithor	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Alkhyer	11,111	5,555	5,556	1,111	1,111	1,111	1,111
Total	62,222	31,111	31,111	6,222	6,222	6,222	6,222
Proportion of Females to 1,000 Males							

District or Place.	15-17.		18-20.		21-23.		24 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
BALUCHI-								
IND-								
Beluchial	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Kashmir	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Lokhsds	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Other	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Ther and Pithor	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Other and Pithor	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Alkhyer	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Total	62,222	31,111	62,222	31,111	62,222	31,111	62,222	31,111
Proportion of Females to 1,000 Males								
BRAHUI-								
Beluchial	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Kashmir	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Lokhsds	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Other	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Ther and Pithor	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Other and Pithor	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Alkhyer	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Total	62,222	31,111	62,222	31,111	62,222	31,111	62,222	31,111
Proportion of Female to 1,000 Males.								
LOHANA-								
Beluchial	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Kashmir	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Lokhsds	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Other	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Ther and Pithor	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Other and Pithor	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Alkhyer	11,111	5,555	11,111	5,555	11,111	5,555	11,111	5,555
Total	62,222	31,111	62,222	31,111	62,222	31,111	62,222	31,111
Proportion of Female to 1,000 Males								

- REFERENCE
1. Jangira
 2. Jankhar
 3. Sawaniwadi
 4. Akalkot
 5. Bhor
 6. Mewas
 7. Salera Agency
 8. Surgana

NUMBER OF FEMALES TO 1000
MALES - NATURAL POPULATION



in Gujarát. Mock
In the Karnátak.
dows to Widowers
habited Degrees.
by Service Female

civil condition of Reference to
of certain castes Tables
In addition
Tables showing
each sex by religion
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distribution in each

condition of 10,000

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1, who are Hindu, Marriage among
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- REFERENCE
1. Jangira
 2. Jankhar
 3. Sawaniwadi
 4. Akalkot
 5. Bhor
 6. Mewas
 7. Salera Agency
 8. Surgana
 9. Southern Maratha Jagirs

NUMBER OF FEMALES TO 1000
MALES - ACTUAL POPULATION



Ealockis Brdks

Entered at Place.

HALOCHU-

SITU-

W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-

Total

Proportion of Females to 1,000 Male

BRAHUI-

W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-

Total

Proportion of Females to 1,000 Male

LOHANA-

W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-

Total

Proportion of Females to 1,000 Males

Fid. of State.

HALOCHU-

SITU-

W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-

Total

Proportion of Females to 1,000 Males

BRAHUI

W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-

Total

Proportion of F. male to 1,000 Male

LOHANA

W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-
W. 1841	-	-

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CHAPTER VII.—CIVIL CONDITION.

Reference to Tables Marriage among Hindus Marriage in Gujarát. Mock Marriages. Marriage in the Deccan and Konkan In the Karnátak. Child Marriage. Widow Marriage. Proportion of Widows to Widowers. Polygamy Polyandry Hypergamy. Exogamy and Prohibited Degrees. Cousin Marriage A few strange Customs Marriage by Service Female Circumcision Couvade.

165. Imperial Table VII contains the particulars of civil condition of the people and Table XIV details by age and civil condition of certain castes showing the prevalence of infant marriage and widow remarriage In addition to these at the end of the Chapter will be found Subsidiary Tables showing

- I.—Distribution by civil condition of 1,000 of each sex by religion and age-period at the last four enumerations
- II.—A similar Table to I, but showing the distribution in each natural division at the present census.
- III.—Distribution by main age-periods and civil condition of 10,000 of each sex and main religion.
- IV.—Proportion of the sexes by civil condition at certain ages for each main religion and natural division.

166 Amongst the vast majority of the population, who are Hindu, marriage may be of two kinds, infant or adult Among Muhammadans infant marriage, though not unknown, is not as frequent as marriage between adults In the case of infant marriage therefore the ceremony is more of the nature of a betrothal, which cannot however be set aside, and the bride remains in her parent's house till she arrives at physical maturity.

The attendant ceremonies show extreme variation from caste to caste, but all have one factor in common, the feasting of fellow caste-men The giving of this feast is enforced by heavy caste fines and where the caste is numerous is a heavy drain on the resources of the bride's parents.

167 In Gujarát except among Nágar Bráhmans and Kápol Vánias, marriage is generally infant and betrothal takes place several years before. A dowry (*pallun*) the amount of which is fixed by caste rules is generally settled on the girl and she actually wears it—in ornaments—at the ceremony. Among the higher castes the binding portion of the ceremony consists in the bridal pair walking seven times round the sacrificial fire. This ceremony is called *saptapadi* The lower castes walk four or five times round, which act is called *mangalphero*.

With the Bhils, Naikdas and other wild tribes the proposal of marriage comes from the bridegroom's parents and a bride price is paid or the cost of the wedding feast defrayed by them Marriage is adult and the binding portion is the sitting of the couple in the centre of the marriage booth where the hems of their garments are tied together and the knot subsequently cut

The Kadva Kanbis celebrate their marriages only once in nine, ten or eleven years. The reason for this is obscure and at present a fierce argument is going on in Surat district about the date when marriage is legitimate. A good account of the *Bharvād Jang* or shepherd's wedding of 1895 the first held for 24 years, is given in the *Bombay Gazetteer** to which the reader is referred for further details. The smearing of the marriage post, which is made of the wood of the sacred *sāmi* tree (*Proscopis spiciogera*) with human blood and the superstition that the principal bridegroom dies within six months points to a former custom of human sacrifice in honour of Mātā, the first bridegroom taking on himself the prospective ill luck of all the other marrying couples like the scapegoat of the ancient Israelites which was driven out into the wilderness. In 1895, 775 Bharvād couples were married at this feast.

Mock marriages.

108 To obviate the difficulties attendant on a system which only recognises certain years at long intervals as suitable for weddings, children while yet unborn are married, the prospective mothers going through the ceremony on the understanding that the children born will be of opposite sexes. In other cases the girl is married to a bunch of flowers which is then thrown down a well. She is then considered to be a widow and can be remarried, when a suitable match presents itself according to the *sātra* ceremony a much simpler matter. An alternative is to marry the girl to a man who is already married who at once divorces her. Mock marriages of this description are common among Hindus, most of the castes who devote their girls to temple service going through a ceremony with some inanimate object, frequently a dagger. A Rajput of high family sometimes sends his sword to represent him at his wedding. A similar custom is to be found in the practice called *rambhāsfedā* where the husband goes through a mock ceremony of marriage with a plantain tree which is afterwards cut down and destroyed, if his wife is sick and the astrologers have said that he will marry two wives. In North Kānara polygamy being practically unknown amongst Hindus this prediction would mean the death of the first wife and the calamity is by this means supposed to be averted. The practice which is not confined to one caste is interesting as the mock marriage is performed by a man whereas such ceremonies are usually confined to the marriage of females.

Marriage in the Deccan and Konkan.

109 In the Deccan and Konkan the marriage customs of the higher and lower castes do not differ in important details in the case of the former the service is conducted according to Vedic and in the latter according to Purāṇic ritual. The ceremony is generally performed before the girl has reached the age of puberty. Vārīs Kātharis and other aboriginal tribes do not employ Brāhmins for this purpose, the officiators being the tribal elders. Among the higher castes a bridegroom price is paid by the bride's parents, but with the Marāṭha Kunbis, Nhāvis, Mālis, Parits, and other castes not in the first flight the bride's parents generally take a bride-price. The essential portion of the marriage service among the higher castes is the *saptapadi* and among the lower the throwing of sacred grains of rice over the heads of the bride and groom.

Marriage in the Karnāṭak.

In the Southern Marāṭha Country the customs are similar in most respects to the Deccan. The bridegroom price varies with the social position or intellectual attainments of the future husband. Among Government servants a

graduate naturally commands a good price in the market and the writer knows of a Deshasth Bráhmán who had to pay Rs 1,400 for a graduate son-in-law,—about eighteen months' pay. The Havik Bráhmans on the other hand take a bride-price, which in one instance amounted to Rs 2,000. The reason of this is the scarcity of marriageable girls.

Among castes of Dravidian origin Náders, Hálvakkí Vakkals and the like the binding portion of the marriage ceremony is the *dhátre*, or pouring of milk or water over the joined hands of the bride and bridegroom.

170 The most striking peculiarity from a European standpoint in the Child marriage-statistics of civil condition is the extremely early age at which marriage is contracted in India. We have seen that even unborn children in Sind are contracted in marriage should they prove to be girls (paragraph 152) and this is the case also with the Kadva Kanbis of Gujarát. Such a betrothal is rarely broken subject as it is to a heavy fine which the caste imposes on the guilty party.

The Shástras contain several passages which treat the marriage of a girl before she attains puberty as a religious rite, and even visit its omission retrospectively on the ancestors of the girl, but at the time the Vedas were written infant marriage appears to have been unknown. It is almost entirely a Hindu custom, marriage among Muhammadans, Christians and Parsis being with but few exceptions adult, while amongst Jains only 6 per cent. of girls below 10 have gone through the ceremony of marriage.

It has been suggested from its comparative rarity among non-Hindu tribes and the existence of the Shástric ordinance that child marriage was an exotic in ancient India introduced by the Aryan invaders, and has since spread through the lower castes imitating the example of those above them in the social scale.

But Subsidiary Table V shows that although it is not common among the Dhodias, Kátkaris, Naikdas and Várhis, all of them animistic tribes, it is extensively practised by other tribes outside the pale of Hinduism such as Bhils, Dublas and Thákurs and is extremely common among the lower caste Hindus.

Taking the extreme form of infant marriage where the bride is less than five years old, the list is headed by the weaving castes which have been amalgamated under the style of Chatrí with 115 married girls out of 1,000 of that age. Berads with 108 come next and Rabaris with 97 third, while Bharváds and Chaturths occupy fourth place. Bráhmans come very low on the list, twenty-sixth. Infant bridegrooms are most common among Rabáris (71) followed by Kumbhárs (50) and Bhois, Bhangis and Darjis (34).

At the next age period, from 5 to 12 years of age, Rabáris head the list followed by Chaturths, Ahirs, Bharváds and Berads, the Bráhmans again coming very low. Of boys married at that age Rabáris, Bhangis, Bhois and Kumbhars show the largest proportion.

These figures show us that infant and child marriage is chiefly practised by the lower castes in which the marriage of widows is allowed, and in which owing to the larger percentage of females a bride can be more easily procured, and that it is most common among the pastoral and occupational castes. There

is a wide difference between the castes which affect infant brides and those which have a large number of infant bridegrooms, Rabaris being in fact the only caste that appears to favour the betrothal of children of about the same age. Most of the castes who marry their daughters at an early age do not marry off their sons till considerably later.

The Rājputs, who are as a tribe much given to hypergamy are not in the first twenty and do not appear to take brides very young. This is probably due to the desire in a warrior race to keep up its physique—a fact noticed in the Punjab by the late Sir Denzil Ibbetson.

Widow marriage. 171. Though early marriage is commoner among girls than among boys in the lower castes the low proportion of widows show that remarriage is extensively practised. The largest proportionate number of widows aged over 40 as well as over 20 is found among the Halepalks of Kánara, a caste which does not prohibit widow marriage though it is not very common, and which does not marry off its children at a very early age.

The Pancháls of Dhárwár also show high figures for widows, but widow marriage, though practised occasionally by the carpenter and blacksmith branches of the Pancháls, is not allowed by their caste rules, and the orthodox refuse to eat with the progressives who indulge in it.

Proportion of
widows to
widowers.

172. In this Presidency as a general rule the higher castes do not allow a widow to marry while in the lower grades of society remarriage is permitted. Widow marriage is allowed amongst all but the highest castes of Rājputs. In some castes *e.g.*, the Ods and Bharráds the younger brother is expected to marry the elder's widow and the elder brother is barred, while among the Lewa Pátkiárs the younger brother may but is not obliged to marry his elder brother's widow. Outside those castes which practise the levirate, as it is called, a widow generally has to avoid the groups to which her father and late husband belonged. There is never any objection to a widower taking another wife, indeed polygamy being forbidden neither by the Hindu nor by the Muhammadan law the taking of another wife is allowable during the lifetime of the first and there can be no objection to remarriage in the case of the latter's death.

A bachelor generally cannot marry a widow unless he has previously gone through a mock form of marriage with a siml tree (*Prosopis spiciifera*) or a rul tree (*Callotropsis gigantea*).

There are 55 widowers to 177 widows among 1 000 of each sex in the Presidency as a whole and Hindus who form the bulk of the community show practically the same figures. Among Muralmans who allow widow marriage there are 60 widowers to 147 widows and among the Jains 83 widowers to 245 widows. The Jains do not allow a widow to take a second husband so they naturally show a higher proportion of widows than the Hindu castes some of which allow re-marriage. Among Christians there are 35 widowers to 137 widows. The Indian Christian has come somewhat under the influence of his Hindu surroundings and recognizes three different social strata among his co-religionists the Bráhman the cultivator and those who are connected with the liquor trade. The probable origin of these distinctions lies in the original caste of the converts arranged according to the four classes of Manu. The

Kshattriya class it will be noticed is missing, the home of Christianity in India being in the Portuguese conquests in the Konkan and Malabár where the Kshattriya was non-existent. So also is the trading class which is amalgamated with the Sudra, the latter being sub-divided into clean and unclean Sudras. Although theoretically there is absolutely no bar to marriage, in practice these social distinctions are observed, hypergamy is known and widow marriage is not regarded with approval in higher circles. Consequently the number of widows is rather larger than would be expected considering the absence of any theoretical restrictions.

Hindu influence would also appear to be visible in the existence of child marriage, but the majority of these child-husbands and child-wives are to be found in Gujarát where missionary endeavour and famine conditions have been active in the recent past and must be converts who were married previous to their conversion.

In the population generally up to the age of 10 widows are naturally rare, but they are four times as numerous as widowed males. At age period 10—15 there are three times as many and nearly the same at 15—40. As regards locality they are found in largest numbers in Kánara, where one female in every four is a widow, and in the south of the Presidency generally. Gujarát has more widows than the Deccan outside Sátara, and they are naturally fewest in Sind where Muhammadans preponderate. The large number in Kánara is due to the numbers of Bráhmans who are to be found there and to the marriage customs of the Haviá Bráhman caste which have already been noted (paragraph 162).

Widowers on the other hand are most numerous proportionately in Gujarát, and are fewest in the Deccan, Konkan and Sind. There is therefore an excess of widowed both in Gujarát and the south of the Presidency. The former is due to famine and the latter to plague.

173. Polygamy, though permitted under both Hindu and Muhammadan Polygamy law, is not practised to any extent in this presidency, and a man rarely takes a second wife during the life time of the first, except on the score of her not bearing him male children. Irregular unions are however numerous, and the inverted *ménage à trois* without any bickering on the part of the ladies is of not uncommon occurrence. If a man already has male offspring it is not worth his while marrying again when matters can be arranged so simply. But things do not always run smoothly and a second wife is often dispensed with not only for the sake of the family peace but on the score of expense. Imperial Table VII shows that there are in the province 5,296,218 Hindu husbands to 5,345,911 wives, but if we exclude the age periods below 10 we find that there are 5,196,060 husbands compared with 5,036,376 wives. In the case of Musalmáns the husbands exceed the wives at all ages. The excess of husbands over wives is due to the existence of casual migration all along the land frontiers of the Province and to periodic migrants into the Presidency who do not generally bring their wives with them.

174. Polyandry is now unknown. That it used to exist among the Polyandry Dravidian tribes is shown in the occurrence, though it is extremely rare, of the *alyásantan* law of inheritance among the Mogers of North Kánara. The

majority of the castes now follow the Hindu law of inheritance. Traces of it are also to be found among the Bhaváds of Gujarát who live in especial dread of the spirit of the maternal uncle who is supposed to dwell in the *adma* tree. Another trace is the existence amongst them, as well as amongst the Ods (Vaddars) and a number of other tribes of the levirate.

The Bhaváds whose name signifies out-dwellers (*baker* outside and *adda* the hamlet) are supposed to have come from Mathura and the United Provinces, and are not therefore connected with any of the Dravidian tribes who practise polyandry.

Hypergamy

1.5 Hypergamy is found among the Leva and Kadva Kanbis of Gujarát, who are divided into a landlord class, Pátidár and a tenant class of cultivators, Kanbia. The Pátidárs, although they will eat with the Kanbis, are hypergamous to them, that is to say they will take a wife from them but will not give their daughters to them in marriage. There is a further sub-division of the Pátidárs in the Charotar the richest land in Gujarát, where in 13 villages there are Pátidárs who are called *Katha* or men of family and will not give their daughters to the *Latidárs* of their villages who are called *Atkalis* or men of no family. The same hypergamous sections are found among the Kadva Kanbis of south Gujarát but those of the caste who are domiciled in Surat will not intermarry with each other at all and have broken up into three endogamous groups.

This artificial restriction on marriage has led to the payment of extravagant dowries by people lower in the social scale who had daughters to provide for and the result has been female infanticide. In 1855 in villages near Broach, communities, mustering hundreds of souls, had not half a dozen females.*

It was once contemplated to apply the Female Infanticide Act to these villages but the project was never carried through. The figures for the Kulia Leva Kanbis, separately abstracted at this Census for the six villages of the Charotar Uttaranda, Virvad, Karamsad, Od, Nadliád and Tárápur (Cambay) show 168 females per 1 000 males. This is a great improvement on the figures of 1855 though they are still easily the worst in Gujarát. Infanticide has been discontinued but neglect of female children still remains.

Some of the Lid Kumbhárs of Olpád in the Surat District have deserted their ancestral occupation of potters and have become carpenters. It is interesting to note that these latter have become hypergamous to the former.

Similarly the Motála Bráhmans of Mota, the village from which they take their name do not give their daughters in marriage to Motála Bráhmans of other villages. Such instances, by no means uncommon are due to one of two causes, the hypergamous group being of older stock or the uncertainty whether the members of the caste who have gone to a distance have observed all the numerous caste rules and kept themselves ceremonially pure.

In the last Bombay Census Report Mr Enthoven has given interesting details regarding the importation of brides into Sind. This practice still continues and is also found among the Leva Pátidárs of Broach who marry girls of other castes (mainly imported from Káthiáwár) under the most transparent pretence of their being Kanbis.

Many of the Surat Bráhman and Vania castes are said to take wives from villages within the district only not from outside. In many of the Gujarát

castes endogamous local groups of villages have been formed called *gols* and a man has to select a bride within his own *gol*, which has considerably simplified the process. These *gols* are of fairly recent origin, and are probably contemporaneous with the formulation of caste rules restricting the expenses of wedding ceremonies

176 Among Brāhmins we find exogamous divisions called *gotras* within which a man is not allowed to marry. But the *gotra* of the father only is considered, not that of the mother. Anāvāla Brāhmins, however, may marry within the same *gotra* provided the couple are outside the first seven degrees of relationship. Among the Audich Brāhmins if the surname is different marriage can take place even if the *gotra* be the same. With the Modha Brāhmins if the *pracar* is different a marriage can take place within the *gotra*. The *gotra* is not indigenous but a Brāhminical importation, to which most of the high and middle classes have succumbed, even where it serves no useful purpose. For instance a few Vani castes and the Kumbhāns in Surat have only one *gotra*, and as marriage is not allowed outside the caste the *gotra* ceases to be of any significance in regulating marriage. The Modh Vanis also disregard the *gotras* of which they have two. *Gotras* are generally named after the Hindu saints Vishāmitra, Bṛadhī, etc.

Among the Rājputs, and their kindred the high caste Marāthas, the place of the *gotra* is taken by the clan, e.g., Jideji, which is an equally strictly exogamous division. But it appears that in Gujarat at least this tribal system is breaking down. The Collector of Broach, Mr O. Rothfeld, writes that the Solankhi Rājputs of the Pānch Mahals who "eleven years ago were strictly exogamous like all Rājput clans, are now in rather a shamefaced and half-hearted way thrusting their exogamy into oblivion." Among the Dravidian tribes like the Udukkī Vakkals of Kānara the *gotra* is replaced by the totem (*balī*) which is derived from some plant or animal. A man belonging to the simbar totem is not allowed to marry a woman of the same totem nor is he allowed to eat the meat of the simbar, and similarly with the other totemistic groups.

A curious survival of totemistic exogamy which has lost all exogamous significance is to be found in the system of *devuks* or marriage guardians closely resembling the *balis* of the Kinnarese country. It has in many cases ceased to regulate marriage and no longer forms a bar to the union of two worshippers of the same *deva*. The *devak* is usually some common tree such as the mango, bel (*Mle marmelos*), pipal (*Ficus religiosa*), sāmi (*Prosopis spicigera*), jīmblul (*Eugenia jambolana*) or rui (*Callotropis gigantea*). In its commonest form it consists of the leaves of five kinds of trees (whence the name, *pañchpālvi*), of which one, as the original *devak* of the section, is held in special veneration. It is worshipped at the time of marriage, which suggests its former close connection with that rite. The installation of the *devak* is still an important part of the marriage ceremony in the Deccan, where it is found among the Marāthas and allied castes such as Sūtars, Lohāis, Ghisādis, Māhis, Shimpis, Pānts, Telis, Nhapis and Gābits.

In addition to the arbitrary line of demarcation of the *gotra*, clan or totem marriage is prohibited within certain degrees of relationship varying from two in the case of Dheds in parts of Gujarat to 10 among the Lewa Kāmbis in Surat,

the ordinary number of degrees being seven. Where the people are too ignorant to remember the degrees of relationship, the usual practice is to forbid marriage between families with whom a former relationship can be traced.

Intermarriage is of course lawful between any tribes of the Muslim faith but in practice it is strictly limited in Sind by custom as regards at least a man's first marriage. The general rule seems to be that a man should marry his nearest female relative. If he has a female first cousin unmarried, she has the first claim on him. It is not respectable to take one's first wife from outside the tribe, or to give one's daughter outside the tribe (unless it be to a Sayad) or to give a daughter as a second wife to a married man (unless he be a superior). But the shortage of women compels some men to buy wives where they can get them. Those who want two commonly get the second from inferiors, frequently even from the Muhána fisher folk.

Marriages are generally arranged during infancy or even earlier usually by a system of barter. Sometimes the bargain is made between family and family the first bridegroom being unspecified and the second perhaps unborn.

The practice of marrying first cousins no doubt accounts for the low birth rate marrying Muháni women accounts for the deterioration of Zamindár families in the places where the custom exists.

Burdasaroabi is not confined to the Panjáb Bráhmí women are often sold in a similar way. What little effect it has had on the breed must be good, as the abducted women are often strong and handsome.

Cousin marriages.

177 First cousin marriage and cross cousin marriage are generally forbidden in Gujarát, but are permitted in the Deccan and Konkan except among Yajurvedí Deshasth and Konkarnasth Bráhmans. In the Karnátak, among Deshasth Bráhmans, Kabbaligars and other Dravidian castes, marriage with a sister's daughter is permitted though not encouraged. In an appendix at the end of this Chapter will be found a list (not exhaustive) of cases in the Southern Marátha Country among whom cousin marriage is permitted.

In many castes a man can marry his wife's sister even during his first wife's life-time, in others he has to wait till his first wife is dead.

A few strange customs.

178 There are many quaint customs connected with marriage. Traces of marriage by capture are to be found in the show of resistance made to the bridegroom's party when it comes to the bride's house in the case of many castes in Kánsra.

Marriage by service

179 Marriage by service is practised among certain primitive tribes in Gujarát Chodhras Koknas, Dhodras, Dublas and Gámtas. The husband is called *Ekanddio*, and has to serve his father-in-law for a stipulated period of years. Whether any marriage ceremony is actually performed is doubtful owing to the poverty of the husband. If funds are forthcoming it is performed later.

Female Circumcision

180 Circumcision of the male is of course a well known rite but it may not be generally known that the Divadí Bohoras of Gujarát excise the clitoris of their daughters. This is performed by the elder women of the household.

when the child is over a year old and is supposed to prevent concupiscence Sunnis are said not to indulge in this practice which is confined to certain branches of the Shia sects, and is an importation from Arabia. The fact that the operation is not attended by any religious ceremony and that no medical or surgical aid is rendered would go to show that this rite has lost any religious significance it may once have had. Perhaps it owed its origin to a slavish imitation of the corresponding mutilation of the opposite sex.

181. But probably the most extraordinary custom is the couvade prac- Couvade
tised by the Koravas of the Dhárwar District. When the wife feels her confinement coming on the husband goes to bed, is fed on chicken and spiced mutton broth and is rubbed with oil and treated as a patient. The practice of letting the hair grow during the last two months of the pregnancy of a wife is occasionally practised in North Kánara, but only by the old-fashioned and orthodox. It is not confined to any particular caste, its object is to secure a safe delivery, and as soon as that is accomplished, the husband shaves. The custom is enjoined in a religious work, the Dharmasindhu, but its origin is obscure, though it may be connected with the abstention from hair-cutting common in the making of vows, as for example the Nazarite vow among the Hebrews, or it may be, though less probably, a relic of the couvade.

APPENDIX

List of castes in the Southern Marāṭha Country which allow cousin marriage.

A.—Castes in which marriage is allowed with a mother's brother's and father's sister's daughter

1. Agas.	17. Komārpaik.
2. Bāgdi	18. Kosht.
3. Barud.	19. Kudevakkhal.
4. Bhod.	20. Lomari.
5. Bhaodari.	21. Māh.
6. Brāhman Deubasth Rigvedi.*	22. Marāṭhā.
7. Gaud Sārasvat.	23. Marāṭhā Kumbh.
8. Karhāde.	24. Nāvi.
9. " Sārasvat.	25. Padhi.
10. Dhor	26. Parit.
11. Ghadi.	27. Shimpā.
12. Ghadshi.	28. Shudra or Sudir
13. Ghadke.	29. Sappalg or Devadig
14. Hallir	30. Vaddar
15. Hanbar	31. Sonar
16. Kabbahgar	

B.—Castes in which marriage is permitted only with a mother's brother's daughter

1. Ager	9. Kumbhar
2. Barud or Medar	10. Lokar
3. Chimbhar	11. Sonar.
4. Dhangar	12. Mahar.
5. Gābit.	13. Mā g or Madig
6. Halepalk.	14. Mogar
7. Holia or Holar.	15. Otari.
8. Jingar	

C.—Castes in which marriage is allowed with father's sister's, mother's sister's or mother's brother's daughter

1. Kurab.	3. Rāmoshi.
2. Paridhi.	

The practice does not obtain among Chitpāvan, 1 Jarvedi Deubasth and G Jardi Brāhman, who are followers of the Yajurveda but is known among other Brāhman castes of the Deccan.

SUBSIDIARY TABLE I

Distribution by Civil Condition of 1,000 of each sex, religion and main age period at each of the last four Censuses (British Districts including Sind and Aden)

Religion, Sex and Age	Unmarried				Married				Widowed.			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
All religions—												
Males	472	483	473	478	473	458	480	470	55	59	47	52
0—5	986	991	991	979	13	9	9	20	1	2	2	1
5—10	968	970	964	979	35	28	34	20	2	2	2	1
10—15	853	867	839	840	137	134	166	152	6	9	6	8
15—20	639	631	585	570	349	348	404	414	12	21	11	10
20—40	185	170	163	162	770	761	800	788	45	60	37	50
40—60	40	40	37	43	815	806	837	810	145	148	126	138
60 and over	32	40	29	30	641	641	667	662	327	319	304	302
All religions—												
Females	314	330	319	317	509	480	515	504	177	184	166	179
0—5	971	983	976	916	28	16	24	81	1	1	1	3
5—10	836	878	821	916	159	115	176	81	5	7	3	25
10—15	440	488	403	426	512	493	583	549	18	31	14	43
15—20	111	147	89	88	851	796	884	869	38	57	27	43
20—40	26	29	19	18	840	818	866	834	131	153	115	148
40—60	14	18	11	10	467	467	490	471	519	515	499	519
60 and over	12	15	8	8	189	144	137	156	849	841	855	830
Hindu—												
Males	450	403	451	455	495	478	502	492	55	61	47	53
0—5	984	989	990	975	16	10	10	24	1	1	1	1
5—10	955	966	957	975	43	32	41	24	2	2	2	1
10—15	684	846	812	818	160	141	182	177	6	10	6	10
15—20	592	594	583	517	305	382	455	464	13	21	12	19
20—40	146	136	124	127	810	802	839	822	44	62	37	51
40—60	33	36	30	35	821	814	845	825	146	150	125	140
60 and over	27	31	23	29	641	644	668	666	332	325	309	305
Hindu—												
Females	293	310	301	294	522	496	529	519	155	194	170	187
0—5	965	980	971	896	34	19	23	101	1	1	1	3
5—10	800	858	784	896	195	135	212	101	5	7	4	20
10—15	356	425	324	347	622	539	600	623	22	35	16	45
15—20	67	99	63	63	891	839	913	899	42	62	29	45
20—40	21	21	16	15	836	815	894	827	143	16	20	159
40—60	14	14	10	9	449	447	477	453	537	539	513	538
60 and over	11	12	7	7	127	126	123	143	602	562	570	550
Musalman—												
Males	539	546	516	547	405	400	404	401	56	54	50	52
0—5	965	996	996	991	5	4	4	8	1	1	1	1
5—10	986	984	988	991	13	15	13	1	1	1	1	1
10—15	939	983	934	926	59	103	61	71	2	4	2	3
15—20	791	747	773	743	201	213	220	248	8	10	7	9
20—40	290	290	282	274	655	636	676	678	62	71	42	48
40—60	60	63	64	70	794	779	805	793	146	138	131	177
60 and over	45	68	47	55	643	632	664	647	312	300	250	299
Musalman—												
Females	383	403	383	377	470	451	466	461	117	146	146	162
0—5	992	992	992	973	8	7	8	26	1	1	1	1
5—10	956	955	930	973	43	42	49	1	1	3	1	1
10—15	743	722	720	675	250	265	275	296	7	13	5	9
15—20	254	317	211	194	724	648	770	778	22	35	19	26
20—40	35	50	26	25	864	838	882	856	101	112	12	119
40—60	15	30	12	12	637	651	747	716	445	419	411	465
60 and over	14	23	12	12	184	213	191	196	892	764	797	792
Jain—												
Males	466	454	459	461	452	470	480	476	82	76	61	63
0—5	976	983	991	984	12	11	9	15	12	12	1	1
5—10	974	973	971	984	19	25	28	15	7	2	1	1
10—15	905	882	892	816	85	110	125	147	10	8	6	7
15—20	686	637	634	605	297	344	315	322	17	19	10	15
20—40	231	211	235	231	705	725	722	716	6	6	43	57
40—60	74	70	70	77	715	745	772	758	211	184	175	167
60 and over	53	45	52	58	673	673	590	591	405	381	322	321

SUBSIDIARY TABLE I—continued

Distribution by Civil Condition of 1,000 of each sex religion and main age period at each of the last four Censuses (British Districts including Sind and Aden)

Religion, Sex and Age.	Unmarried.				Married.				Widowed.			
	1911.	1921.	1931.	1941.	1911.	1921.	1931.	1941.	1911.	1921.	1931.	1941.
	5	5	5	5	5	5	5	5	5	5	5	5
Jain—												
Female	251	272	262	267	474	469	515	505	215	222	215	227
0-5	263	273	262	267	474	469	515	505	215	222	215	227
5-10	263	273	262	267	474	469	515	505	215	222	215	227
10-15	263	273	262	267	474	469	515	505	215	222	215	227
15-20	263	273	262	267	474	469	515	505	215	222	215	227
20-40	263	273	262	267	474	469	515	505	215	222	215	227
40-60	263	273	262	267	474	469	515	505	215	222	215	227
60 and over	263	273	262	267	474	469	515	505	215	222	215	227
Christian—												
Male	250	272	262	267	474	469	515	505	215	222	215	227
0-5	250	272	262	267	474	469	515	505	215	222	215	227
5-10	250	272	262	267	474	469	515	505	215	222	215	227
10-15	250	272	262	267	474	469	515	505	215	222	215	227
15-20	250	272	262	267	474	469	515	505	215	222	215	227
20-40	250	272	262	267	474	469	515	505	215	222	215	227
40-60	250	272	262	267	474	469	515	505	215	222	215	227
60 and over	250	272	262	267	474	469	515	505	215	222	215	227
Christian—												
Female	250	272	262	267	474	469	515	505	215	222	215	227
0-5	250	272	262	267	474	469	515	505	215	222	215	227
5-10	250	272	262	267	474	469	515	505	215	222	215	227
10-15	250	272	262	267	474	469	515	505	215	222	215	227
15-20	250	272	262	267	474	469	515	505	215	222	215	227
20-40	250	272	262	267	474	469	515	505	215	222	215	227
40-60	250	272	262	267	474	469	515	505	215	222	215	227
60 and over	250	272	262	267	474	469	515	505	215	222	215	227
Zoroastrian—												
Male	250	272	262	267	474	469	515	505	215	222	215	227
0-5	250	272	262	267	474	469	515	505	215	222	215	227
5-10	250	272	262	267	474	469	515	505	215	222	215	227
10-15	250	272	262	267	474	469	515	505	215	222	215	227
15-20	250	272	262	267	474	469	515	505	215	222	215	227
20-40	250	272	262	267	474	469	515	505	215	222	215	227
40-60	250	272	262	267	474	469	515	505	215	222	215	227
60 and over	250	272	262	267	474	469	515	505	215	222	215	227
Zoroastrian—												
Female	250	272	262	267	474	469	515	505	215	222	215	227
0-5	250	272	262	267	474	469	515	505	215	222	215	227
5-10	250	272	262	267	474	469	515	505	215	222	215	227
10-15	250	272	262	267	474	469	515	505	215	222	215	227
15-20	250	272	262	267	474	469	515	505	215	222	215	227
20-40	250	272	262	267	474	469	515	505	215	222	215	227
40-60	250	272	262	267	474	469	515	505	215	222	215	227
60 and over	250	272	262	267	474	469	515	505	215	222	215	227

SUBSIDIARY TABLE II.
Distribution by Civil Condition of 1,000 of each sex at certain ages in each
Religion and Natural Division.
Natural Divisions of British Districts

Religion and Natural Division		MALES																	
		All ages			0-5			5-10			10-15			15-40			40 and over		
		Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Province—																			
All religions	..	430	475	58	883	17	1	934	44	2	852	142	0	299	691	40	37	775	189
Hindu	..	420	493	57	979	20	1	919	52	2	828	105	7	237	723	40	32	779	180
Muslimán	..	535	428	57	900	5	..	935	14	1	937	61	2	378	691	43	53	703	184
Jain	..	430	431	63	933	7	5	952	15	3	920	74	0	328	618	54	67	670	237
Christian	..	554	411	30	937	12	1	953	39	3	697	93	7	514	466	20	65	609	126
Zoroastrian	..	593	375	12	978	4	..	939	11	1	951	15	1	629	357	14	70	795	135
Bombay City—																			
All religions	..	377	590	33	930	14	..	971	29	..	590	103	2	305	643	22	43	639	113
Hindu	..	312	627	31	933	17	..	990	33	1	867	131	2	253	723	21	33	834	110
Muslimán	..	301	566	43	900	8	..	973	24	..	624	75	1	332	630	20	52	623	123
Jain	..	409	402	29	900	0	1	974	25	1	917	80	3	344	639	17	57	618	135
Christian	..	564	413	21	902	7	1	950	14	..	695	33	..	595	394	11	103	606	83
Zoroastrian	..	530	373	39	900	4	..	990	10	..	950	18	2	651	337	13	67	789	124
Gujarat—																			
All religions	..	437	459	74	971	27	2	903	63	4	753	233	11	230	743	61	44	729	227
Hindu	..	430	463	75	960	29	2	900	66	4	733	250	11	227	710	69	45	723	232
Muslimán	..	472	439	70	984	18	1	944	53	4	851	143	6	289	657	54	33	744	218
Jain	..	491	431	63	943	10	42	961	14	22	913	93	22	337	601	93	55	631	234
Christian	..	353	551	96	981	35	4	790	190	14	515	410	39	195	747	58	29	788	192
Zoroastrian	..	579	268	53	903	6	1	937	9	4	978	10	3	579	403	19	30	604	190
Religion and Natural Division		FEMALES																	
		All ages			0-5			5-10			10-15			15-40			40 and over		
		Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
		20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Province—																			
All religions	..	314	611	175	980	34	1	835	161	4	455	527	18	41	848	111	12	394	604
Hindu	..	296	622	162	959	41	1	802	193	5	330	590	21	31	832	117	13	391	607
Muslimán	..	330	472	143	991	8	1	953	43	2	743	251	7	71	844	85	14	448	539
Jain	..	302	453	245	970	23	1	694	191	5	680	335	20	22	781	167	5	323	672
Christian	..	413	445	137	962	37	1	892	193	4	594	183	8	190	726	84	43	415	512
Zoroastrian	..	460	372	139	903	5	..	953	11	1	970	27	3	438	512	49	35	510	449
Bombay City—																			
All religions	..	265	543	173	987	12	1	943	55	2	610	371	13	57	798	115	20	363	617
Hindu	..	241	574	185	980	14	..	924	73	3	431	591	18	30	829	132	10	331	660
Muslimán	..	315	523	167	990	9	1	974	25	1	809	184	7	72	844	64	18	400	582
Jain	..	254	430	110	933	17	..	962	33	..	613	349	8	30	699	71	16	413	571
Christian	..	444	412	144	991	9	..	933	15	2	851	49	3	317	699	83	63	491	510
Zoroastrian	..	450	369	142	926	3	1	989	10	1	972	26	3	457	494	49	47	504	449
Gujarat—																			
All religions	..	294	636	170	951	47	2	698	187	5	400	534	10	32	697	101	5	410	583
Hindu	..	250	544	170	918	50	2	792	203	5	403	589	17	27	872	161	5	410	595
Muslimán	..	323	504	173	970	20	1	894	113	3	621	368	11	59	861	100	7	396	597
Jain	..	283	444	273	984	15	1	973	23	1	730	253	6	10	750	193	3	290	701
Christian	..	275	591	134	823	163	4	397	579	24	415	551	34	105	823	67	16	410	574
Zoroastrian	..	471	371	153	935	5	..	990	9	1	971	24	5	412	534	54	15	513	475

SUBSIDIARY TABLE II—continued.

Distribution by Civil Condition of 1,000 of each sex at certain ages in each Religion and Natural Division.

Natural Divisions of British Districts.

Religion and Natural Division.	Males.														
	All ages.			0-4.			5-9.			10-14.			15-19.		
	unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Kashmir—															
All religions	179	42	0	902						11	12				
Hindu	98	12	0	902						11	12				
Muslim	120	0	0	904						12	12				
Jain	106	28	0	906						12	12				
Christian	123	13	0	904						12	12				
Others	173	30	0	900						12	12				
District—															
All religions	110	80	0	904	10		907	80		100	100		907	70	10
Hindu	60	121	0	912	10		908	80		100	100		907	70	10
Muslim	64	12	0	906	12		909	80	1	100	100		907	70	10
Jain	64	12	0	906	12		909	80		100	100		907	70	10
Christian	67	67	12	900			907	12		100	100		907	70	10
Others	69	120		900			907	12		100	100		907	70	10

Religion and Natural Division.	Females.														
	All ages.			0-4.			5-9.			10-14.			15-19.		
	unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Kashmir—															
All religions	121	61	104	906	12		908	70		100	100		907	70	10
Hindu	120	61	100	906	12		908	70		100	100		907	70	10
Muslim	100	40	100	906	12		908	70		100	100		907	70	10
Jain	100	40	100	906	12		908	70		100	100		907	70	10
Christian	124	12	100	902			907	12		100	100		907	70	10
Others	61	103	100	906			908	70		100	100		907	70	10
District—															
All religions	120	80	100	907	12		907	120		100	100		907	70	10
Hindu	120	80	100	907	12		907	120		100	100		907	70	10
Muslim	100	40	100	906	12		907	120		100	100		907	70	10
Jain	121	61	100	902			907	120		100	100		907	70	10
Christian	67	67	100	902			907	120		100	100		907	70	10
Others	60	100	100	906			907	120		100	100		907	70	10

SUBSIDIARY TABLE II—continued.

Distribution by Civil Condition of 1,000 of each sex at certain ages in each Religion and Natural Division.

Natural Divisions of British Districts.

Religion and Natural Division	MALES																	
	All ages.			0—5			5—10			10—15			15—40			40 and over		
	Unmarried.	Married	Widowed.	Unmarried	Married	Widowed	Unmarried.	Married	Widowed	Unmarried	Married.	Widowed	Unmarried.	Married	Widowed	Unmarried.	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Karna'tak—																		
All religions	447	482	71	955	14	1	950	47	3	910	172	12	239	714	47	27	748	225
Hindu	438	490	72	955	15	...	940	51	3	902	185	13	225	727	48	27	747	225
Musalman	510	431	50	988	11	1	970	23	2	910	85	5	328	637	35	32	702	200
Jain	437	401	102	985	15	...	936	33	1	857	131	9	243	676	81	25	694	201
Christian	623	346	31	930	10		931	15	1	975	24	1	882	403	15	53	909	185
Zoroastrian	533	421	43	1 000			957	43		867	133		674	406	20	101	783	110
Sind—																		
All religions	503	390	57	998	2	...	992	8	...	950	49	1	412	543	45	71	740	180
Hindu	547	390	57	993	2		992	8		934	65	1	387	500	44	79	714	207
Musalman	503	375	57	998	2		992	8		951	45	1	417	536	47	68	747	185
Jain	509	415	70	1 000	...		1 000	...		944	42	14	385	576	40	170	530	350
Christian	718	293	10	1 000			994	6		988	13		777	210	7	143	757	95
Zoroastrian	601	355	41	1,000			992	8	...	1 000			617	373	10	35	806	150
Religion and Natural Division	FEMALES																	
	All ages			0—5			5—10			10—15			15—40			40 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed.	Unmarried	Married	Widowed.	Unmarried.	Married	Widowed	Unmarried	Married	Widowed
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Karna tak—																		
All religions	285	504	211	929	69	2	715	274	11	350	610	34	40	801	150	32	320	648
Hindu	276	511	213	923	76	2	690	299	11	322	642	36	49	799	152	31	317	649
Musalman	353	456	101	970	26	4	800	105	5	914	370	16	50	821	129	14	351	635
Jain	244	409	257	919	75	6	680	303	11	283	671	46	16	780	204	6	201	703
Christian	452	398	160	985	13	2	938	12	...	897	101	2	174	719	107	37	331	632
Zoroastrian	523	397	80	1,000	...	...	944	56	...	953	43		338	602	50	...	688	312
Sind—																		
All religions	400	453	137	998	2	...	976	23	1	750	210	4	78	630	63	15	407	518
Hindu	382	453	160	998	2		971	23	1	710	270	5	51	620	110	8	388	601
Musalman	400	404	130	993	2	...	977	22	1	800	187	4	86	640	74	17	400	493
Jain	355	410	100	1,000			1 000	...	...	788	213		62	703	175	23	295	689
Christian	524	399	77	1 000		...	994	6		970	21		320	643	37	125	601	374
Zoroastrian	533	363	91	1,000			1,000		...	920	20	...	418	550	32	25	603	332

SUBSIDIARY TABLE III.

Distribution by main age periods and Civil Condition of 10,000 of each Sex and Religion.

British Districts including Sind and Aden.

Religion and Age.			MALES.			FEMALES.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1			2	3	4	5	6	7
All religions	—	—	4,718	4,731	551	3,135	5,005	1,779
0—10	—	—	2,830	67	3	3,313	290	7
10—15	—	—	943	181	6	417	514	13
15—40	—	—	1,781	2,908	164	178	3,614	451
40 and over	—	—	79	1,000	378	23	321	1,204
Hindu	—	—	4,573	4,945	529	2,927	5,317	1,836
0—10	—	—	313	4	3	3,433	235	8
10—15	—	—	331	170	7	342	480	21
15—40	—	—	922	3,089	160	131	3,328	333
40 and over	—	—	64	1,634	367	25	736	1,214
Musalman	—	—	5,359	4,822	559	3,631	4,794	1,465
0—10	—	—	2,632	24	1	2,829	71	3
10—15	—	—	1,014	61	3	608	223	6
15—40	—	—	1,903	3,202	181	303	3,193	300
40 and over	—	—	118	1,578	373	80	922	1,006
Jain	—	—	4,005	4,517	618	2,811	4,432	3,467
0—10	—	—	1,907	31	19	2,710	128	9
10—15	—	—	1,061	95	11	495	477	23
15—40	—	—	1,800	2,937	233	87	3,333	793
40 and over	—	—	185	1,480	333	18	713	1,617
Christian	—	—	5,136	4,863	301	4,154	4,445	1,371
0—10	—	—	1,910	40	4	2,763	178	
10—15	—	—	314	50	7	630	203	8
15—40	—	—	2,510	1,339	106	394	3,320	385
40 and over	—	—	123	1,803	234	78	736	967
Zoroastrian	—	—	5,861	3,733	415	4,837	3,702	1,411
0—10	—	—	1,793	14	1	1,830	12	1
10—15	—	—	943	19	3	608	25	3
15—40	—	—	2,998	1,607	41	2,004	3,324	329
40 and over	—	—	127	2,031	322	95	1,340	1,131

SUBSIDIARY TABLE V

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes

Distribution of 1,000 Males of each age by civil condition.																				
Caste and Locality		All ages.			0-4.			5-12.			13-21.			22-31.			32 and over.			
		Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	
1		2			5	6	7		9	10	11	12	13		14	15	16	17	18	19
HINDU, JAIN AND ANTI-CASTE																				
A. STI Thane and Kolha.		65	47	41	88	8	1	77	28		125	128			367	889	94	17	824	138
A. STI Khandesh.		288	371	41	88	11	1	813	88	2	479	521			39	938	85	8	641	138
Bardol or Bardol Bardol.		428	491	88	88	88	1	873	138	3	478	588	23		88	888	88	11	728	388
Thandari Khandesh and Khandesh.		381	488	88	88		1	871		1	884	384			188	424	88	34	887	148
Khandesh Khandesh and Khandesh.		478	411	113	138		1	888		1	888	113	7		213	888	138	78	883	888
Khandesh of Halethor Khandesh.		474	441	88	888	88		777	241	8	488	488	21		88	883	88	11	813	388
Khandesh of Khandesh or Khandesh. Khandesh, Khandesh, Khandesh.		481	438	88	878	23	3	888	388		888	888	28		87	888	44	38	728	138
Khandesh Khandesh of Khandesh West and Khandesh.		427	484	17	728	17	1	478	38	1	787	228			188	424	21	38	888	38
Khandesh (Khandesh) Khandesh, Khandesh, Thane Khandesh.		888	888	17	888	1	1	884		1	882	388	3		383	724	88	38	874	383
Khandesh Khandesh and Khandesh East.		428	438	73	888	23	1	438	388	38	471	487	88		88	887	88	38	728	138
Khandesh and Khandesh Khandesh.		484	448	87	888	14	1	888	88	8	728	138	3		384	488	71	43	888	133
Khandesh Chittipavan Khandesh and Khandesh.		433	488	17	888		1	888		1	888	88			388	173	38	48	728	388
Khandesh and Khandesh Khandesh and Khandesh.		471	438	13	888	8	1	882	38	3	782	138	17		157	728	41	88	888	388

Caste and Locality	Distribution of 1,000 Females of each age by civil condition.																	
	All ages.			0-4.			5-12.			13-21.			22-31.			32 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANTI-CASTE																		
A. STI Thane and Kolha.	942	11	13	888	38	1	888	138		388	438		38	838	94	8	888	888
A. STI Khandesh.	884	888	138	888	38		828	888		81	811	17		811	88	8	884	888
B. STI Bardol and Bardol Bardol.	388	148	184	878	388		848	438	14	138	888	88	1	838	144	34	883	873
C. STI Khandesh and Khandesh.	428	488	178	888			728	17	3	138	788	38	38	728	388	11	887	478
D. STI Khandesh and Khandesh.	381	488	184	1,888			848	88		887	78	38		811	288	3	428	478
E. STI Khandesh of Halethor Khandesh.	471	488	138	878	88	2	878	488		113	888	38	13	878	83	8	428	438
F. STI Khandesh of Khandesh or Khandesh. Khandesh, Khandesh, Khandesh.	388	488	188	873	88		148	427	4	78	84	88	13	888	138		888	888
G. STI Khandesh of Khandesh West and Khandesh.	888	888	88	888	13	1	888	13	1	888	84	4	38	888	44	38	888	873
H. STI (Khandesh) Khandesh, Khandesh, Thane Khandesh.	888	882	113	1,888			873	38		888	888	13	88	873	38		873	884
I. STI Khandesh and Khandesh East.	471	478	88	888	84		887	427	11	84	728	34	7	887	388	4	888	888
J. STI Khandesh and Khandesh Khandesh.	38	871	811	841	17		888	133		44	888	88		728	288	1	877	728
K. STI Khandesh Chittipavan Khandesh and Khandesh.	427	444	728	888			888	88		144	728	13	7	728	227		888	878
L. STI Khandesh and Khandesh.	388	487	184	888		1	887	138	8	38	887	64		713	877	3	428	887

SUBSIDIARY TABLE V—continued.

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes

Caste and Locality	Distribution of 1,000 Males of each age by civil condition.																	
	All ages.			0-5			5-12			12-20			20-40.			40 and over		
	Unmarried.	Married	Widowed.	Unmarried.	Married	Widowed.	Unmarried.	Married	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU, JAIN AND ANIMIS- TIO—continued																		
Brahman Gaud Sa'rasvat Kānara.	520	431	40	997	3		993	7		881	110	0	212	748	40	43	906	151
Brahman (Sind) Hyderabad Karāchi, Sukkur Thar and Pārkar	529	400	71	1 000			994	0		800	182	0	840	683	67	163	628	219
Chambhār, Mochi, Machigār or Soohi Ahmadābād and Poona.	423	533	44	979	21		846	122	2	572	416	12	101	859	40	16	810	144
Chaturth Sātara and Belgaum.	415	470	100	981	18	1	943	55	3	661	814	25	81	813	100	11	998	203
Chhattri, Khatri, Kiliket or Katabu Karnātak	420	505	75	978	13	0	891	104	5	598	373	31	120	817	63	24	765	211
Darji, Shimpi, Sai or Mira'i Ahmadābād Sātara Dhārwar	423	480	81	990	32	2	818	80	2	620	861	19	135	790	79	26	728	246
Dhobi, Parit, Agasa' or Madi va'l Sātara and Kānara.	503	434	03	980	13	1	963	32		816	164		207	741	52	37	743	220
Dhodia' Surat.	522	434	44	995	6	1	987	12	1	685	133	3	141	824	35	19	818	163
Dubla' or Talavia' Surat.	446	500	54	990	10		971	28	1	669	323	8	59	809	43	12	806	163
Gura'y or Huga'r Ratanagiri.	510	454	30	994	6		987	12	1	802	196	3	120	853	21	17	854	129
Hajam, Nha'vi, or Na'dig Khāndesh East and Sātara	437	519	44	975	25		921	78	1	645	445	9	71	899	30	23	613	164
Halepa'ik Kānara.	615	317	08	993	4	1	907	3		696	94	10	309	840	41	38	638	324
Ka'tkari Thāna.	439	489	23	993	8		978	21	1	714	294	2	78	898	24	10	895	86
Koli Gujarat, Nāsik.	444	491	05	983	16	1	912	85	3	618	365	17	183	709	68	22	767	211
Koli (Sind) Hyderabad Karāchi Thar and Pārkar	541	418	41	1 000			990	4		833	163	1	177	784	39	22	795	183

Distribution of 1 000 Females of each age by civil condition.

Caste and Locality	Distribution of 1 000 Females of each age by civil condition.																	
	All ages.			0-5.			5-12.			12-20			20-40			40 and over		
	Unmarried.	Married	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married	Widowed.	Unmarried.	Married	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANIMIS- TIO—continued																		
Brahman Gaud Sa'rasvat Kānara.	301	473	226	995	5		964	33	3	114	812	44	6	789	205	4	340	650
Brahman (Sind) Hyderabad Karāchi Sukkur, Thar and Pārkar	326	478	196	1 000			947	53	1	232	743	26	17	806	177	6	358	636
Chambhār, Mochi, Machigār or Soohi Ahmadābād, Poona	281	501	163	950	42	2	653	339	8	108	803	29	10	687	103	10	426	564
Chaturth Sātara and Belgaum.	239	521	241	916	62	3	511	460	23	75	887	68	13	774	213	9	316	675
Chhattri, Khatri, Kiliket or Katabu Karnātak.	241	537	222	985	113	2	552	434	14	122	631	47	19	795	186	14	353	633
Darji, Shimpi, Sai or Mira'i Ahmadābād, Sātara Dhārwar	237	510	223	948	40	3	706	296	8	102	849	49	16	707	187	9	318	673
Dhobi, Parit, Agasa' or Madi va'l Sātara and Kānara.	302	491	234	959	41		824	172	4	180	785	55	21	741	238	9	334	657
Dhodia' Surat.	414	460	96	992	8		983	17	1	648	347	5	38	910	46	9	567	404
Dubla or Talavia' Surat.	384	529	87	990	10		933	60	2	328	682	10	14	944	42	6	671	378
Gura'y or Huga'r Ratanagiri.	279	515	206	992	7	1	769	224	7	94	960	46	10	840	144	3	331	616
Hajam, Nha'vi or Na'dig Khāndesh East and Sātara.	270	550	180	958	41	1	575	419	6	47	920	33	24	630	140	11	369	621
Halepa'ik Kānara.	333	410	245	991	8	1	938	61	1	195	757	49	15	697	238	7	249	745
Ka'tkari Thāna.	395	511	94	984	6		912	87	1	258	735	7	14	833	53	7	405	529
Koli Gujarat Nāsik.	302	545	153	974	25	1	703	229	8	126	637	27	11	659	100	5	423	572
Koli (Sind) Hyderabad, Karāchi, Thar and Pārkar	417	475	108	1 000			969	31		375	620	5	10	911	76	4	450	510

SUBSIDIARY TABLE V—continued.

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes

Distribution of 1,000 Males of each age by civil condition.

Discrimination of 1,000 Males of each age by civil condition.

Caste and Locality.	All ages.			0-4.			5-11.			12-18.			19-25.			26 and over.			
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU JAIN AND ANIMIST— 710—continued																			
Kashit, Hingay, Jod or Varkay	305	320	84	883	36	—	323	73	9	300	423	28	80	864	47	26	734	300	
Kumbhar Ahmednagar and Ratnagiri.	306	345	83	300	46	—	323	136	7	300	420	37	57	840	60	30	700	320	
Kumbhar Ahmednagar, Kalyan, Thane, Kolhapur, East, Ahmednagar, Ratnagiri.	436	377	37	300	30	—	300	67	—	373	613	13	340	641	30	31	700	377	
Jagayyal Karnataka	43	610	33	394	13	—	300	66	—	323	361	30	114	613	30	30	720	316	
Lohay's Bombay City.	223	362	44	300	30	—	323	30	—	300	300	3	134	304	30	30	300	337	
Lohay's (Ward) Hyderabad, Kalyan, Solapur, Thane and Purna, Lohay, Upper Ward Purna.	340	301	61	3,000	—	—	300	13	—	300	307	—	133	607	10	67	730	31	
Lohay, Lohay or Kumbhar's Ahmednagar and Ratnagiri.	301	300	37	373	36	—	323	121	30	470	300	34	9	344	60	14	337	340	
Mahay, Hingay or Kumbhar Ahmednagar, Purna and Ratnagiri.	470	300	40	373	32	—	323	71	3	300	300	3	303	300	30	30	300	11	
Thod (Ward) Hyderabad, Kalyan, Solapur, Thane and Purna, Upper Ward, Purna.	323	377	60	3,000	—	—	137	3	—	317	37	1	300	303	40	30	720	100	
M. Ti Purna.	440	307	47	300	3	—	300	33	—	303	323	3	33	303	30	14	320	300	
M. Ti or M. Ti Kalyan and Purna.	440	300	40	300	11	—	307	60	—	373	320	—	120	300	30	30	300	137	
M. Ti Purna, Kalyan, Ratnagiri and Purna.	473	300	30	323	32	—	303	40	1	720	300	—	100	303	37	30	720	300	

Distribution of 1,000 Females of each age by civil condition.

Caste and Locality.	All ages.			0-4.			5-11.			12-18.			19-25.			26 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU JAIN AND ANIMIST— 710—continued																		
Kashit, Hingay, Jod or Varkay	320	337	87	344	34	—	344	60	13	370	300	60	30	31	300	30	300	344
Kumbhar Ahmednagar and Ratnagiri.	307	300	700	324	34	—	320	300	—	73	300	30	—	370	121	—	301	303
Kumbhar Ahmednagar, Kalyan, Thane, Kolhapur, East, Ahmednagar, Ratnagiri.	320	300	343	347	32	—	300	300	7	30	300	30	—	300	127	4	304	300
Jagayyal Karnataka	340	326	320	323	30	—	300	300	17	111	370	30	17	700	300	7	323	300
Lohay's Bombay City.	320	303	300	307	—	—	300	30	—	321	304	30	14	370	120	—	370	373
Lohay's (Ward) Hyderabad, Kalyan, Solapur, Thane and Purna, Lohay, Upper Ward Purna.	377	300	303	3,000	—	—	303	40	1	300	321	29	33	300	320	3	300	323
Lohay, Lohay or Kumbhar Ahmednagar and Ratnagiri.	320	300	304	303	34	—	370	300	30	7	307	30	1	373	123	3	347	340
Mahay, Hingay or Kumbhar Ahmednagar, Purna and Ratnagiri.	370	323	300	304	40	—	300	320	11	37	377	30	33	340	120	22	300	323
Thod (Ward) Hyderabad, Kalyan, Solapur, Thane and Purna, Upper Ward, Purna.	320	370	137	130	1	—	34	13	—	341	300	—	30	300	120	6	300	303
M. Ti Purna.	320	323	170	304	13	—	723	303	3	70	300	30	30	347	103	3	320	300
M. Ti or M. Ti Kalyan and Purna.	340	313	120	373	13	—	300	370	7	120	320	30	140	340	71	303	3	340
M. Ti Purna, Kalyan, Ratnagiri and Purna.	373	300	127	300	30	—	370	340	30	30	300	37	30	370	300	30	370	303

SUBSIDIARY TABLE V—continued.

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes

Distribution of 1,000 males of each age by civil condition.

Caste and Locality	All ages			0-5.			5-12.			12-20			20-40			40 and over		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU, JAIN AND ANI- MISTIO—continued.																		
Na'ikda' Surat.	506	419	46	00.	5	...	890	20		843	163	5	116	649	35	16	621	163
Panoha'l Dharwar	471	433	96	003	5	...	908	20	0	727	2.0	23	189	731	60	37	604	209
Raba'ri Ahmadabad and Kalra.	353	546	102	029	68	5	639	313	18	805	544	01	121	760	110	81	703	260
Ra'jpūt Ahmadabad, Kalra and Khāndesh West.	440	489	63	090	10	1	974	73	3	630	320	15	172	774	54	35	761	204
Ra'jpūt (Sind) Hyderabad, Karachi, Sukkur, Thar and Parkar, Upper Sind Frontier	694	344	63	000	1	...	697	8	...	885	111	4	465	408	43	131	633	236
Ra'moshi Poona and Sātra.	470	478	62	023	7		965	34	1	769	227	4	127	640	33	16	799	160
Ba'li Ahmadnagar, and Dharwar	404	518	63	093	14	..	930	71	3	610	337	23	92	630	72	17	737	240
Soni, Sona'r or Akas'li Ratanagiri and Kanara.	566	400	33	000	4	..	900	10		803	103	1	177	708	25	34	817	149
Sona'r (Sind) Hyderabad, Karachi, Sukkur, Thar and Parkar	664	367	69	1,000	..	...	691	19	..	667	193	7	313	593	50	92	661	247
Suta'r or Badig Ahmadabad, Poona, Khāndesh East and Ratanagiri	451	603	40	050	12	2	941	57	2	652	330	0	111	640	40	18	632	160
Teli Ga'niger or Gha'noli Surat, Khāndesh East and Ratanagiri.	408	643	50	030	16	..	656	143	2	435	605	10	56	601	43	18	610	103

Distribution of 1,000 females of each age by civil condition

Caste and Locality	All ages.			0-5.			5-12			12-20			20-40			40 and over		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANI- MISTIO—continued.																		
Na'ikda' Surat.	431	432	94	005	4	1	091	10	..	010	383	8	37	018	45	0	075	360
Panoha'l Dharwar	292	459	250	003	31	1	749	246	6	144	772	64	25	698	277	11	283	700
Raba'ri Ahmadabad and Kalra	230	609	153	003	95	2	502	494	7	112	805	23	0	903	89	8	415	577
Ra'jpūt Ahmadabad, Kalra and Khāndesh West.	270	516	214	008	30	2	723	270	7	121	651	29	9	817	174	5	340	653
Ra'jpūt (Sind) Hyderabad, Karachi, Sukkur, Thar and Parkar, Upper Sind Frontier	804	433	203	990	1	...	900	10	...	369	518	23	24	822	164	8	344	649
Ra'moshi Poona and Sātra.	305	516	160	067	13	...	704	230	6	68	677	83	13	627	161	6	305	609
Ba'li Ahmadnagar and Dharwar	305	512	183	077	21	2	743	245	13	226	720	49	23	631	141	4	460	657
Soni, Sona'r or Akas'li Ratanagiri and Kanara.	314	453	231	080	10	1	901	07	3	164	825	71	7	700	233	3	338	059
Sona'r (Sind) Hyderabad, Karachi, Sukkur, Thar and Parkar	391	439	180	1,000	..	...	903	87	...	365	611	24	28	610	103	12	339	640
Suta'r or Badig Ahmadabad, Poona, Khāndesh East and Ratanagiri.	269	531	180	079	20	1	735	259	6	76	692	32	10	839	131	4	391	016
Teli Ga'niger or Gha'noli Surat, Khāndesh East and Ratanagiri.	286	670	174	031	13	1	577	410	7	44	921	35	9	670	116	3	400	697

CHAPTER VIII.—EDUCATION.

Introductory. Reference to Statistics. Meaning of Literacy. Progress in Literacy Literacy by Natural Divisions Comparison by Age-periods Literacy by Caste and Religion. Education among Parsis; among Christians, among Jains, among Hindus, among Musalmáns Literacy in English. Comparison with previous Censuses Subsidiary Table VII Secondary Education. The Press.

182. The trend of events and the growth of Indian politics have directed Introductory. within recent years a great amount of attention to education. The conference held at Simla a dozen years ago revealed certain defects in the educational system. In the last ten years the enlargement of the Provincial Councils and the efforts of individual members to increase the diffusion of primary education among the masses have brought education to a greater degree than ever before into the public gaze. Government and local bodies have spent large sums in widening the basis of primary education, and though it is still early to gauge the effect of these measures the figures of this census will be scrutinized by many with more than ordinary interest. The census schedules only aimed at recording information regarding literacy and literacy in English, but those figures have been supplemented by certain returns from the Educational Department (Subsidiary Tables VII and VIII) which show the extent of the progress made by secondary education in the course of the last twenty years.

The introduction of rural standards which would encourage the great mass of the population to get their children taught the three R's had not been made at the time the census was taken, but its results should be visible and of the greatest interest by the time the next enumeration takes place. Owing to the early age at which cultivators' and artisans' children commence to take part in their ancestral avocations there has been, outside urban areas, a general reluctance of the parents to send their children to school. It has been necessary for them to choose whether they could afford to lose the services of their offspring for a number of years, and they have not yet realized the advantages of education in fitting their children for the more strenuous life which modern conditions entail.

183. The statistics of education are contained in Imperial Tables VIII Reference to statistics and IX. Table VIII has been divided into three parts, a general table arranged according to religions and the four age classes which have the greatest bearing on education, a table giving details by districts and the principal Native States and another for the six cities. Table IX shows the proportion of literacy among the principal castes.

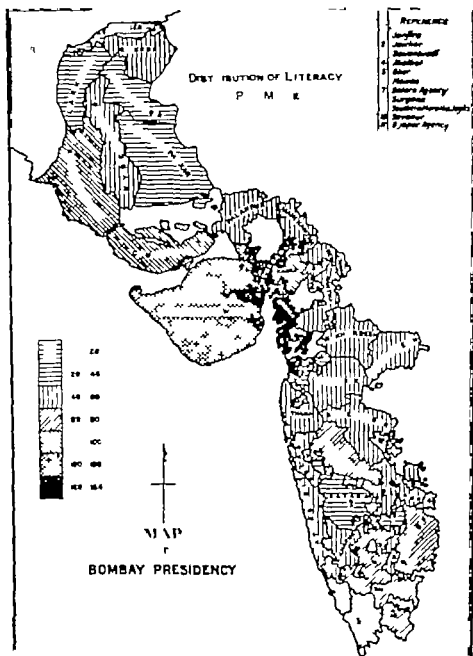
At the end of the chapter will be found ten Subsidiary Tables showing the proportion of literacy in each religion, the number of literate persons per thousand in each district, the progress of education since the last census, the extent of the knowledge of English and certain details regarding educational institutions, public examinations and the press.

Meaning of Literacy

184. Up to 1891 there was a distinction made between those able to read and write and those learning. But the definitions were *per se* such that the classes overlapped and an accurate record of literacy was not obtained. In 1901 the learning class was eliminated altogether and the test imposed was the ability to read and write, but no standard of ability was set. The literate consequently included a number who could only sign their name or laboriously spell out a printed book. At this census the standard of literacy was the ability to read and write a letter and the learning class of 1891 which was probably largely included in the literates of 1901 has now been altogether excluded.

Literacy by Natural Divisions

185. In the subjoined map will be found the distribution of the literate by Districts and States.



At the present census 70 persons in every thousand were returned as literate. Next to Bombay City which shows 282 males and 123 females able to read and write per 1,000 of each sex, literacy is greatest in Gujarát where the proportions are 201 males and 26 females. Then follows a big gap, the Karnátak with 109 and 5 and the Konkan with 103 and 9 coming close together. The Deccan returns 90 and 8 and Sind 79 and 8 literate persons per 1,000 of each sex. These figures show the enormous leeway female education has to make up.

The predominance of Gujarát is due to the large numbers of the Vania castes with which it swarms, and the low position occupied by Sind to the preponderance of Muhammadans, among whom the desire for education is only of recent growth.

The six cities for which separate statistics have been collected return 280 literate males per 1,000 males and 96 females able to read and write in each 1,000 of that sex. The figure for males is about the same as for Bombay alone, but females are about 22 per cent worse.

186 The age period which shows the greatest extent of literacy is 15—20, Comparison by age periods. when 172 per 1,000 males and 29 per 1,000 females are literate. At 20 and over the figures are 165 and 16 respectively and at 10—15, 117 and 24. This exhibits very fairly the much greater interest taken in female education in the last 15 years. Compared with the age period 10—15 there are six times as many women aged 20 and over, but the educated ones are only four times as numerous.

At the age period 0—10 the number of children able to read and write is only 14 and 4 per 1,000 of each sex respectively which, when we consider the tender age at which boys and girls are sent to school, shows the effect of the more stringent definition of literacy.

187 An examination of the statistics by religion results in the Parsis Literacy by Religion being easily first with 718 persons able to read and write in 1,000 of the population. A long way behind them but close together come Christians with 336 and Jains with 319 per thousand. There is again a long interval before we come to the Hindus with 66. The Musalmáns come last with 43 per 1,000.

188 The Parsi figures require little comment. The adult illiterate among Education among the Parsis them are comparatively few and getting annually less. They consist of the older Parsi cultivating families to be found in Surat and northern Thána. The great proportion of the Parsi illiterates are children who are too young to go to school or who having commenced instruction, have not yet attained the proficiency required.

189. One of the criticisms levelled at the educational tables of the previous census was that there was no discrimination between the educational qualifications of the different sects, and that the results of modern missionary endeavour which pays special attention to the education of its congregations, are obscured by the illiteracy of the older but less progressive Roman Catholic and Syrian Churches. It appears, however, from the statistics that the latter are by no means being left behind in the race. Subsidiary Table I has been compiled only for British Districts, and Indian Christians, or Native Christians as they are shown on the title page of Table VII, show a literacy coefficient of Among Christians.

220, made up of Syrians 800, Roman Catholics 228 Protestants 201 and sect not returned 585 per mille. There were only 10 Syrians, 8 males and 2 females, the former were literate, the females not, and there were only 56 Christians in British Districts whose sect was not returned. These two groups can be eliminated and the rest of the figures show that practically there are two broad sects the Protestant and the Roman Catholic, and that of the two the latter is the more literate.

Europeans and kindred races and Anglo-Indians are shown under other Christians and are an easy first.

Education among
Jains.

190 There are two great bodies of Jains in the Presidency in Gujarsat and the Southern Marátha Country. The former are traders, the latter cultivators and the influence of their occupation is directly reflected in their educational statistics, as shown in the marginal table. As explained by Mr Enthoven in the last Census Report* there is probably no ethnic connection between these two centres of the Jain religion. The Jain in the Karmátak is indistinguishable both in appearance and dress from the local cultivators, and the comparatively low ratio of literacy is due to racial causes.

Literate Jains per 1,000 of each sex.		
Division.	Males.	Females.
Gujarsat	748	134
Karmátak	196	7

Hindus.

191. The figure of literacy for Hindus represents the mean of a number of castes varying from a literacy ratio of 4.44 per 1 000 of the population among Shrimall Vánis to 1 per 1 000 of the Hinduized Bhil, the Sindhi Koli and the Máng. It is a curious fact that although Manu assigned literature and the arts to the Bráhmaṇ the two castes which stand highest in the table of literacy are the Shrimall and the Lohána. Perhaps the comparison with the latter is hardly fair as the figures for Loháṇas are taken from Bombay City where females are few and the proportion of educated persons high but the Shrimalls are from Ahmadnagar and Kalra and have a high proportion of females.

Osrál Vánis come between Audloḥ and Konkanasth Bráhmaṇs, then come Deharasth and Gaud Sárasvat Bráhmaṇs with Bhátias eighth. These all muster over 300 educated persons per 1,000 but there is a big gap before we come to the Bráhmaṇ in Sind 200, who is not only frequently illiterate but belongs to the depressed classes, and is made a fool of in every play that is staged. The figures for Prábhús have not been abstracted on this occasion so it is not possible to compare them with Bráhmaṇs as last time. Bhandáris, who are by profession toddy-tappers, and Náḍora who are cultivators, have taken very strongly to education of recent years and the former have their own high school at Málvan in the Ratnágiri District.

Muslims.

192 With the exception of the Animists who have practically no literates at all, Muhammadans are at the bottom of the educational scale. The most educated of them are the trading classes, the Bohora Khojás, Memons and Telis of the Presidency Proper who have been grouped together and show a ratio of 223 able to read and write per 1 000. The similar castes in Sind show just over half those figures.

193. Seventeen males and 3 females per 1,000 are literate in English. Excluding Christians who are not natives of India, English education is commonest among the Parsis, 345 per 1,000 being able to read and write English

The marginal table will show the present state of English education and the progress made since 1901. The total figure for all Christians is 238 compared with 209 at last census, but Indian Christians, which were separately abstracted for the first time on this occasion, show a proportion of English knowing members of 106 per 1,000. The increase has been large under all religions, though it does not amount, except in the case of the Jains, to the hundred per cent increase which was the figure of progress between 1891 and 1901.

175 Parsi and 62 Indian Christian females per 1,000 are conversant with English, but in no other religion does even one per 1,000 of the fair sex know English.

194. The change of system in 1901 and the uncertainty as to the number of learners included among the literate makes a comparison with previous decennial figures rather difficult. A rough idea of the progress of education may be obtained by dealing only with ago-periods over 15 and including in those figures those described in 1891 as learning. The result is shown in the table in the margin. The comparison is not complete as it takes no account of those below the age of 15 who at present contribute 15 per cent of the total number of literate persons, and who are now far more numerous, comparatively than in past censuses. At the same time also the standard of literacy has been materially raised, so it is not surprising that the progress compared with the efforts which have been made during the decade appears disappointing, the advance in literacy being only five *per mille*.

Progress of literacy, 1891—1911				
Year	Number of literate aged 15 and over		Proportion per mille of population aged 15 and over	
	Male	Female	Male	Female
1891	1,405,986	58,553	167	7
1901	1,231,652	77,912	154	10
1911	1,441,550	134,307	161	16

the total number of literate persons, and who are now far more numerous, comparatively than in past censuses. At the same time also the standard of literacy has been materially raised, so it is not surprising that the progress compared with the efforts which have been made during the decade appears disappointing, the advance in literacy being only five *per mille*.

Between the ages of 0—10 and 10—15 there is an actual decrease in literate males of 18,000 and 16,000 and it is in the remaining two classes 15—20 and 20 and over that the increase is to be found. This decrease is not a real falling off

Year	Males	Females
1881	939	39
1891	1,300	63
1901	1,507	111
1911	1,682	178

in education, but is entirely due to the stricter definition of literacy. The outstanding feature of the figures compared with last census is the great rise in female education, the number of literate females having increased over 60 per cent. The actual numbers who were returned as literate (thousands omitted) at each census since 1881 are given in the margin.

Religion	Increase in population	Increase in literacy	
		Males	Females
Hindu	5	40	79
Jain	—0	—8	110
Musalman	9	27	65
Christian	14	28	30
Zoroastrian	6	11	26

The marginal table shows the increase in literacy by religion compared with the growth of the population. The Jain female figures are startling but the number of literate Jain females in 1901 was very small, under 7,000. It will be seen that the Muhammadans have made greater progress than the Hindus. They have still much ground to cover before they will be within measurable distance of them.

Turning to the localities in which progress has been greatest Bombay City with an increase of 33 per mille shows the greatest advance. Gujarāt has actually declined a little, so have the Konkan and the Deccan the Karnātak has only improved one per mille, but Sind shows an advance of 30 per thousand or 60 per cent. There must have been as Mr. Enthoven has suggested, some mistake in the Sind figures in 1901 to account for the literate Muhammadans of both sexes having more than doubled since then.

Subsidiary Table VII

195 Subsidiary Table VII shows how recent is the enthusiasm for education. In 1891 there were 9 Arts Colleges and 1,300 students in 1901 the number of institutions remained unchanged but the pupils increased 50 per cent. In 1911 there were two more Colleges and 80 per cent. more pupils than in 1901. Secondary schools which had increased 20 per cent. in number and 14 per cent. in boys by 1901, now show an increase of 12 per cent. in number and 51 per cent. in pupils on the figures of that year. Primary schools have grown from 2 per cent. in 1901 to 88 per cent. in 1911 and their learners in the same proportion. Private institutions have also increased and have 20 per cent. more pupils than twenty years ago, while training schools have increased 66 per cent. and show 88 per cent. more pupils under training.

Secondary Education.

196 Subsidiary Table VIII gives the results of the University Examination. It will be seen that progress is fully maintained, a satisfactory feature being the increased attention paid to Science, Agriculture (a new degree) and Medicine.

The Press.

197 The Journalistic talent of the Province generally finds its outlet in weekly papers, and successful daily vernacular sheets are very few.

There are 27 English papers compared with 13 and 11 at the last two censuses, but with the exception of the three Bombay dailies their circulations are small.

Gujarāti and Anglo-Gujarāti publications are 45 compared with 31 and 31 in the past, six of which have a circulation of over 2,500 copies.

Marāṭhī and Anglo-Marāṭhī newspapers number 60 compared with 68 and 67 in 1901 and 1891. Four of them have a circulation of over 2,500.

The Anglo-Portuguese press consists of 16 papers, nine of which have a circulation of between 500 and 2,500.

The Sindhi and Anglo-Sindhi newspapers have doubled their numbers since 1901.

The other vernacular newspapers call for no comment.

SUBSIDIARY TABLE I.

Education by age, sex and religion.

For British Districts including Sind and Aden

Religion.	NUMBER PER MILE WHO ARE LITERATE.								
	All ages			0—10		10—15		15—20	
	Total	Males	Females	Males	Females	Males	Females	Males	Females
	2	3	4	5	6	7	8	9	10
1									
All religions	70	121	14	14	4	117	24	172	29
Hindu	66	120	9	13	3	118	17	171	19
Jain	319	525	65	78	27	464	120	648	129
Musalman	48	74	7	7	2	69	11	104	13
Christian	386	409	236	94	89	354	327	451	417
Indian Christian	220	278	148	Details no abstracted					
Syrian	800	1,000							
Roman Catholic	228	296	137						
Protestant	201	229	171						
Sect not returned	585	818	95						
Other Christian	875	908	804						
Zoroastrian	718	789	644	288	211	847	782	915	823

Religion	NUMBER PER MILE WHO ARE LITERATE— <i>continued</i>		NUMBER PER MILE WHO ARE ILLITERATE			NUMBER PER MILE WHO ARE LITERATE IN ENGLISH.		
	20 and over		Total	Males	Females.	Total.	Males.	Females.
	Males.	Females.						
1	11	12	13	14	15	16	17	18
All religions	165	16	980	879	986	10	17	3
Hindu	163	10	934	880	991	7	13	
Jain	668	61	681	475	985	18	33	1
Musalman	104	8	957	920	993	3	5	
Christian	504	254	664	591	704	238	297	158
Indian Christian			780	722	852	108	142	62
Syrian			200		1,000	Details not abstracted.		
Roman Catholic			772	764	863			
Protestant			799	771	829			
Sect not returned			415	182	905			
Other Christian			125	92	196	851	886	779
Zoroastrian	921	724	282	211	356	345	507	175

SUBSIDIARY TABLE II.

Education by age sex and locality

For British Districts and Natural Divisions.

District and Natural Division.	KNOWLEDGE FOR SCHOOLS WHO ARE LITERATE.										
	All ages.			0-10.		10-15.		15-20.		20 and over.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Total for the Province	69	120	14	14	4	123	24	171	23	163	15
Bombay City	227	223	123	85	23	202	153	214	123	205	130
Gujarat	117	201	26	21	9	203	26	271	26	202	26
Ahmedabad	126	211	22	24	14	280	77	222	41	270	21
Dutch	161	274	26	21	7	229	24	264	22	237	27
Katva	96	167	18	22		219	48	222	46	219	16
Nashik Mahal	20	20	8	10	2	103	18	127	22	128	8
Surat	141	247	22	27	9	308	66	202	72	220	77
Kachha	55	123	8	9	2	95	17	168	19	163	18
Kham	56	127	17	18	5	144	22	207	21	211	17
Kodha	49	62	6	9	2	49	14	127	12	124	7
Katadga	42	10	4	6	1	79	6	126	6	126	4
Thana	60	102	17	10	4	101	21	141	22	126	12
Deccan	42	96	8	9	2	85	14	120	17	125	8
Ahmednagar	45	26	6	9	2	67	14	122	17	116	6
Khandesh, East	42	92	2	7	1	85	8	122	6	122	4
Khandesh, West	42	70	4	8	1	78	7	121	7	116	8
Nashik	41	81	6	7	2	74	11	121	12	116	6
Pune	72	176	22	19	6	127	20	200	48	122	24
Solapur	24	60	4	6	1	60	6	100	7	99	4
Sholapur	47	82	8	8	2	20	9	124	11	117	8
Karnatak	28	129	8	7	1	68	9	126	11	122	6
Poona	41	57	8	6	2	62	8	119	11	122	8
Elphinstone	47	91	2	7	1	80	4	112	8	122	8
Dharwar	77	112	2	9	2	122	12	222	16	119	20
Madras	47	70	2	7	2	68	12	120	15	114	19
Hyderabad	41	71	9	8	2	72	12	101	17	62	12
Karnal	26	126	12	12	7	102	21	122	29	120	27
Lahore	20	70	2	2	1	24	2	27	6	104	4
Bathur	24	91	7	7	1	21	11	112	12	120	6
Thane & Poon	22	40	1	2		28	2	42	2	61	2
Upper Red Fort	20	22	2	2		6	2	28	2	21	2
All Cities (including Bombay)	217	220	16	22	27	222	152	220	141	215	122

SUBSIDIARY TABLE III

Education by religion, sex and locality

For British Districts and Natural Divisions

NUMBER PER MILLE WHO ARE LITERATE

District and Natural Division.	Hindu		Jain		Musalman.		Christian.		Animistic.		Zoroastrian	
	Males	Females.	Males	Females.	Males	Females.	Males.	Females.	Males	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total for the Province	115	9	496	62	85	7	404	231	9	1	788	644
Bombay City	226	59	702	163	226	44	538	413			802	662
Gujarāt	180	18	745	154	270	19	211	144	19	1	748	602
Ahmadābād	177	23	753	157	240	22	380	357	97	29	835	762
Broach	283	24	781	145	347	12	193	101	25	1	767	628
Kaira	159	15	711	121	187	9	162	86			898	688
Pānch Mahāls	77	6	719	145	266	11	188	217	4		835	820
Surat	222	22	728	170	381	36	605	508	22	4	726	572
Konkan	94	6	563	33	174	16	181	65	53		752	210
Kānara ..	153	15	229	11	210	35	141	30			889	600
Kolāba	83	5	764	28	187	16	287	127			847	721
Ratnāgiri ..	87	3	218	7	125	8	139	40			879	538
Thāna	80	9	722	74	222	24	198	80	95		744	562
Deccan	79	4	532	22	131	8	484	339	3		796	653
Ahmadnagar	67	3	617	16	141	7	255	120	16		821	673
Khāndesh, East	90	2	525	20	86	3	706	542	2		810	500
Khāndesh, West	80	3	580	22	142	15	324	322	2		822	614
Nāsik ..	68	3	591	16	157	7	699	576	7		786	651
Poona	101	12	677	41	204	25	757	617	302	156	790	673
Fātāra	62	2	278	9	182	6	649	660	..		814	607
Sholāpur	80	3	535	36	102	4	519	483	154		773	641
Karnātak	107	4	188	7	93	5	465	246			814	632
Belgaum	78	3	134	3	104	6	483	195		..	839	728
Bijāpur	92	2	490	23	69	4	313	185	..		575	667
Dhārwar	147	6	303	20	103	6	470	322			787	563
Sind ..	233	17	680	87	24	2	774	643		..	816	756
Hyderābād ..	218	29	621	12	24	3	532	611	1		815	524
Karāchi	353	29	778	192	45	4	774	642	..		825	772
Lārkāna .	339	10		..	20	2	707	774			400	
Sulkur	285	13	1,000	1,000	22	3	673	637			696	660
Thar and Pārkar	70	2	543	16	16	1	597	444			200	
Upper Sind Frontier ..	360	11			15	1	741	500			667	530
All Cities (including Bombay)	242	52	613	140	204	33	589	466	52	23	784	657

SUBSIDIARY TABLE IV

English education by age, sex and locality

For British Districts and Natural Divisions.

LITERATE IN ENGLISH PER 10,000.

District and Natural Division.	1911.												1901.	
	0-10.		10-15.		15-20.		20 and over.		All ages.		All ages.			
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total for the Province	7	5	190	28	275	43	206	34	143	21	112	15		
Bombay City	112	128	923	571	1,265	556	1,153	432	1,822	480	631	317		
Gujarat	2	1	155	17	311	24	254	9	144	8	121	5		
Ahmedabad	4	1	254	21	233	25	211	12	107	12	203	2		
Dewach	1	—	114	21	240	27	174	7	120	2	142	2		
Kaira	—	—	107	3	220	4	97	3	88	2	61	2		
Patel Mahle	—	—	32	2	107	6	74	2	60	2	23	2		
Surat	1	1	163	21	444	26	227	14	127	12	122	7		
Kankra	5	4	72	20	223	29	174	15	120	15	97	11		
Kinara	2	2	22	11	214	14	144	8	112	7	62	6		
Kalika	2	1	44	4	129	8	112	6	77	6	22	2		
Ratnagiri	—	—	22	2	122	2	97	1	62	1	64	1		
Thana	12	11	110	102	202	122	202	21	212	20	122	24		
Deccan	6	5	60	22	212	20	127	22	122	17	90	12		
Ahmednagar	4	2	40	8	127	22	122	10	80	9	27	6		
Khatol, East	2	2	21	7	26	9	22	2	24	6	44	2		
Khatol, West	—	—	24	—	110	2	27	2	42	2				
Nadi	6	6	22	12	12	22	122	17	22	14	67	12		
Poon	21	20	212	22	240	121	422	22	222	22	202	20		
Salra	2	2	21	9	27	14	72	2	42	7	40	4		
Shalpur	2	2	22	6	122	21	102	7	72	7	22	6		
Karnatak	4	4	20	9	142	12	112	2	72	7	62	5		
Bijapur	6	6	27	14	122	12	140	12	22	11	27	6		
Bijapur	2	—	27	—	24	1	22	1	41	1	22	—		
Bijapur	2	6	42	11	207	17	122	10	100	10	71	7		
Sind	2	6	22	22	202	22	142	21	122	17	61	9		
Hydrabad	1	1	122	7	222	2	27	7	20	2	62	4		
Karikal	22	20	12	122	611	172	227	117	272	22	122	27		
Larika	—	—	22	—	72	1	22	1	22	1	21	4		
P. 1122	2	4	20	12	202	22	107	11	21	10	21	4		
Thar and Pichar	—	—	2	—	12	—	22	1	12	—	7	—		
Upper Kandhar	—	—	11	—	12	—	21	—	12	—	20	1		

SUBSIDIARY TABLE V

Progress of education since 1901.

For British Districts and Natural Divisions

NUMBER OF LITERATE PER MILE

District and Natural Division												
	All ages				15—20				20 and over			
	Males		Females		Males		Females		Males		Females	
	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total for the Province	120	118	14	9	171	168	28	19	163	152	15	9
Bombay City	282	219	123	96	314	297	162	138	305	275	130	100
Gujarāt	201	206	26	16	271	258	56	30	262	264	26	14
Ahmadābād	211	206	32	18	263	230	64	28	270	260	31	15
Broach	274	284	26	18	384	361	53	38	357	364	27	17
Kaira	167	179	18	10	222	221	15	18	213	223	16	7
Pānch Mahāls	89	105	8	7	127	132	23	11	128	112	8	8
Surat	217	245	35	21	363	361	73	53	326	322	37	23
Konkan	103	107	9	6	148	163	19	14	148	145	10	6
Kānara	157	150	17	12	207	209	31	23	211	187	17	11
Kolāba	92	90	6	3	127	146	12	6	134	120	7	8
Ratnāgiri	90	109	1	3	133	177	8	7	136	155	4	3
Tilāna	100	91	17	12	141	129	35	26	138	123	18	13
Deccan	90	92	8	5	139	134	17	10	125	124	8	5
Ahmadnagar	86	89	6	4	132	126	17	8	116	121	6	4
Khāndesh, East	93	93	3	2	143	131	6	4	135	126	4	3
Khāndesh, West	79		4		131		7		116		5	
Nāsik	81	81	6	4	121	114	13	6	116	111	6	4
Poona	126	116	23	15	200	172	48	35	165	157	24	12
Sātara	69	81	1	3	100	122	7	5	99	110	4	3
Sholāpur	88	88	5	4	134	186	11	7	117	116	5	3
Karnātak	109	108	5	3	158	175	11	8	152	147	6	3
Belgaum	87	98	5	3	119	150	11	8	126	138	5	3
Bijāpur	91	90	3	1	142	153	5	3	123	121	3	1
Dhārwar	145	128	8	5	206	209	16	11	199	177	30	5
Sind	79	49	8	5	106	80	15	16	114	66	10	5
Hyderabad	71	54	9	3	101	75	17	6	98	76	12	2
Karāchi	136	56	22	5	138	77	39	16	190	83	27	6
Larkāna	70	55	3	10	87	116	6	38	104	64	4	8
Sukkur	94		7		113		15		189		8	
Thar and Parkar	40	18	1		45	32	2		61	25	2	
Upper Sind Frontier	52	37	2		76	50	3		81	52	3	

SUBSIDIARY TABLE VI.

Education by caste.

Caste.	NUMBERS PER 1,000.						NUMBERS PER 10,000 LITERATE IN KANNADA.		
	LITERATE.			ILLITERATE.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu, Jain, Animistic—									
A'vri	30	40	1	980	960	999	2	4	—
A'vri	8	110	3	991	881	999	9	10	—
Bond or Beld	8	6	—	991	994	1,000	—	1	—
Bhandari	61	120	3	938	970	997	18	38	—
Bhandari or Halakur	11	21	1	988	978	999	1	1	—
Bhandari, Bhandari or Karab	9	17	1	991	983	999	1	2	—
Bhandi	213	236	80	786	761	940	78	1,003	17
Bhandi .. (1907)	229	271	27	770	729	973	190	569	9
Bhandi	1	3	—	998	998	1,000	—	—	—
Bhandi (Bhand)	1	3	—	999	998	1,000	—	—	—
Bhand	6	12	—	994	996	1,000	1	1	—
Bhandari An-Bah	407	673	113	593	327	964	480	248	12
Bhandari Bhandari .. (1907)	245	671	74	754	329	926	611	241	7
Brahman, Chhapra or									
Kannada									
Brahman, Dandur	233	638	85	767	370	913	673	1,003	26
Brahman, Dandur	234	618	80	766	364	904	630	1,003	9
Brahman, Dandur	238	640	104	762	480	908	633	1,077	18
Brahman (Bhand)	236	408	45	764	358	91	437	694	3
Brahman (Bhand) .. (1907)	236	377	35	763	373	974	73	120	—
Chambhar, Mochi, Mochigir,									
or Bhand									
Chambhar	37	47	3	977	967	998	7	13	—
Chambhar	47	32	3	957	918	993	3	8	—
Chambhar, Chandra, Kulkar or	43	79	3	956	921	967	13	22	—
Kulkar	111	368	11	889	721	999	28	58	—
Dand, Bhand, Bhand or Bhand	70	23	1	980	902	999	4	7	—
Dand	11	23	1	980	978	998	1	2	—
Dand or Bhand	7	14	—	993	990	1,000	—	—	—
Dand or Bhand	9	19	1	991	981	990	1	3	—
Dand, Bhand or Bhand	21	41	—	979	936	1,000	4	7	—
Dand	14	27	1	985	973	990	1	1	—
Kulkar	9	6	—	997	991	1,000	1	2	—
Kulkar	37	31	1	963	946	990	1	2	—
Kulkar (Bhand)	1	3	—	999	996	1,000	—	—	—
Kulkar (Bhand) .. (1907)	13	24	1	987	978	999	—	—	—
Kashtri, Hattigir, Jod or									
Yadav									
Kashtri	49	177	3	911	822	967	8	10	—
Kashtri	30	30	2	969	941	1,000	7	14	—
Kashtri	49	34	6	951	946	993	13	37	—
Kashtri .. (1907)	11	36	—	979	174	1,000	3	7	—
Lingayat									
Lingayat .. (1907)	71	128	4	929	861	990	13	30	—
Lingayat	49	120	4	951	870	996	10	19	—
Lohar									
Lohar	473	582	79	417	413	927	459	613	23
Lohar (Bhand)	180	370	22	801	630	977	172	314	6
Lohar (Bhand) .. (1907)	158	371	13	842	709	967	138	361	6
Lohar, Lohar or Kulkar									
Lohar, Lohar, or Kulkar	29	163	12	911	874	963	27	43	—
Lohar, Lohar, or Kulkar	5	16	—	995	910	1,000	—	1	—
Lohar (Bhand)	3	4	—	999	991	1,000	1	2	—
Lohar or Kulkar .. (1907)	4	7	—	999	993	1,000	1	2	—
Mach									
Mach	21	29	3	979	961	997	21	46	—
Mach or Mach	1	2	—	997	994	1,000	—	—	—
Mach	21	24	—	978	934	999	11	23	—
Mach .. (1907)	20	43	1	980	937	999	4	3	—

SUBSIDIARY TABLE VI—continued

Education by Caste

Caste	NUMBER PER 1,000						NUMBER PER 10,000 LITERATE IN ENGLISH		
	Literates			Illiterates			Total.	Males	Females.
	Total.	Males	Females	Total	Males	Females			
1	2	3	4	5	6	7	8	9	10
Hindu, Jain, Animistic— <i>continued</i>									
Nalkda	5	10		995	990	1,000	.		
Panchal	149	283	8	851	717	992	17	32	
Rabari	6	10		994	990	1,000	1	1	
Rajput	71	124	11	929	878	989	9	17	
Rajput (Sind)	25	40	2	974	960	998	33	53	1
Ramchahi ..	5	10		993	990	1,000			
Sali	86	155	8	914	845	992	25	45	3
Soni, Sonar or Akadli	115	240	7	885	770	993	24	48	1
Sonar (Sind) ..	119	209	5	881	791	995	41	72	
Butar or Badar ..	57	103	5	943	891	995	12	24	
Teli Ganger or Ghanchi	79	153	5	921	847	995	14	23	
Thakur	8	15	2	992	985	993	3	6	
Vaddar or Od ..	4	7	.	996	993	1,000			
Vaghri	3	5	.	997	995	1,000		1	
Vanjari	15	30	1	985	970	999	1	3	
Varli	3	5	1	997	995	999	1	1	
Vani, Osval ..	890	603	50	910	397	950	185	291	17
Vani, Shrimali	444	739	143	556	201	857	397	774	11
Musalma'n—									
Bohora, Khoja, Memon and Teli or Ghanchi	223	414	39	777	686	967	57	111	3
Sheikh and Pathan	56	103	7	944	897	993	34	67	1
Other Musalmans ...	82	148	9	918	852	991	46	86	1
Balochi	7	13	1	993	987	999	3	5	
Brähui	6	11	1	994	989	999	2	4	
Bohora, Memon and Khoja (Sind)	114	183	26	886	817	974	130	244	6
Zoroastrian ..	643	727	569	357	273	431	1,708	2,934	642
Christian—									
Anglo-Indian ..	826	833	818	174	167	182	7,894	7,882	7,906
Anglo-Indian (1901)	837	868	796	163	132	204	9,125	8,679	9,734
Indian Christian	121	177	63	879	823	937	542	794	275
Indian Christian (Sind)	469	566	305	531	494	605	3,881	4,205	3,098
Indian Christian (1901)	256	373	110	714	627	690	2,472	2,846	1,718

SUBSIDIARY TABLE VII.

Number of Institutions and Pupils according to the returns of Education Department

Class of Institutions.			1911.		1901.		1891.	
			Number of		Number of		Number of	
			Institution.	Scholars.	Institution.	Scholars.	Institution.	Scholars.
1			2	3	4	5	6	7
		TOTAL	16,126	606,835	12,132	632,950	11,977	636,495
A) Arts Colleges	—	—	11	2,334	9	1,335	0	1,799
(B) Professional Colleges	—	—	4	1,200	8	1,011	4	595
(C) Secondary Schools	—	—	541	73,043	484	47,022	408	41,714
(D) Primary Schools	—	—	12,396	706,302	9,007	614,928	9,861	606,679
1 Government	—	—	17	2,276	13	1,400	83	2,617
2 Local Board	—	—	6,800	334,630	3,988	218,671	4,222	227,034
3 Municipal	—	—	845	306,478	716	81,970	716	81,123
4 Grant-in-aid	—	—	2,198	300,637	1,936	80,343	1,938	74,923
5 Unaided	—	—	181	8,356	191	3,733	66	2,039
6 Native Schools	—	—	2,065	152,123	2,923	180,813	1,980	117,798
(E) Training and other Special Schools	—	—	72	2,269	63	2,740	41	2,561
(F) Private Institutions	—	—	8,109	61,470	2,615	62,777	2,633	67,400

SUBSIDIARY TABLE VIII

Main results of University Examinations

Examination 1	1911		1901		1891	
	Candidates.	Passed.	Candidates	Passed	Candidates.	Passed.
	2	3	4	5	6	7
TOTAL	8,143	3,961	6,252	2,657	4,602	1,465
ENTRANCE OR PRELIMINARY EXAMINATIONS—						
Arts—						
Matriculation	3,766	1,463	3,511	1,171	2,957	744
Previous Examination	1,559	832	628	490	637	203
Medicine, Preliminary Scientific Examination	116	61				
INTERMEDIATE EXAMINATIONS—						
Arts—						
First B A.	736	524	541	320	306	169
First B Sc.	33	16	17	9	17	8
Law—						
First LL.B	342	215	274	123	...	..
Medicine—						
Intermediate M B, B.S Examination	97	98			..	..
First L.M. & S	74	54	175	98	77	44
Second L.M. & S	118	49	132	54	60	30
Engineering—						
First L.C.E			66	45	23	13
Second L.C.E	7	7	30	24	10	8
Examination in Art Drawing	1	1				
First Examination in Engineering	53	41				
Second Examination in Civil Engineering	18	14				
Agriculture—						
First Examination in Agriculture	29	14	10	4	..	..
Second Examination in Agriculture	30	26	1	1	..	..
DIPLOMA EXAMINATIONS—						
Arts—						
Master of Arts	74	45	21	16	14	2
Bachelor of Arts	507	280	332	205	201	103
Bachelor of Science	30	16	6	4	9	2
Law—						
Master of Law	5	8				
Bachelor of Law	234	142	224	65	85	39
Medicine—						
M.D	3	2		..		
Bachelor of Hygiene	6	2	..	..
L.M. & S	167	55	61	22	41	10
Engineering—						
L.C.E.	61	43	21	12	65	28
Agriculture—						
Examination in Agriculture		..			10	7
Licentiate of Agriculture (B.Ag. from 1911)	22	20	2	2		

SUPPLEMENTARY TABLE IX.
Number and Circulation of Newspapers.

Language.	Class of Newspapers.	Circulation.	Number in 1911.	Number in 1901.	Number in 1891.
English	Daily	Below 500 500—2,500 2,500—5,000	5 8 2	2 1 —	3 1 1
Do.	Weekly	Below 500 500—2,500 2,500—5,000	10 5 2	7 8 —	4 2 —
Anglo-Gujarati	Daily	Below 500 500—2,500 2,500—5,000	— 2 1	— — —	— 1 —
Do.	Weekly	Below 500 500—2,500 2,500—5,000	3 8 2	4 4 1	4 5 1
Anglo-Marathi	Daily	Below 500	1	—	1
Do.	Weekly	Below 500 500—2,500 2,500—5,000	1 2 2	4 8 1	4 6 1
Gujarati	Daily	Below 500 500—2,500 2,500—5,000	— 1 1	2 2 —	— 2 —
Do.	Weekly	Below 500 500—2,500 2,500—5,000	10 15 2	11 7 —	10 7 1
Marathi	Daily	Below 500 500—2,500 2,500—5,000	— 2 —	— 1 1	— — —
Do.	Weekly	Below 500 500—2,500 2,500—5,000	87 10 5	40 9 4	48 6 1
Kanaree and Anglo-Kanaree.	Daily	—	—	—	—
Do.	Weekly	Below 500 500—2,500 2,500—5,000	4 — —	8 1 —	6 1 —
Urdu and Anglo-Urdu	Daily	Below 500 500—2,500 2,500—5,000	2 — —	1 1 —	— — —
Do.	Weekly	Below 500 500—2,500 2,500—5,000	1 1 —	1 1 —	7 1 —

SUBSIDIARY TABLE IX—*continued*
Number and Circulation of Newspapers

Language	Class of Newspapers	Circulation	Number in 1911.	Number in 1901	Number in 1891
Sindhi and Anglo-Sindhi	Daily				5
Do	Weekly	Below 500 500—2,500 2,500—5,000	4 7 .	5 1	1
Anglo-Portuguese	Daily	500—2,500	2		
Do	Weekly	Below 500 500—2,500	5 9	1 2	1 2
Other languages	Daily	.	.		
Do	Weekly	Below 500 500—2,500 2,500—5,000	5 9 1	8 3	5 2

SUBSIDIARY TABLE X
Number of books published in each language

Language	Number of books published in										Total of decade.	
	1901.	1902.	1903	1904.	1905	1906	1907	1908	1909	1910	1901—1910	1901—1900
TOTAL ..	708	701	692	756	831	1,034	824	948	1,253	1,599	9,344	8,593
English	51	67	66	61	67	88	77	79	113	87	756	734
Gujarati	213	266	254	247	294	199	253	261	375	476	2,937	2,539
Hindi	79	40	42	58	25	48	29	77	98	101	537	468
Kannara	11	16	5	7	9	15	18	18	17	23	181	190
Marathi	100	128	127	164	183	223	179	198	333	359	1,989	1,802
Sindhi	27	15	30	43	53	42	26	31	72	114	453	293
Urdu	24	22	34	32	27	60	31	64	68	71	423	345
Classical (Sanskrit, Persian, Arabic, Zend)	47	40	37	59	41	100	78	90	94	123	709	767
Bilingual, trilingual, etc	154	107	97	95	132	154	188	185	153	246	1,406	1,460

CHAPTER IX—LANGUAGE.

Reference to Statistics and Meaning of Figures. Accuracy of the Table.
General linguistic Distribution. Language in Sind Varieties of Sindhi.
Siraiki. Balochi. Minor Languages of Sind Displacement of Non-
Aryan Languages Bilingual Tribes. Literary Activity Miscellaneous

198. The statistics relating to language are to be found in Imperial Table X. Dialects have been shown under the parent language as tabulated by Dr. Grierson in the Linguistic Survey. Owing to the large number of permanent settlers speaking them Balochi, Bráhui and Pashtu have been shown as Indian languages although their origin is across the Border. Reference to Statistics and Meaning of the Figures

The figures are as they were entered in the schedules, only where the language entered was really a dialect was it tabulated under the appropriate head. Cross grouping by linguistic families which at the last census formed the second part of the Imperial Table is now shown in Subsidiary Table IV. Subsidiary Table I shows the distribution of the population according to the language spoken, and is in two parts, the first giving the figures as returned and the second the statistics rearranged according to their linguistic order. Subsidiary Table II gives the different languages spoken in the British districts, while Subsidiary Table III shows the present state of the rival languages, Maráthi and Kanarese in the Southern Maratha Country.

Hindustáni has been shown by itself, but Hindi has been included under Western Hindi.

199. Of the general accuracy of the return of the principal vernaculars of the Presidency, Maráthi, Gujaráti and Kánarese there can be little doubt. Sindhi probably includes a certain number of speakers of Balochi and Siraiki, although the latter have as far as possible been taken out and placed under Panjábi. The numbers under Hindustáni are an approximation. All the speakers of Hindustáni, or its local form, Musalmáni, were returned in the Abstraction Office where Kanarese-speaking districts were dealt with, under the major head Hindi. The figures have been obtained by going back again to the schedules of a typical taluka and dividing the Hindi speakers recorded in that Abstraction Office into Hindi and Hindustáni in the proportions shown in the taluka. Accuracy of the Table

The greater number of the Persian speakers ought to be returned under Hindustáni. At the last census only one person in Kaira and another in the Panch Mahals and three in Cambay returned themselves as speaking Persian, but on the present occasion the figures are 23,782, 4,747 and 4,184. A reference to the local authorities has shown that there must have been an error in enumeration, but as they were entered in the schedules as talking Persian they have been shown under Persian, though in Subsidiary Table IV they have been rightly placed among the speakers of Hindustáni.

200. Roughly speaking Gujaráti is the language of Gujarát, Maráthi is spoken in the Deccan and Konkan, and Kánarese in the Southern Maráthi Country. These are the main local languages of the Presidency proper. Immi- General Linguistic Distribution.

Balochi seems to have originated in Makrāni and to be East Persian spoken with a Hindu-Sindhi accent. Makrāni still has this accent, and both dialects have the construction of the past tense (verb agreeing with object) which is so strong a characteristic of Indian languages. Otherwise Makrāni is purely Eranian and has few modern corruptions from Sindhi.

Into the country where this dialect was spoken came the six tribes of the Baluch from West Persia and Arabia. They learnt the language and spoke it with a strong Arabic accent. Long afterwards they went to Kachhi and the Panjāb border and corrupted it with Jatki words. Now they are corrupting it still further with both Jatki and Sindhi—a strange reversal of the original process.

Some have forgotten it altogether such as the Jatki speaking Leghāris and the Sindhi speaking Jatols. Almost all speak some Sindhi or Siraiki as well as Balochi and some all three. Some tribes, such as the Khos of the Frontier District speak to each other in Balochi or Sindhi or a mixture of the two with complete indifference.

Minor languages
of Sind.

205. It is possible that the mysterious language Guahki which appears in the census as spoken by one person, is really Makrāni. Down Karachi way the other people often call it Guahki from the characteristic word meaning he says.

There are signs of a forgotten language in the toponymy of the Sind Kohistan but what language no man knows. This country consists mostly of uninhabitable rocks over which a few shepherds wander yet every hill and every ravine has its distinctive name and these names mean nothing in Sindhi or Balochi nor as far as one knows in Brahui. In the adjoining plains of Sind almost every name, except those of some lakes and some old towns, means something in Sindhi: and so it is in most countries.

There is no tradition of any older people except of the Gawars or Gabars who built the Gawarbands but this was brought from Persia by the Baluch and is no evidence.

Displacement of
Non Aryan
languages.

200. The names of towns with Kánaraso terminations or Kánaraso meanings situated well within what is now Maráthi-speaking country has aroused speculation. There is no doubt that before the Aryan invasion the presidency South of Gujarát was inhabited by Dravidian tribes, who gradually accepted the language of their conquerors. Whether Kánaraso is being crowded out by Maráthi it is difficult to say. The northern limit of Kánaraso was certainly well into the Satara district and up to Pandharpur in Sholápur. But whether the process is still going on is doubtful. An attempt has been made in Subsidiary Table III to ascertain this. But all the Kánaraso-speaking districts except Kánara which does not count, have suffered so severely from plague that a decrease of Kánaraso or Maráthi may be due only to heavier mortality in particular castes. It would appear however that Kánaraso is decreasing in Sholápur district and increasing in Belgaum. Bijápur shows a decrease in Maráthi but the population of that district has so swayed to such an extent that no conclusions can be deduced from the figures. Dhárwár shows a steady decline in Maráthi and the big drop in Kánaraso is due to plague. On the whole Kánaraso is suffering from the receding process very slightly if at all indeed.

there is little reason to expect it, as the language is very expressive and has a literature of some antiquity

207 Many of the weaving castes and criminal tribes are originally immigrants from the Telugu country, and still use Telugu as their home language, though they speak the local vernacular as well. This arrangement among the criminal tribes is of some utility in concealing their communications from the police, but in other castes it is a transition stage. The Komtis of Dhárwár who arrived from Bellary and Cuddapah 350 years ago used to talk Telugu but now talk Kánarese while the descendants of a subsequent body of Komtis which followed the British Army and settled in Dharwár in 1818, still talk Telugu at home. That these people are immigrants from the Telugu country and that their speech is not a relic of a receding Telugu language there is ample evidence. There is the record of their migration, there is the historical fact that the best Kánarese was spoken in the Kárnatak between Belgaum and Gadag as early as the tenth century A.D. and the country was therefore not then a Telugu but a Kánarese country, and lastly the family god of these Komtis is at Rajamundry in the Telugu country. The Rámoshis who originally spoke Telugu have now generally adopted Maráthi, while some Kámathis still speak Telugu at home and Maráthi abroad.

The Naváyats of Bhatkal Petha in the Kánara district talk a mixture of Konkani and Arabic in their homes but keep their accounts in Kánarese, as Konkani has no script of its own. These people formerly had an important trade in cloth, taking the products of the handlooms of Hubli as far south as Cochin, Salem and Madras, but with the advent of railways and power looms they are losing their trade. In origin they are Arabs, who took to themselves wives of the country. Naváyat means either 'Ship-man' or 'New-comer' and their migration according to their own tradition dates back 400 years.

Below is a list of bilingual tribes —

Tribe or caste.	Home language	Outside language
Takári	Telagu	Maráthi
Oshtama		
Bhámta		
Vaidu		
Telangí Nhávi		
Maráthá Od	A mixture of Tamil and Telagu	Kánarese
Korava		
Kaikádi	A mixture of Kánarese and Telagu	Maráthi or Kánarese
Golla	Telagu	
Komti		

208 Subsidiary Tables IX and X of the last Chapter which give the number of newspapers and books published in the various vernaculars show that with the exception of Kanarese and the classical languages literary activity has been well maintained. It is worthy of notice that Maráthi, the most widely spread vernacular shows a smaller proportionate increase than any other. English works have increased 3 per cent. The largest increase is in Sindhi the output of which has grown 55 per cent. With the spread of education the

necessity for polyglot editions is diminishing and these show a decrease of 4 per cent.

Miscellaneous.

200 Māpīl mentioned by Mr. Enthoven * is the Musalmām spoken by the few Māppīla or Moplah families that have settled in Kānara. Ahirāni has been kept under Marāṭhī dialects, as its ultimate home appears still to be unsettled. The European languages other than English show considerable fluctuations, but the numbers are so small that the presence of a foreign warship or big liner in the harbours of Bombay Aden or Karāchi is quite sufficient to upset all comparisons.

The writer regrets that he has been unable to trace the European language Arek which has one speaker in Karāchi.

SUBSIDIARY TABLE I.
Distribution of Total Population by Language
(a) According to Census

Language	Total Number of Speakers (000s omitted)		Number per mille of popula- tion of Province	Where chiefly spoken.
	1911	1901		
1	2	3	4	5
1 Bhil Languages	417	120	16	
Bhilari	346	99	13	} Khándesh } Gujarát, Nasik
Minor Bhil dialects	71	21	3	
2 Gipsy	46	20	2	
Labial or Vanyári	35	21	2	Bijápur, Dhárwár, Khándesh.
Minor Gipsy dialects	11	8		
3 Gujaráti	7 209	6 667	266	
Gujaráti (Proper)	7 201	6,665	266	Gujarát.
Minor Gujaráti dialects	8	2		
4 Hindustáni	1,032	715	38	Throughout the Province
Hindustáni (Proper)	273	332	10	
Minor Hindustáni	181	61	18	
Urdu	258	322	10	
5 Ka'narese	3 012	3,097	111	Karnátak and Kánara.
6 Mara'thi	10,742	10,310	397	
Mara'thi (Proper)	10,423	10,090	385	Deccan and Konkan
Minor Mara'thi dialects	14	10	1	
Gemánáti	23	30	1	Bombay City and Poona.
Konkani	282	220	10	Kánara, Surat Agency and Khándesh West
7 Sindhi	3,497	3 410	129	
Sindhi (Proper)	3 007	2,934	111	Sind Cutch, Bombay City, Karachi,
Kachchhi	271	476	14	
Minor Sindhi dialects	2			
Tharus	117		4	
8 Hindi	167	414	6	
Hindi (including Nágari and Pardohi)	166	414	6	} Bombay City, Káthiáwár, Dhárwár } Khándesh East, Bombay City and Poona
Minor Hindi dialects	1			
9 Panja'bi	211	35	7	
Parjithi (Proper)	36	31	1	Sind.
Sirahi	175	4	0	
10 Ra'jasthani	217	254	8	
Márwári	216	254	8	Throughout the Province
Minor Ra'jasthani dialects	1			
11 Balochi	109	109	8	
Balochi	179	109	7	Sind Karachi
Makráni	30		1	
12 Bráhui	29	48	1	Sind
13 Pashto	13	11		Sind, Poona and Bombay
14 Other Indian Languages	156	125	6	
Bengali	2	2		Bombay City
Malayálam	2	1		Bombay City and Kánara.
Tamil	16	10	1	Bombay City, Poona and Karnátak
Telugu	134	111	5	Bombay City, Deccan and Karnátak
Minor Indian dialects	2	1		Thar and Párkar
ASIATIC LANGUAGES—				
15 Persian	37	4	1	Bombay City, Páñch Maháls, Kaira and Cambay
16 Arabic	33	29	1	Bombay, Káthiáwár
17 Minor Asiatic Languages	1	1		
EUROPEAN LANGUAGES—				
18 English	49	40	2	
19 Portuguese	8	8		Bombay, Thána
20 Other European Languages	2	3		
21 African Languages (Somali)	7	6		Aden
22 Unspecified		3		
	27,084	25,468		

SUBSIDIARY TABLE I—continued.

Distribution of Total Population by Language.

(5) According to Linguistic Survey

Family	Sub-family.	Branch.	Sub-Branch.	Group.	Language.	Total number of speakers in 1911 (000s omitted)	Number per mille of the population of Province	Where chiefly spoken.
1	2	3	4	5	6	7	8	9
Dravidian	—	—	—	Dravidia	1 Tamil	15	1	Bombay City, Poona and Karadk.
					2 Malayalam	8	—	Bombay City and Kinnor.
					3 Kânarese	3012	111	Karadk and Kinnor.
					4 Tulu	1	—	
					5 B a h u l Brohki	or 22	1	Shad.
Indo-European	Aryan	Kashmiri	—	Ardhra	6 Telugu	121	5	Bombay City, Deccan and Karadk.
					7 Baluchi	150	8	Shad.
					Baluchi	179	7	
					Mahrizi	20	1	Karadk.
					8 Pashto	12	—	Shad, Poona and Bombay
Do.	Do.	Indus	Sanskritic	Western	9 Persian	4	—	Bombay City
					10 Shraiki or Jatki	175	8	Shad.
					11 Hindhi	2,126	115	Shad.
					Shadhi proper	2,007	111	
					Tharhi	117	4	
					Shadhi	2	—	
					Miscellaneous			
				Southern Group	12 Kachchhi	371	14	Cutch, Bombay City and Karadk.
					Kachchhi	371	14	
					13 Marathi	18,723	277	Deccan and Konkan.
					Marathi	15,423	275	Do.
					Miscellaneous dialects.	14	1	
Do.	Do.	Indus	Sanskritic	Southern Group	Gomfali	23	1	Bombay City and Poona.
					Konkan	253	10	Kinnor, North Agency, Khindesh West.

SUBSIDIARY TABLE I—continued

Distribution of Total Population by Language

(b) According to Linguistic Survey

Family.	Sub-family	Branch	Sub-Branch	Group.	Language	Total number of speakers in 1911 (000s omitted)	Number per mille of the population of Province	Where chiefly spoken
1	2	3	4	5	6	7	8	9
Indo-European	Aryan	Indian	Sanskritic	Eastern Group	14 Bengali	2		Bombay City
Do.	Do	Do	Do	Western Group	15 Western Hindi	1,232	45	
					Hindustani	236	11	Throughout the Province.
					Muslimani (including Deccani, Mahmedi Moghul and Sayad)	491	18	Do
					Urdu	298	10	Do.
					Western Hindi (including Nagari and Pardeshi)	167	6	Bombay City, Kathiwar, Dhárwar, Khândesh East and Poona.
					16 Rajasthani	217	8	Throughout the Province
					Mewari (including Marachi)	215	8	Do
					Minor Rajasthani dialects	2		Do.
					17 Gujarati (including Khândeshi and Bhil dialects)	7,626	282	Gujarat
					Gujarati	7,201	269	Do
					Minor Gujarati dialects	8		Do.
					Bhil dialects	417	16	Khândesh, Nask, Gujarat,
					18 Panjabi	36	1	Sind.
Semitic					19 Arabic	33	1	Bombay and Kathiwar
Hamitic					20 Somali	7		Aden
					21 Gipsy dialects	46	2	
					22 Minor Asiatic Languages	1		
Unclassified Languages.				EUROPEAN	LANGUAGES.			
					23 English	49	2	
					24 Portuguese	8		Bombay and Thana
					25 Other European Languages	2		

SUBSIDIARY TABLE II.

Distribution by Language of the Population of each District

District and Natural Division.	Number per 10,000 of Population Speaking.												
	Pakab.	Mal.	Refind.	Gujarati.	Kachhi.	Kiswari.	Mardhi.	Rajp.	Marathi.	Marathi.	Western Hindi.	Others	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Total for the Province	73	128	11	8,023	137	1,713	3,008	80	1,154	65	435	157	
I.—Bombay City	—	—	—	2,027	414	—	5,306	61	—	—	1,483	545	
II.—Gujarat	—	229	—	9,265	5	—	—	80	—	—	321	161	
Ahmedabad	—	1	—	9,216	4	—	—	154	—	—	492	61	
Bhavnagar	—	213	—	9,130	4	—	—	15	—	—	471	67	
Kaira	—	—	—	9,802	8	—	—	23	—	—	21	826	
Panch Mahals	—	1,303	—	8,401	1	—	—	23	—	—	67	186	
Surat	—	328	—	9,214	7	—	—	8	—	—	831	118	
III.—Konkan	—	—	—	—	—	778	8,825	—	—	—	256	343	
Karnar	—	—	—	—	—	8,828	8,836	—	—	—	470	106	
Kolaba	—	—	—	—	—	3	8,788	—	—	—	101	368	
Ratanigiri	—	—	—	—	—	9	8,774	—	—	—	214	9	
Thane	—	—	—	—	—	3	8,811	—	—	—	815	1,071	
IV.—Deccan	—	250	—	—	—	—	8,823	—	—	—	601	478	
Ahmednagar	—	129	—	—	—	—	8,933	—	—	—	624	418	
Khandesh, East	—	203	—	—	—	—	8,914	—	—	—	1,028	437	
Khandesh, West	—	100	—	—	—	—	8,867	—	—	—	573	825	
Kandh	—	180	—	—	—	—	8,930	—	—	—	826	273	
Pune	—	—	—	—	—	—	8,001	—	—	—	401	448	
Satara	—	—	—	—	—	—	9,507	—	—	—	254	304	
Shahjahanpur	—	1	—	—	—	—	8,811	—	—	—	741	1,016	
V.—Karnatak	—	—	—	—	—	7,085	1,086	—	—	—	—	1,300	
Belgaum	—	—	—	—	—	6,871	2,091	—	—	—	—	628	
Bijapur	—	—	—	—	—	8,173	864	—	—	—	—	1,400	
Dharwad	—	—	—	—	—	8,076	401	—	—	—	—	1,223	
VI.—Hind	553	—	83	—	99	—	—	—	8,106	603	—	600	
Hyderabad	277	—	71	—	80	—	—	—	8,478	829	—	818	
Kutchi	623	—	145	—	473	—	—	—	7,521	108	—	1,214	
Larkana	623	—	—	—	1	—	—	—	8,377	715	—	93	
Pakhar	101	—	49	—	2	—	—	—	8,822	826	—	499	
Thar and Parkar	273	—	25	—	27	—	—	—	7,507	812	—	1,500	
Upper Mad. Free- Soth	2,143	—	273	—	—	—	—	—	8,618	294	—	372	

SUBSIDIARY TABLE III.

Showing the distribution of Maráthi and Kánarese to 1,000 of the population in the Sholápur, Belgaum, Dhárwár and Bijápur Districts for the Censuses of 1911, 1901, 1891 and 1881.

Name of District	1911		1901		1891		1881	
	Maráthi.	Kánarese.	Maráthi.	Kánarese.	Maráthi.	Kánarese.	Maráthi.	Kánarese.
Sholápur . .	824	63	820	71	817	67	810	71
Belgaum	249	657	271	652	254	647	260	644
Dhárwár ...	40	808	39	823	46	819	56	810
Bijápur ..	36	817	37	835	40	814	38	826

SUBSIDIARY TABLE IV—continued

By Linguistic Families.

	Sub-family	Branch	Sub-branch	Group	Language or Dialect	POPULATION			District or State where returned and number of persons returned in each District or State (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
						Persons	Males	Females	
	1	2	3	4	5	6	7	8	9
Dravidian					(5) Kânarese— <i>confd</i>				
					Mishri Shikalgur	22	11	11	22
					(6) Tulu	559	497	162	22
					Tulu Proper	238	210	78	121, 25, 49, 54, 35, 122, 12, 31,
					Koraga	10	40		11
					Talaru	211	157	54	40
									20, 21, 22, 23, 1, 33, 6, 176.
					(7) Brâhmi or Brohki	28,930	16,314	12,596	27, 7, 28, 30, 31, 12, 57, 15063, 30.
					(8) Telugu	131,585	69,616	61,969	
					Telugu Proper	82,508	41,803	40,699	30, 7, 8, 10, 12, 13, 30, 7, 12, 30, 4618, 301, 14, 15, 16, 17, 74, 657, 3604, 1227, 18, 20, 21, 4141, 10234, 18034, 22, 23, 24, 25, 30, 22137, 2203, 6, 177, 1, 37, 38, 45, 47, 48, 50, 34, 7, 13, 866, 32, 768, 53, 54, 55, 56, 58, 506, 1528, 3621, 170, 58
Indo-European	Aryan	Iranian		Eastern	Andhra				24, 1, 21, 22, 23, 115, 60, 7.
					Golla	178	150	28	
					Kamâthi	1,251	661	590	7, 10, 12, 15, 16, 24, 30, 44, 17, 10, 200, 7.
					Komâti	65	20	45	12, 16, 10, 18, 55, 0, 10, 1, 46, 2.
					Fâlevâri	22	22		22
					Tilinga	50,557	26,950	23,607	7, 5, 6, 0, 10, 12, 1044, 50, 24, 587, 7527, 14, 15, 16, 17, 3443, 1185, 2706, 6582, 17, 18, 20, 24, 25, 7543, 10158, 110, 200, 1, 27, 28, 30, 37, 40, 41, 47, 7, 300, 21, 7, 1, 804, 50, 54, 55, 58, 387, 1800, 7117
					(9) Balochi	159,258	109,062	89,296	
					Balochi Proper	170,271	99,180	60,086	3, 5, 6, 7, 8, 0, 10, 14, 15, 43, 28, 7, 4, 2, 7, 1, 0, 7, 16, 17, 20, 27, 28, 26, 8, 25, 28312, 14402, 20, 30, 31, 34181, 8640, 12554, 32, 37, 39, 40, 48, 49, 50, 55, 58, 2708, 87, 57, 58, 87
					Mal râni	10,984	10,773	9,211	3, 8, 124, 380, 18031, 147, 30, 31, 32, 38, 40, 49, 027, 115, 21, 3, 1, 411, 57, 3
					(10) Pashto	13,157	10,723	2,434	
					Pashto Proper	10,631	8,669	1,965	3, 5, 6, 7, 8, 0, 10, 14, 15, 12, 13, 14, 15, 16, 17, 18, 20, 21, 22, 24, 27, 28, 29, 30, 31, 32, 35, 36, 37, 38, 39, 40, 41, 44, 45, 46, 47, 48, 49, 50, 55, 58, 10, 665, 43

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Persons.			District or State where returned and number of persons returned in each District or State. (The annexes give the number of the Districts in which the persons are shown in Tables 1, 2, and 3, and the denominator the number of specimens.)
						Present.	Male.	Female.	
						7		8	10
Indo-European.	Aryan.	Iranian.		Indians.	(10) Pashto— <i>swad.</i>				
					Afghani —	113	103	10	113 103 10
					Chikilali —	1	—	1	1
					Kilachi —	373	394	40	373 394 40
					Pakhal —	8	8	—	8 8
					Pakhal —	3,028	1,818	430	3,028 1,818 430
					Bakhti —	3	3	—	3 3
					(11) Persian —	2,823	2,514	1,380	2,823 2,514 1,380
					Persian Proper —	2,843	2,419	1,134	2,843 2,419 1,134
					Irani —	209	94	174	209 94 174
					Kherdai —	2	1	1	2 1 1
					(12) Kirghiz —	33	35	7	33 35 7
					(13) Sanskrit —	27	25	2	27 25 2
					Sanskrit Proper —	9	9	—	9 9
					Shikari —	18	18	2	18 18 2
					(14) Ladakhi —	227	178	69	227 178 69
					Kashmiri —	3	3	—	3 3
					Maharaji —	192	146	84	192 146 84
					Pahari —	23	20	12	23 20 12
					(15) Sindhi or Jalki —	175,136	84,478	88,728	175,136 84,478 88,728
					(16) Sindhi —	3,125,925	1,606,163	1,639,833	3,125,925 1,606,163 1,639,833
					(a) Sindhi Proper —	2,897,153	1,639,144	1,377,080	2,897,153 1,639,144 1,377,080
	Indo-Aryan.	Sanskritic.		North-Western.	(b) Sindhi —	2,178	1,234	254	2,178 1,234 254
					Arer —	1	1	—	1 1
					Qagiri —	1	—	1	1
					Kabir —	2	—	2	2
					Mongwali —	1,113	618	470	1,113 618 470
					Pichai —	803	171	123	803 171 123
					Khatikali —	727	292	235	727 292 235
					Vorval —	2	1	2	2 1 2
					Vaghal —	23	11	12	23 11 12
					(c) Thakral —	115,864	64,794	61,879	115,864 64,794 61,879
					Dhaki —	111,941	62,773	60,806	111,941 62,773 60,806
					Thak, Thakral, Thakral, Thakral —	4,083	2,419	2,364	4,083 2,419 2,364

SUBSIDIARY TABLE IV—continued.

By Linguistic Families.

Family.	Sub family.	Branch.	Sub branch.	Group.	Language or Dialect.	Populations.			District or State where referred and number of persons referred in each District or State. The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of specimens.
						Female.	Male.	Young.	
1						7	8		20
					(33) Maráthí				
					Maráthí	23	23	—	23
					Maharashtrí	3	—	3	3
					Poohálí	13	5	10	13
					Mágyarí	117	63	64	117 63
					Poohálí	2	2	—	2
					Thágarí	2,379	1,108	1,113	2 1,113 1,108 1,113
					Váthí	4,380	3,377	2,380	4 3,377 2,380
					Yágarí	323	271	204	323 271 204
					Páwagáthí	103	86	47	103 86 47
					(4) Gómáthí	23 634	10 820	6 506	23 634 10 820 6 506
					Gómáthí Proper	801	325	343	801 325 343
					Páragí	100	13	47	100 13 47
					Gómáthí	22,673	16,478	6,166	22 673 16 478 6 166
					(5) Konkani	361,790	144,306	137,483	361 790 144 306 137 483
					Kónkani Proper	231,887	144,321	137,376	231 887 144 321 137 376
					Gógarí	32	23	—	32 23
					Khólí	9	6	1	9 6 1
					Kónkani	71	43	26	71 43 26
					(6) Oriya	121	30	21	121 30 21
					Uryá	9	7	1	9 7 1
					Jágaráthí	70	23	37	70 23 37
					Gómáthí	23	13	13	23 13 13

SUBSIDIARY TABLE IV—continued

By Linguistic Families

Sub-family	Branch	Sub-branch	Group	Language or Dialect.	POPULATION			District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I and the denominator the number of speakers.)	
					Persons	Males	Females.		
1	2	3	4	5	6	7	8	9	10
Aryan	Indian	Sanskritic	Eastern	(20) Pu'rbi'	205	172	33	3, 5, 8, 9, 27, 28, 30, 31, 1, 1, 1, 6, 63, 1, 100, 4, 32, 30, 40, 57, 14, 7, 3, 4.	
				(21) Bengali	1799	1466	333		
				Bengali Proper	1,791	1,466	325	3, 5, 6, 7, 8, 9, 10, 12, 1370, 33, 14, 5, 1, 2, 32, 3, 13, 14, 15, 16, 18, 22, 25, 86, 2, 29, 34, 6, 16, 1, 27, 28, 29, 30, 36, 37, 38, 2, 44, 16, 45, 2, 32, 0, 89, 63, 64, 68, 2, 1, 1, 4	
				Tribhöl	8		8	13 8	
			Mediate.	(22) Eastern Hindi	534	232	302		
				Gondwani	63	32	31	12 63	
				Gondi	171	200	271	13, 14, 15, 27, 28, 84, 7, 357, 22, 1	
			Western	(23) Western Hindi'	1,231,837	675,685	556,152		
				(a) Hindo'stani'	1,065,188	572,521	492,667		
				(i) Hindostani Pro- per	296,023	166,737	129,291	3, 5, 6, 7, 18104, 5800, 812, 23784, 8, 10, 12, 4747, 799, 9410, 21213, 13, 14, 15, 46876, 25330, 10545, 16, 17, 18, 20, 16010, 8212, 34971, 38, 21, 24, 25, 27, 27, 1454, 1036, 6607, 28, 29, 30, 31, 4810, 627, 2048, 1180, 32, 35, 36, 38, 2240, 4186, 1058, 364, 39, 40, 41, 43, 1650, 1318, 901, 1666, 44, 47, 48, 49, 60, 23, 9876, 287, 215, 1881, 51, 54, 55, 57, 11, 3385, 9807, 65.	
				(ii) Musalmáni (in- cluding Deccani Mahmadi, Mogli Sayad)	491,432	246,040	235,389	3, 5, 6, 8, 9, 6722, 844, 533, 1330, 566, 10, 12, 13, 14, 3846, 21842, 7110, 2730, 15, 16, 17, 18, 8100, 18040, 15307, 15645, 20, 21, 22, 70861, 86200, 111361, 23, 24, 25, 27, 28, 20210, 2306, 14716, 23, 38, 30, 32, 36, 38, 39, 4, 1, 13, 134, 1031, 40, 41, 43, 44, 47, 1053, 402, 1740, 335, 2604, 48, 49, 50, 51, 54, 853, 130, 2178, 246, 23624, 55, 34563	
				(iii) Urdu	267,728	159,736	127,993	3, 5, 6, 7, 66237, 39822, 16170, 6, 9, 10, 12, 13, 18089, 11209, 5638, 30470, 14, 16, 17, 4813, 27434, 13347, 7135, 18, 20, 22, 24, 25, 3410, 16, 0, 2218, 8707, 27, 28, 29, 30, 31, 569, 3310, 349, 2032, 346, 32, 36, 37, 38, 39, 490, 170, 1700, 1272, 2296, 40, 41, 43, 44, 45, 7956, 833, 2449, 38, 5678, 47, 48, 49, 50, 54, 55, 57, 11, 154, 63, 11, 1743, 57, 58, 193, 94	
			(b) Western Hindi	166,649	103,864	63,485			

SUBSIDIARY TABLE IV—continued

By Linguistic Families

Sub family	Branch.	Sub Branch.	Group	Language or Dialect	POPULATION			District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I and the denominator the number of speakers)	
					Persons	Males	Females.		
1	2	3	4	5	6	7	8	9	10
Aryan	Indian	Sanskritic.	Western	(25) Gujarāṭi including Khāndeshī and Bhil Languages	7,626,415	3,942,995	3,683,420		
				(a) Gujarāṭi	7,209,424	3,734,589	3,474,835		
				Gujarāṭi Proper	7,201,258	3,730,069	3,471,189		$\frac{8}{202703}, \frac{5}{762762}, \frac{6}{279948}$ $\frac{7}{663402}, \frac{8}{269803}, \frac{9}{602642}$ $\frac{10}{87381}, \frac{11}{2768}, \frac{12}{11702}, \frac{13}{29961}$ $\frac{14}{5861}, \frac{15}{12661}, \frac{16}{3577}, \frac{17}{4022}$ $\frac{18}{1836}, \frac{19}{8840}, \frac{20}{5460}, \frac{21}{543}$ $\frac{22}{7363}, \frac{23}{674}, \frac{24}{13206}, \frac{25}{33583}$ $\frac{26}{616}, \frac{27}{684}, \frac{28}{32592}, \frac{29}{114}$ $\frac{30}{68282}, \frac{31}{218209}, \frac{32}{2347424}$ $\frac{33}{400651}, \frac{34}{487368}, \frac{35}{571651}$ $\frac{36}{58699}, \frac{37}{500}, \frac{38}{660}, \frac{39}{12}, \frac{40}{301}$ $\frac{41}{401}, \frac{42}{1845}, \frac{43}{603}, \frac{44}{136}, \frac{45}{281}$ $\frac{46}{1458}, \frac{47}{2141}, \frac{48}{14}, \frac{49}{28}, \frac{50}{2331}$
				Minor Gujarāṭi Dialects	8,166	4,520	3,646		
				Bharwādi	8	2	6		$\frac{7}{8}$
				Bhej	27	27			$\frac{41}{27}$
				Bohari	40	38	2		$\frac{16}{40}$
				Broachi	1	1			$\frac{9}{1}$
				Gujarāṭi	301	145	156		$\frac{13}{595}, \frac{14}{8}$
				Idādī	904	535	369		$\frac{3}{678}, \frac{4}{20}, \frac{5}{123}, \frac{6}{103}$
				Jamnagari	14	6	8		$\frac{15}{14}$
				Kāthi	24		24		$\frac{8}{24}$
				Khāndeshī	133	60	53		$\frac{9}{12}, \frac{10}{1}, \frac{11}{54}, \frac{12}{57}, \frac{13}{8}, \frac{14}{1}$
				Kāthiāwādī	1,542	937	605		$\frac{3}{517}, \frac{4}{56}, \frac{5}{70}, \frac{6}{110}, \frac{7}{38}, \frac{8}{118}, \frac{9}{25}$ $\frac{10}{13}, \frac{11}{15}, \frac{12}{16}, \frac{13}{18}, \frac{14}{21}, \frac{15}{24}, \frac{16}{27}$ $\frac{17}{11}, \frac{18}{7}, \frac{19}{19}, \frac{20}{3}, \frac{21}{1}, \frac{22}{3}, \frac{23}{80}$ $\frac{24}{28}, \frac{25}{29}, \frac{26}{30}, \frac{27}{31}, \frac{28}{32}, \frac{29}{35}, \frac{30}{36}$ $\frac{31}{48}, \frac{32}{10}, \frac{33}{16}, \frac{34}{3}, \frac{35}{16}, \frac{36}{1}, \frac{37}{11}$ $\frac{38}{38}, \frac{39}{40}, \frac{40}{41}, \frac{41}{49}, \frac{42}{54}, \frac{43}{57}$ $\frac{44}{2}, \frac{45}{104}, \frac{46}{110}, \frac{47}{116}, \frac{48}{1}, \frac{49}{1}$
				Kāyasthī	305	143	222		$\frac{36}{365}$
				Kharadī	1	1			$\frac{7}{1}$
				Khārvi	13	6	7		$\frac{18}{13}$
				Khatri	627	294	338		$\frac{12}{108}, \frac{13}{26}, \frac{14}{267}, \frac{15}{136}$
				Mālvi	2,031	1,041	990		$\frac{8}{88}, \frac{9}{11}, \frac{10}{20}, \frac{11}{1264}, \frac{12}{1}, \frac{13}{664}, \frac{14}{29}$ $\frac{15}{16}, \frac{16}{17}, \frac{17}{24}, \frac{18}{37}, \frac{19}{40}, \frac{20}{49}$ $\frac{21}{4}, \frac{22}{1}, \frac{23}{12}, \frac{24}{29}, \frac{25}{7}$
				Mémānī	1,314	704	610		$\frac{3}{1193}, \frac{4}{18}, \frac{5}{15}, \frac{6}{47}, \frac{7}{20}, \frac{8}{1}, \frac{9}{40}$ $\frac{10}{10}, \frac{11}{3}, \frac{12}{9}, \frac{13}{8}, \frac{14}{4}, \frac{15}{11}, \frac{16}{63}, \frac{17}{2}$ $\frac{18}{18}, \frac{19}{24}, \frac{20}{25}, \frac{21}{27}, \frac{22}{32}, \frac{23}{48}$ $\frac{24}{7}, \frac{25}{3}, \frac{26}{3}, \frac{27}{6}, \frac{28}{9}, \frac{29}{2}$
				Patnī	140	87	53		$\frac{44}{10}$
				Patigar (Patnuli)	416	290	126		$\frac{3}{223}, \frac{4}{193}$
				Rājkoṭi	1	1			$\frac{24}{1}$
				Surtī	212	151	61		$\frac{3}{204}, \frac{4}{7}, \frac{5}{1}$
				Rangāri	52	31	21		$\frac{13}{62}$

SUBSIDIARY TABLE IV—continued.

By Linguistic Families

Family.	Sub-family.	Group.	Sub-group.	Country.	Language or Dialect.	Formations.			District or State where returned and number of persons returned in each District or State. (The number shows the number of the language as shown in Appendix, table I, and the denominator the number of specimens.)
						Percent.	Male.	Female.	
1	2	3	4	5	6	7			10
Indo-European.	Aryian.	Indic.	Sanskritic.	Western.	CGG Gujarati including Khondeshi and Bhil Languages— a— (4) Bhil Dialects —	418,581	285,486	233,553	The first 11 items refer to the persons returned in each District or State. The number shows the number of the language as shown in Appendix, table I, and the denominator the number of specimens.
					Kashmir and Bhil	214,512	172,230	172,277	
					Chodari —	14,304	7,083	7,001	
					Dhedhi —	10,457	5,203	5,254	
					Dohi —	11	7	4	
					Gomari or Gami	2,864	1,000	1,025	
					Kotah —	42	42	—	
					Miwahi —	20,011	14,791	14,220	
					Kali (Khal) —	149	66	77	
					Kali —	1,314	426	678	
					Kyir —	764	461	512	
					Tadari —	257	124	133	
					Pahadi —	10	6	4	
					Pavri —	2,002	2,201	2,202	
					Dungari —	222	110	110	
Semitic.	Aryian.	Indic.	Sanskritic.	Western.	Maharishi —	112	68	68	
					Vagri, Vagri or Vagri.	4,942	2,408	2,234	
					CGG Panjabi including Gurmukhi and Sikh.	35,851	23,287	19,694	
					(37) Western Panjabi —	6	2	4	
					Kangri —	6	2	2	
					Kalaki —	1	—	1	
					CGG Halpili —	124	40	75	
					Halpili Proper —	108	36	60	
					Gurkhi or Gurkhi —	16	20	6	
					CG Arabic —	22,908	22,000	18,200	

SUBSIDIARY TABLE IV—continued.

By Linguistic Families.

1. Sub-family	2. Branch.	3. Sub-branch.	4. Group	5. Language or Dialect.	6. POPULATION			10. District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
					7. Persons.	8. Males.	9. Females.	
				(30) Somali ..	6,899	4,694	2,205	$\frac{3}{3}, \frac{58}{6896}$
				(31) Gipsy Dialects.	46,229	25,486	20,743	
				Bahuri	54	28	26	$\frac{21}{54}$
				Bahurúpi	7	3	4	$\frac{12}{7}$
				Beldári	519	301	218	$\frac{10}{37}, \frac{12}{42}, \frac{13}{46}, \frac{14}{113}, \frac{15}{63}, \frac{16}{34}, \frac{17}{47},$ $\frac{24}{45}, \frac{47}{64}, \frac{50}{9}, \frac{64}{22}, \frac{65}{7}.$
				Bhimdi	4	2	2	$\frac{40}{4}$
				Chapparband	252	112	140	$\frac{21}{252}$
				Cháraní	207	110	97	$\frac{10}{3}, \frac{15}{162}, \frac{24}{1}, \frac{36}{3}, \frac{44}{3},$ $\frac{51}{36}$
				Chitódá	60	29	31	$\frac{19}{60}$
				Dómrá	26	18	8	$\frac{13}{26}$
				Ghísádf	226	96	130	$\frac{12}{49}, \frac{16}{107}, \frac{17}{10}, \frac{18}{60}, \frac{24}{4}, \frac{47}{4}, \frac{50}{1},$ $\frac{55}{1}.$
				Gurbi	5	5	.	$\frac{40}{5}$
				Kalládi	2,039	1,271	1,868	$\frac{12}{329}, \frac{13}{49}, \frac{15}{4}, \frac{16}{348}, \frac{17}{159}, \frac{18}{1186},$ $\frac{20}{26}, \frac{21}{67}, \frac{24}{65}, \frac{47}{32}, \frac{60}{104}, \frac{63}{70},$ $\frac{54}{8}, \frac{65}{129}, \frac{66}{43}.$
				Kanjári	8		8	$\frac{41}{8}$
				Khádi	35	25	10	$\frac{9}{30}, \frac{40}{5}.$
				Kólháti	489	197	292	$\frac{12}{339}, \frac{13}{3}, \frac{15}{33}, \frac{16}{82}, \frac{18}{11},$ $\frac{24}{21}$
				Korvi	948	500	448	$\frac{20}{116}, \frac{21}{161}, \frac{54}{250}, \frac{55}{416}.$
				Labáni, Banjári and Vanjári.	34,916	19,640	15,276	$\frac{3}{4}, \frac{8}{127}, \frac{10}{64}, \frac{12}{648}, \frac{13}{19640},$ $\frac{14}{6804}, \frac{15}{818}, \frac{16}{11}, \frac{18}{323}, \frac{20}{15},$ $\frac{21}{6188}, \frac{22}{6348}, \frac{23}{57}, \frac{30}{20},$ $\frac{40}{1}, \frac{41}{46}, \frac{47}{137}, \frac{49}{76}, \frac{53}{13},$ $\frac{55}{1643}.$
				Lád	43	21	22	$\frac{18}{43}$
				Glispy (Proper)	51	24	27	$\frac{37}{51}$
				Odhia	2	2		$\frac{7}{1}, \frac{40}{1}$
				Odní or Odki and Vaddári.	4,949	2,691	2,258	$\frac{3}{1}, \frac{12}{354}, \frac{13}{94}, \frac{14}{14}, \frac{15}{74}, \frac{16}{280}, \frac{17}{205},$ $\frac{18}{35}, \frac{20}{63}, \frac{21}{7}, \frac{23}{6}, \frac{24}{157},$ $\frac{27}{482}, \frac{28}{37}, \frac{29}{545}, \frac{30}{358}, \frac{31}{641},$ $\frac{32}{676}, \frac{36}{113}, \frac{47}{35}, \frac{50}{3}, \frac{54}{322}, \frac{55}{545},$ $\frac{67}{70}$
				Párdhi	411	216	195	$\frac{13}{113}, \frac{18}{298}.$
				Rámoshi	5	3	2	$\frac{12}{5}$
				Ruril	3		3	$\frac{5}{3}$
				Sipl	2	2		$\frac{40}{2}.$
				Tirguli	358	181	177	$\frac{12}{174}, \frac{15}{8}, \frac{16}{91}, \frac{18}{76}, \frac{54}{1},$ $\frac{55}{9}$
				Trimáfi	15	9	6	$\frac{12}{3}, \frac{13}{6}, \frac{17}{6}, \frac{18}{1}.$

SUBSIDIARY TABLE IV—continued

By Linguistic Families.

Family.	Sub-family.	Group.	Language or Dialect.	Population.			District or State where introduced and number of persons introduced in each District or State. (The numerator gives the number of the people as shown in Imperial Table I, and the denominator the number of speakers.)
				Percent.	Males.	Females.	
1	2	3	4	5	6	7	8
Underscribed Languages.			(32) Other Indian Languages.	403	255	228	
			Baskibid	2	1	1	$\frac{1}{2}$
			Deori	6	8	—	$\frac{1}{2}$
			Gharhar	2	1	2	$\frac{1}{2}$
			Gosikh	1	1	—	$\frac{1}{2}$
			Jarwal	1	—	1	$\frac{1}{2}$
			Kahali	1	1	—	$\frac{1}{2}$
			Khruli	1	1	—	$\frac{1}{2}$
			Kolara	1	1	—	$\frac{1}{2}$
			Kotwali	190	90	100	$\frac{1}{2}$
			Mavil	1	—	1	$\frac{1}{2}$
			Opal	1	1	—	$\frac{1}{2}$
			Shakane	22	21	7	$\frac{1}{2}$
			Tungabhadra	1	—	1	$\frac{1}{2}$
			Tutani	1	1	—	$\frac{1}{2}$
			Tupani	2	—	2	$\frac{1}{2}$
			Vagalla	1	1	—	$\frac{1}{2}$
			Wihina or Vihola	222	180	121	$\frac{1}{2}$
			(33) Other Asiatic Languages.	1,630	829	861	
			Bokhara	12	11	2	$\frac{1}{2}$
			Chinese	210	241	8	$\frac{1}{2}$
			Holeva	261	127	124	$\frac{1}{2}$
			Japanese	242	174	150	$\frac{1}{2}$
			Mongolian	1	—	1	$\frac{1}{2}$
			Syria	1	1	—	$\frac{1}{2}$
			Turkish	622	278	277	$\frac{1}{2}$
			(34) English	68,057	20,220	16,428	$\frac{1}{2}$

SUBSIDIARY TABLE IV—concluded.

By Linguistic Families

Sub family	Branch	Sub-branch	Group	Language or Dialect	POPULATION			District or State where returned and number of persons returned in each District or State (The numerator gives the number of the District as shown in Imperial Table I and the denominator the number of speakers)	
					10,000s	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
				(35) Portuguese	8,116	5,377	2,739		$\frac{3}{44}, \frac{5}{10}, \frac{6}{23}, \frac{7}{1}, \frac{8}{25}, \frac{9}{25}, \frac{10}{16}, \frac{11}{10},$ $\frac{12}{12}, \frac{13}{13}, \frac{14}{14}, \frac{15}{15}, \frac{16}{16}, \frac{17}{17},$ $\frac{18}{18}, \frac{19}{19}, \frac{20}{20}, \frac{21}{21}, \frac{22}{22}, \frac{23}{23}, \frac{24}{24}, \frac{25}{25},$ $\frac{26}{26}, \frac{27}{27}, \frac{28}{28}, \frac{29}{29}, \frac{30}{30}, \frac{31}{31}, \frac{32}{32}, \frac{33}{33}, \frac{34}{34}, \frac{35}{35},$ $\frac{36}{36}, \frac{37}{37}, \frac{38}{38}, \frac{39}{39}, \frac{40}{40}, \frac{41}{41}, \frac{42}{42}, \frac{43}{43}, \frac{44}{44}, \frac{45}{45},$ $\frac{46}{46}, \frac{47}{47}, \frac{48}{48}, \frac{49}{49}, \frac{50}{50}, \frac{51}{51}, \frac{52}{52}, \frac{53}{53}, \frac{54}{54}, \frac{55}{55},$ $\frac{56}{56}, \frac{57}{57}, \frac{58}{58}, \frac{59}{59}, \frac{60}{60}, \frac{61}{61}, \frac{62}{62}, \frac{63}{63}, \frac{64}{64}, \frac{65}{65}.$
				(36) Other European Languages	1,803	1,366	437		
				Armenian	27	21	0		$\frac{3}{25}, \frac{28}{1}, \frac{58}{1}.$
				Danish	7	6	1		$\frac{3}{3}, \frac{28}{2}, \frac{58}{2}.$
				Dutch	13	10	3		$\frac{3}{13}.$
				Finnish	2	2			$\frac{3}{2}.$
				Flemish	2	2			$\frac{3}{2}.$
				French	237	148	139		$\frac{3}{23}, \frac{9}{9}, \frac{10}{10}, \frac{16}{16}, \frac{17}{17}, \frac{20}{20}, \frac{21}{21},$ $\frac{24}{24}, \frac{28}{28}, \frac{37}{37}, \frac{58}{58},$ $\frac{1}{1}, \frac{0}{0}, \frac{2}{2}, \frac{27}{27}.$
				German	579	463	116		$\frac{3}{27}, \frac{6}{17}, \frac{7}{21}, \frac{10}{10}, \frac{12}{12}, \frac{14}{14}, \frac{15}{15}, \frac{16}{16},$ $\frac{17}{17}, \frac{21}{21}, \frac{22}{22}, \frac{23}{23}, \frac{28}{28}, \frac{58}{58},$ $\frac{1}{1}, \frac{10}{10}, \frac{17}{17}, \frac{1}{1}, \frac{18}{18}, \frac{20}{20}, \frac{5}{5}.$
				Greek	174	144	30		$\frac{3}{7}, \frac{10}{10}, \frac{12}{12}, \frac{22}{22}, \frac{28}{28}, \frac{30}{30}, \frac{31}{31}, \frac{58}{58},$ $\frac{7}{7}, \frac{1}{1}, \frac{1}{1}, \frac{1}{1}, \frac{44}{44}, \frac{1}{1}, \frac{3}{3}, \frac{47}{47}.$
				Hungarian	7	5	2		$\frac{3}{7}.$
				Irish	16	10	6		$\frac{3}{2}, \frac{20}{1}, \frac{22}{1}, \frac{28}{11}, \frac{58}{1}.$
				Italian	362	361	31		$\frac{3}{20}, \frac{7}{1}, \frac{10}{1}, \frac{16}{3}, \frac{20}{7}, \frac{24}{1}, \frac{28}{7},$ $\frac{37}{8}, \frac{58}{145},$ $\frac{3}{35}, \frac{10}{3}, \frac{25}{1}.$
				Romanian	50	50	0		$\frac{3}{35}, \frac{10}{3}, \frac{25}{1}.$
				Maltese	7	7			$\frac{3}{1}, \frac{28}{4}, \frac{58}{2}.$
				Norwegian	41	37	4		$\frac{3}{40}, \frac{28}{1}.$
				Slavish	14	14			$\frac{3}{14}.$
				Croatish	15	15			$\frac{3}{15}.$
				Russian	53	10	43		$\frac{3}{31}, \frac{28}{2}.$
				Spanish	77	38	39		$\frac{3}{6}, \frac{14}{1}, \frac{24}{1}, \frac{28}{2}, \frac{30}{6}, \frac{58}{61}.$
				Swedish	40	32	8		$\frac{3}{30}, \frac{5}{2}, \frac{14}{2}, \frac{16}{2}, \frac{28}{4}.$
				Arok	1	1			$\frac{28}{1}.$
				(37) African Languages	166	105	61		
				Abyssinian	30	4	26		$\frac{10}{1}, \frac{58}{20}.$
				Bargis	1		1		$\frac{9}{1}.$
				Kafri	2	1	1		$\frac{9}{2}.$
				Negro	37	20	17		$\frac{3}{30}, \frac{28}{1}, \frac{39}{6}.$
				Sidi	31	26	5		$\frac{3}{14}, \frac{10}{6}, \frac{15}{3}, \frac{16}{3}, \frac{18}{3}, \frac{24}{1}.$
				Habshi	51	42	9		$\frac{9}{11}, \frac{27}{40}.$
				Swahili	13	11	2		$\frac{3}{4}, \frac{36}{1}, \frac{37}{8}.$
				Galelenagroz	1	1			$\frac{9}{1}.$
				Total Bombay Presidency	27,084,317	14,011,248	13,073,069		

Reference to Tables. Growth of Infirmities. Accuracy of the Return.
Insanity Insanity by Caste and Race. Deaf-mutism Deaf-mutism by
Caste. Blindness Blindness by Caste Leprosy. Leprosy by Caste
and Race Leper Asylums and the Treatment of Lepers.

210. The details of infirmities are given in Table XII Part I shows their distribution by age periods and Part II by locality. Table XII-A gives the prevalence of the four principal infirmities amongst a number of important castes Reference to tables.

211. The infirmities classified at this census as in preceding enumerations were insanity, deaf-mutism, total blindness and leprosy. A glance at the first subsidiary table appended to this chapter will show that compared with the census of 1901 all infirmities show a regrettable rise, out of all proportion to the increase in the population, the only exceptions being Bombay City in all the infirmities except leprosy, and the Karnatak in regard to blindness and leprosy. The figures in fact approach very closely the figures of twenty years ago Growth of infirmities.

212. Such a set-back would point either to (a) the existence of abnormally bad conditions in the past decade or abnormally good in the previous intercensal period, which tabulated extremely favourable results, (b) inaccurate enumeration or (c) a difference in the system of compilation. It seems out of the question to suppose that these results are due to these diseases occurring in wave-lengths giving a minimum at the last census and a maximum in 1911. This explanation might hold good for a single infirmity, but we are dealing with four, all of which show the same tendency Accuracy of the return

213. It is true that abnormal conditions prevailed in Gujarát during 1901-1902 and that the Deccan has been passing through a period of lean years, which spread in 1905-1906 to the Karnatak, but Sind and the Konkan have been as usual normal and the intercensal period with 3 good years and 4 bad ones although below the average would not account for this large difference. On the other hand, plague has been always with us and has accounted for over eleven hundred thousand deaths, small-pox has been the cause of fifty thousand deaths as against thirty-seven thousand in the previous ten years, and fever, which covers a multitude of ailments, is steadily responsible for a quarter of a million a year. The rise in small-pox may account for some of the rise in blindness, and so also may plague, the most disturbing factor in the public health. Dr J Rutter Williamson in an article on plague published in *International Clinics*, mentions that eye-trouble leading to blindness is one of the *sequelæ* of plague. But it is noticeable that plague has been most severe in the Karnatak which shows an improvement in blindness and has attacked Sind to only a limited extent, though the number of blind persons there has increased over 100 per cent. Also, plague does not attack the very young and the very old, and the rise in blindness is most pronounced in the age periods 0—5 and over 60. Plague, therefore, it may be concluded, if a contributory cause, is not the main cause of this extraordinary increase.

As regards the accuracy of enumeration, there is no doubt that some of the aged with dim vision are returned as blind, as well as some who are only blind of one eye, and that in occasional instances leucoderma is shown as leprosy, and that deaf-mutes of tender age have not been returned as infirm owing to the natural reluctance of parents to return their children as afflicted so long as there is any hope of speech. But on the whole, there is little reason to doubt the fair accuracy of the return. There has been an enormous rise in the number of

afflicted persons, and a comparison between the corresponding age periods of those afflicted with deaf mutism, a congenital complaint, at this and the last census is interesting. The deaf mutes returned, say between the ages of 10 and 20 at the census of 1901, must be the number returned between the ages of

Deaf-mutes.			
Age period.	Number shown in census of 1901.	Age period.	Number shown in census of 1911.
0-10	1,000	10-20	2,000
10-20	2,100	20-30	2,875
20-30	1,400	30-40	2,700
40-50	645	50-60	1,625
60-70	200	70-80	600

20 and 30 in 1911, less wastage through death, but at the present census at each decennial age period the total returned is much greater than the total of the next earlier age at the preceding enumeration as the marginal table will show. Provided there has been no difference in the method of compilation or enumeration the only conclusion that can be drawn is that there must have been large omissions in the figures of 1901, and this is rendered the more probable by the fact that many of the

totals (*vide* Subsidiary Table I at the end of this chapter) work back nearly to the figures of 1891. The possibility of a large immigration of infirm persons may safely be rejected. No other explanation is possible of this extraordinary rise in the infirm. The instructions to enumerators are identical with those issued in 1901, and the method of tabulation is the same. They were told to enumerate only those who were blind of both eyes, deaf and dumb from birth, insane or suffering from corrosive leprosy. They were specially cautioned against entering leucoderma as leprosy. Similarly in the Abstraction Office the particulars of the infirm were copied on to separate slips exactly as was done in 1901. It is possible that these diseases are subject to periods of fluctuation, and proceed in regular curves; but it would be very extraordinary if all four infirmities should be affected in the same degree simultaneously. The reason Mr. Rathoven suggested for the large decrease in the infirm was the probability of numbers having gone under in the struggle in the famine which was prevalent when his census was taken; but it must be borne in mind when looking at the figures of 1911 that famine continued until the rains of 1902 and that nearly as many were in receipt of relief and we ought therefore to have found a decrease instead of a seventy-two per cent. increase in infirmity. The only possible conclusion therefore is that the census of 1901 did not account for all the infirm. And this is the more likely as that census was taken at a time of extreme economic disturbance from famine and plague, when supervision would be at a minimum. The enumerators, already over-worked in their official duties, would be apt to let the details of infirmities, the last column in the schedule, slide, or the person enumerated may have got tired of answering a large number of questions. Moreover it is a difficult column to check unless the inspecting officer managed to secure a full parade of the occupants of a house, a most improbable event.

It has seemed therefore better to discard the figures by themselves of the 1901 census in so far as they relate to infirmities and to compare the present census with the average of the last four enumerations. This average on account of the deficiencies of 1901 will be somewhat unduly favourable but will yield results more closely in consonance with existing facts. Subsidiary Table V shows this comparison in tabular form.

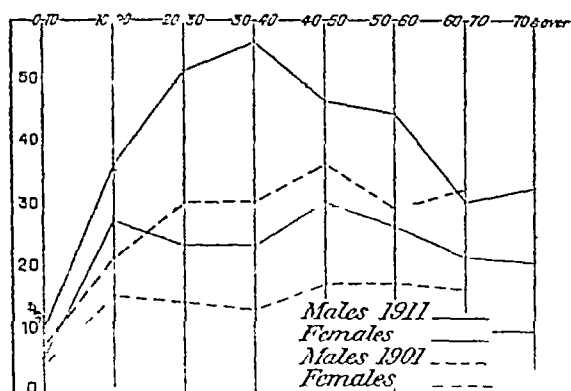
*14. Below is appended a table showing the number of afflicted returned at each of the last four enumerations—

Infirmity		1911.	1901.	1891.	1881.
Insane	..	571	4,055	8,240	9,073
Deaf-mute	..	16,625	9,173	19,055	16,501
Blind	..	19,118	21,652	43,052	4,222

215. Insanity is most prevalent in Sind followed by Gujarát, while it is least common in the Deccan and Karnátak.

The inset map shows the degree of prevalence of insanity in each district

The number of insane by age periods and sex per 100,000 of the population 1901 and 1911.

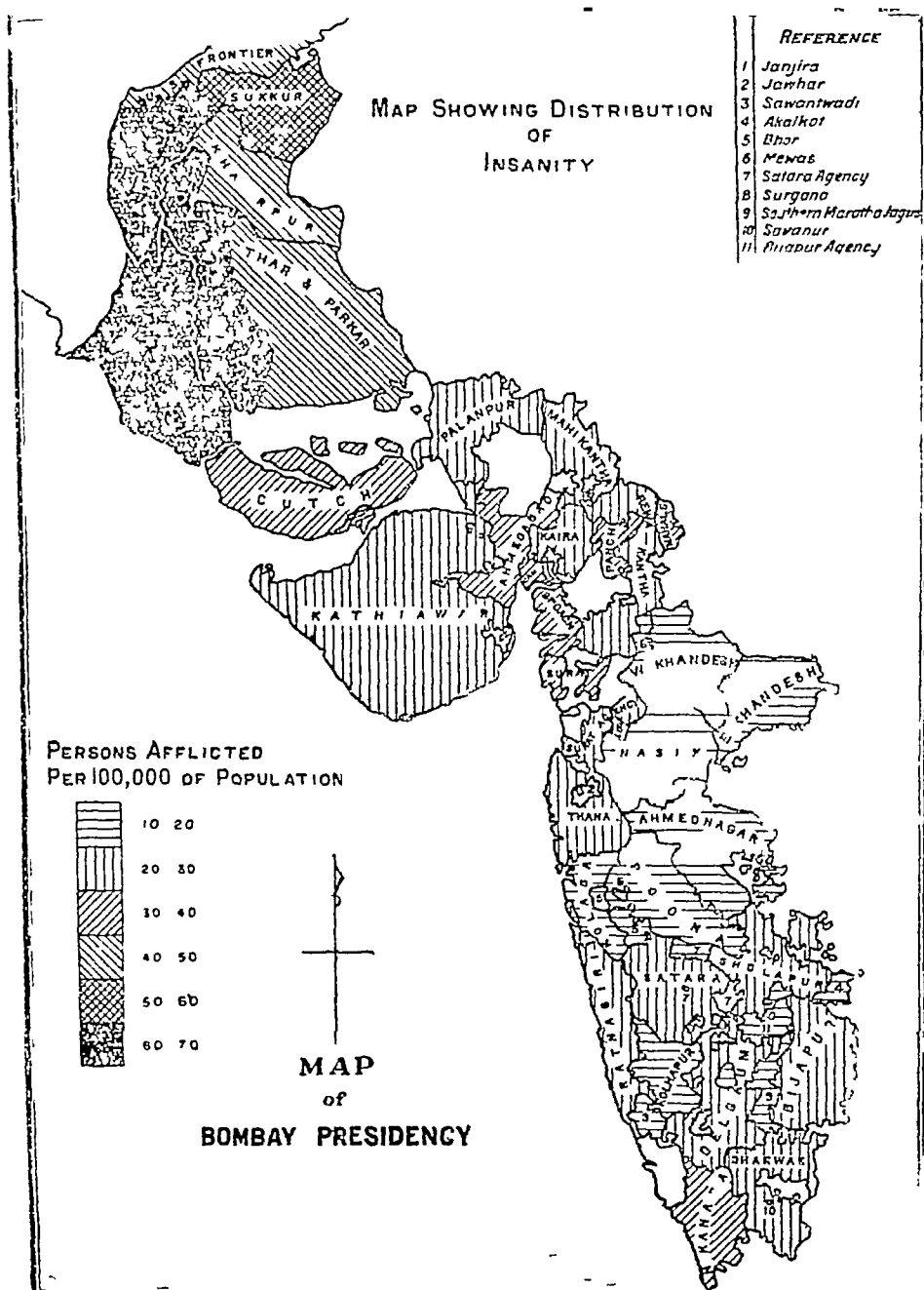


Males 1911
Males 1901

Females 1911
Females 1901

of the Presidency and the diagram the number of persons afflicted for each 100,000 of each sex at each decennial age period. There is no hard and fast definition of what constitutes insanity, and it is possible that some who are merely half-witted may have

been included within this category, but this is probably common to all past enumerations, and owing to inherent difficulties no attempt has been made to discriminate between the various degrees of mental derangement



There is a fall in lunacy in all natural divisions compared with the average of the past censuses. The only districts showing an increase are Ahmadābād, Thāna and Bījāpur. In the first and the last the increase is very small, not greater than the increase in the population. Moreover at Ahmadābād there is an asylum, one-third of the inmates of which are not natives of the district, which unduly increases the district total. The increase in Thāna is not genuine, foreign born in the Naupāda Asylum recently established, accounting for over 50 per cent. of the lunatics.

There are great improvements in Bombay City Kolāba, Nāsik, Ahmadnagar and Thar and Pārkar. The first is due to better regulations and increased accommodation for lunatics in asylums elsewhere. Kolāba has been steadily progressing and Nāsik and Ahmadnagar share in the general progress of the Deccan. Over 50 per cent. of the insane of Dhārwar and 83 per cent. in Ahmadābād and Poona are persons born outside the district but located in asylums at those places.

There were 8 asylums in 1911 with 1,124 inmates

Insanity by caste and race.

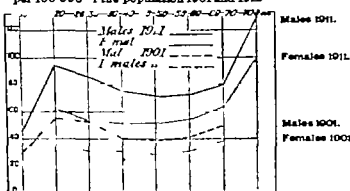
216. On the present occasion Table XII A has been prepared—for British districts only—on a wider basis than in previous years and a much larger proportion of the population has been dealt with. Insanity is most prevalent amongst Anglo-Indians, next to them amongst Pārsis and then Europeans with 467 160 and 130 per 100 000 of the race respectively. Anglo-Indians are, however numerically a small community in this Presidency and the figures are possibly not typical. In 1901 the figures for Europeans were taken from Bombay City only where the existence of the Colāba Asylum brought the percentage of lunacy to the very high total of 39 per 1,000. It will be seen that on this occasion the wider basis gives a much less alarming figure and that Mr. Enthoven's estimate of 200 per 100 000 (page 164) erred on the side of liberality.

At the other end of the scale the Ahirs return no insanity and the Bhils Halepaika and Kātkaris—all of them forest-dwellers—show only 12 per 100 000. The Vānis as before with 14 per 100,000 keeps his high place, but the Brāhman has dropped a little.

Deaf mutism.

217. Attention has already been drawn to the figures of deaf mutes in

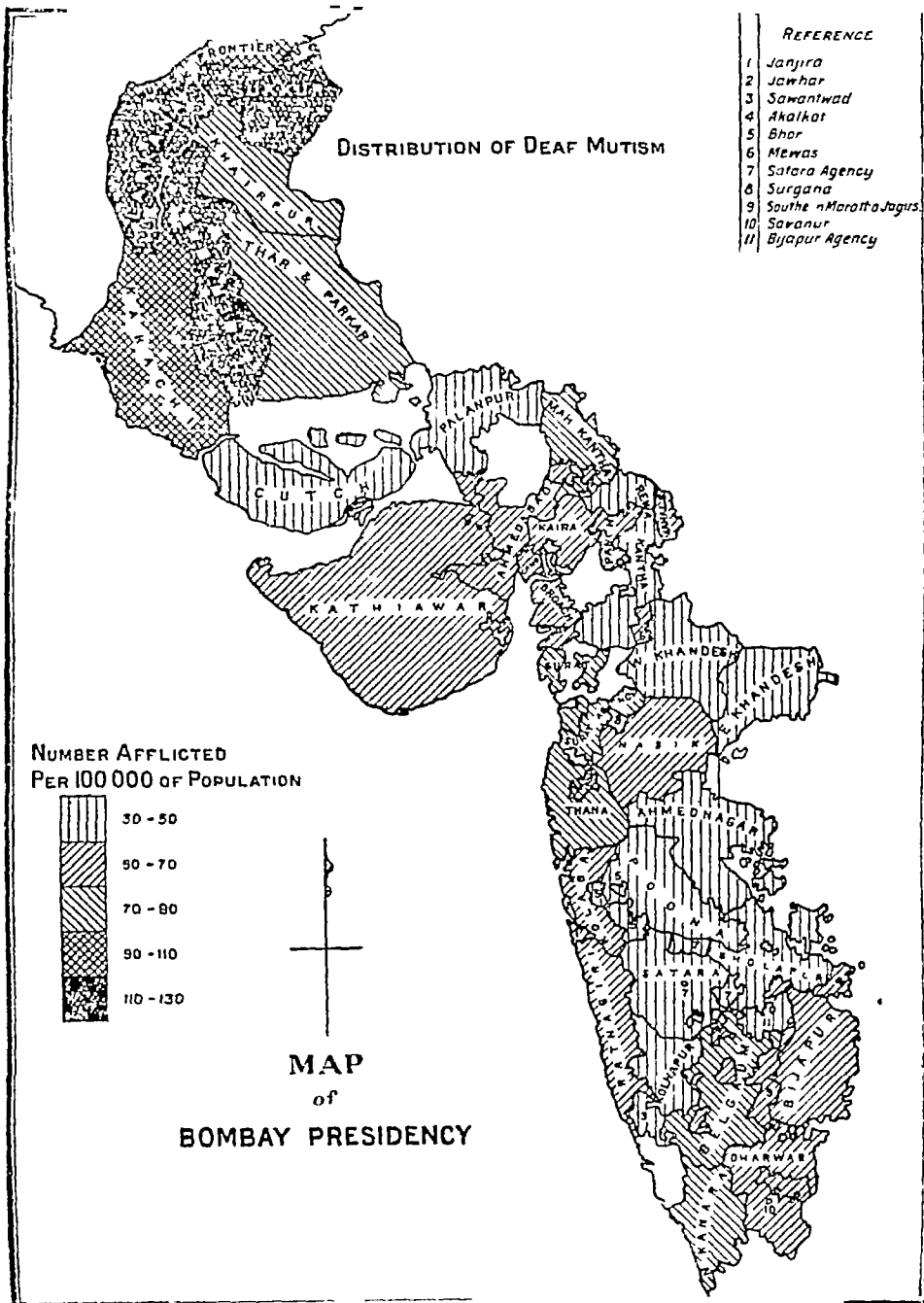
Number of deaf-mutes by age periods and sex per 100 000 of the population 1901 and 1911.



this and the last census in the marginal table on page 180. The inset map shows the great prevalence of deaf mutism on the banks of the Indus in Sind. At the seasons of inundation the inhabitants suffer terribly from malaria and it is possible that the

children born at that time are affected in this manner. It is an infirmity of the weakly and few live long—the figures show this also—the greatest number of them being found in the 5—15 age classes. Again Sind heads the list of localities where this infirmity is most prevalent, with Gujarat second (both these have risen) and the Deccan last. The figures for deaf mutism are the most unsatisfactory of any of the infirmities. There has been a slight

fall in the Karnátak and a rather greater improvement in the Deccan. A glance at the table of double infirmities will show that deaf-mutism combined with insanity is largely confined to two Gujarát districts—Ahmadábád and Surat—and to the Surat Agency. There is a school for deaf-mutes at Ahmadábád which will account for the large number returned, but it is difficult to explain the number returned for Surat.

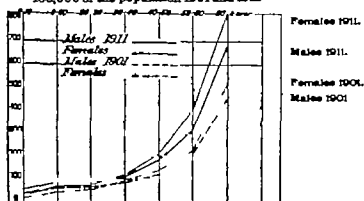


218 The largest proportionate number of deaf-mutes is found in the Sindhi Bohora community, who seem peculiarly liable to all infirmities except leprosy and show the high figure of 177 deaf-mutes per 100,000 of the caste compared with 11 amongst a similar number of Gaud Sárvasvat Brahmans who return the lowest proportion. Cousin marriage may have something to do with it.

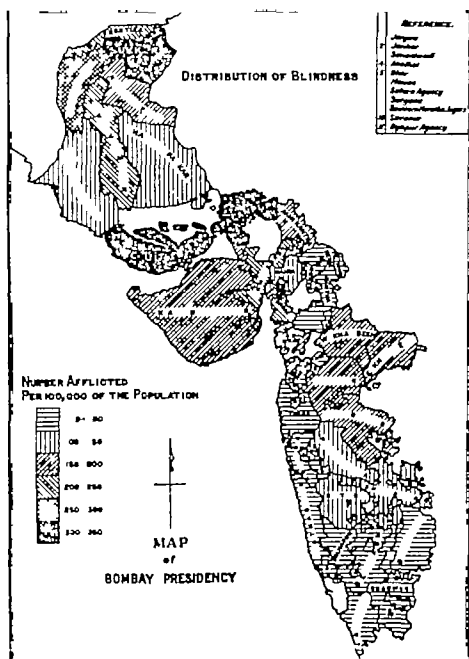
219 The blind have decreased in every natural division during the last thirty years, though the progress in Sind and Gujarát has been very small.

Broach and Hyderabad are the only districts that show a rise, the former especially in females, the latter in males.

Number of blind by age periods and sex per 100,000 of the population 1901 and 1911.



The inset map shows that roughly speaking the south of the Presidency is most free from blindness and Blind most affected.



The common causes of blindness are first and foremost ophthalmia, secondly small-pox and thirdly cataract and errors of refraction which, owing to the number of people, who ought to, but do not, wear corrective glasses, cause them to be practically and actually blind. It will be interesting to consider these causes of the great prevalence of blindness in the Presidency.

Ophthalmia it is worth noting is a disease of insanitary surroundings, and was very prevalent in Europe before the coming of modern hygiene. There may be some connection between ophthalmia and famine, a short supply of water meaning less cleanliness and more dust, as well as lower vitality in the individual. On the other hand, Sukkur which is heavily irrigated shows twice the blindness of Thar and Párkár which is mostly desert. Sukkur indeed is in the unenviable position of having the worst record for blindness of any district in the Presidency, more than 3 persons in every 1,000 being blind.

The Native States of Cutch and Pálanpur show even worse figures.

Sind and Gujarát are the worst affected areas in the province, while the Konkan and Karnátak suffer least. The Konkan's standard of cleanliness is certainly higher than that of the dweller in the Karnátak and the latter's than the Deccan's which is in accordance with the theory that ophthalmia is largely a disease of dirt, but this will not explain why Sind with its abundant water-supply should be the most afflicted.

Of the other causes of blindness, small-pox, it may be noticed, is not so much to blame as is sometimes suggested. Blindness for census purposes means total blindness, and it is believed that the keratitis which follows confluent small-pox and results in blindness is often limited to one eye, and if both are affected, one usually less than the other*. Therefore, though many of the one-eyed may have partially lost their vision as a consequence of small-pox, it is not probable that many of the totally blind are blind from this cause. A certain increase in small-pox was to be expected as vaccination has been much interfered with by plague, and it is confluent small-pox, which is a disease of the unvaccinated and therefore of the young, which mostly attacks the eyes.

Cataract and errors of refraction are diseases of old age, and are probably responsible for a large percentage of the 12,612 persons of 60 and over who are returned as blind—in all probability among these also are included a large number whose vision is dim and who are not really blind. But the greatest cause of blindness is undoubtedly ophthalmia which is most prevalent in those parts of the country where dust-storms and the intense glare of the sunlight make the eyes more than ordinarily susceptible to its attacks.

Decade.	Number of operations	It is a curious fact common to previous enumerations that there are more blind women of advanced age than men. In the margin is a table showing the number of operations for cataract performed in the Government hospitals and dispensaries since 1881.
1881 1890	2,375	
1891 1900	4,578	
1901 1910	11,200	

220. The European, the Anglo-Indian and the Gaud Sárasyat Bráhmaṇ ^{Blindness by caste and race} with 8, 13 and 20 per 100,000 are most immune from this extremely common infirmity. The Pársi community, who probably take more care of their eyes than any other Oriental race, except perhaps the Japanese, comes sixth, ranking after the Beráds and Kátkáris, with 45 per 100,000. The most afflicted are the Balóchis with 270 and the Sindhí Bohorás with 230, both of whom

The marginal table shows a marked sex incidence in leprosy, at any rate so far as this Presidency is concerned—whether it occurs elsewhere it is not possible for a layman to say		In spite of the steadiness of these figures the fact that the asylum population gives a proportion of 70 females to 100 males goes to show that the concealment of the disease by leper women is probably correct
Proportion of female lepers to 100 males.		
1872	78	
1881	33	
1891	33	
1901	75	
1911	40	

Turning to the localities where leprosy is most prevalent, the Deccan, with Khândesh East and Stára recording 2,400 lepers between them, shows the worst figures, while Sind is easily the most free from this loathsome disease. The Karnátak and Gujarát have almost exactly similar figures, and the Konkan comes about midway between them and the Deccan.

222 Of evidence as to the causation of the disease afforded by the caste incidence of leprosy there is little. There are 2 Gaud Sáravat Bráhmaṇ lepers (out of a caste strength of 62,000) in a caste which eats fish although it is fresh fish, whereas there are 153, representing 22 per 100,000, amongst other Bráhmaṇs who do not eat fish and who consequently could not have contracted the disease in that manner. On the other hand, the Indian Christians who are not the most cleanly people in the province and very fond of dried fish, often badly cured, return 177 lepers per 100,000 of their community, the Dubláś following them with 113

Leprosy by caste and race

Two communities are free from leprosy—the European and the Sindhí Koli. The Sindhí Bhil and the Halepáik with one leper in each caste come next with 16 and 20 per million

223 The 14 leper asylums in the province are situated in the following places:—

Leprosy asylums and treatment of lepers

1	Bombay—Mátunga	..	.	294 inmates.
2	Thána—Trombay	.	...	23 "
3	Kolába—Pen		..	127 "
4	" Poladpur		.	70 "
5	Násik	..		59 "
6	Poona—Khondwa Budruk	...		68 "
7	Belgaum	...		16 "
8	Sholápur—Sholápur		.	48 "
9	" Pandharpur		...	48 "
10	Ratnágiri	...	..	72 "
11	Ahmadábád	..		82 "
12	Dharampur State	..	.	30 "
13	Miraj	.	.	46 "
14	Kolhápur		.	48 "

Total 843 inmates.

Of these, Nos 3, 4 and 6 are under the management of the United Free Church of Scotland, and No. 13 of the American Presbyterian Mission. All these four are supported by the Mission to Lepers in India and the East. The asylum at Kolhápur is under the direction of the State

Some of the smaller institutions are in the nature of homes designed to keep the lepers from begging in the street they provide no medical attendance or nursing.

The Act in force is the India Leper Act (III of 1898) but it is only very recently in fact after the taking of the census, that the necessary notification has been published in the *Government Gazette* notifying the areas in which lepers are prohibited from exercising certain callings and pauper lepers from soliciting alms. These areas consist of the Island of Bombay and Poona and its surroundings. Pauper lepers alone are liable to arrest, and only in these areas. They are conveyed to the asylum but constantly escape, as there is no regular system of incarceration.

The Nartin treatment has been tried in a few cases but the injections are said to be painful, and as no compulsion is used the patients are unwilling to undergo the treatment.

SUBSIDIARY TABLE III.

Number afflicted per 100,000 persons of each age period, and number of females afflicted per 1,000 males.

For British Districts including Sind and Aden

Age	NUMBER AFFLICTED PER 100,000								NUMBER OF FEMALES AFFLICTED PER 1,000 MALES			
	Insane		Deaf-mut		Blind		Lepor		Insane.	Deaf-mute	Blind	Lepor
	Male	Female	Male	Female	Male	Female	Male.	Female				
1	2	3	4	5	6	7	8	9	10	11	12	13
Total British Districts	41	22	77	51	133	141	60	27	503	616	960	411
0-5	5	3	22	16	41	27	1	1	76	742	680	689
5-10	7	1	8	1	62	41	3	3	197	653	619	1,003
10-15	33	21	91	60	72	75	12	13	673	674	630	819
15-20	47	33	65	63	62	64	32	17	608	663	731	480
20-25	27	21	91	73	55	62	19	21	609	671	731	712
25-30	7	23	81	51	61	72	57	27	374	612	709	474
30-35	63	27	51	44	9	95	70	42	391	607	681	431
35-40	71	24	72	67	114	121	118	66	375	795	663	311
40-45	7	37	77	51	16	143	146	57	670	657	1,070	364
45-50	47	23	75	47	13	74	167	60	672	631	894	316
50-55	53	31	73	51	243	311	164	78	653	706	1,132	301
55-60	41	2	71	50	250	418	110	64	491	672	675	407
60 & over	73	41	9	1	61	1,073	179	43	771	687	1,200	310

SUBSIDIARY TABLE IV

Number afflicted per 100 000 persons of each caste and number of females afflicted per 1,000 males

[illegible]

SUBSIDIARY TABLE V.

Number afflicted per 100,000 of the population of census 1911 compared with the average of the past four censuses 1872, 1881, 1891 and 1901.

District Natural Division.	1	INSANE				DEAF-MUTE				BLIND				LEPER.			
		Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
		1911	Average of the past four censuses.	1911	Average of the past four censuses.	1911	Average of the past four censuses.	1911	Average of the past four censuses.	1911	Average of the past four censuses.	1911	Average of the past four censuses.	1911	Average of the past four censuses.	1911	Average of the past four censuses.
		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total British India	Dis.	41	50	22	29	77	79	51	51	136	171	143	179	60	81	27	31
Bombay City		21	71	23	49	29	45	15	37	51	124	33	153	55	48	45	43
Gujarat		51	15	26	23	80	73	55	53	156	172	295	279	33	39	11	17
Amalgarh		6	63	23	27	71	73	23	49	174	201	211	289	13	19	5	8
Poona		41	51	19	28	72	91	48	48	206	168	253	226	31	38	16	19
Kaira		32	39	17	29	63	73	41	40	135	165	167	202	1	33	3	10
Palanpur		3	41	23	23	76	74	75	17	80	95	112	133	29	39	3	12
Baruch		71	72	79	41	107	109	67	73	110	176	219	226	69	71	23	35
Konkan		41	52	21	29	51	52	53	55	51	100	51	105	70	100	35	40
Katara		33	45	21	24	93	97	67	67	54	64	47	61	5	18	2	10
Kolaba		17	47	16	24	57	75	73	57	60	120	101	149	67	124	59	63
Lambadi		39	57	19	25	76	76	74	47	50	89	60	91	97	14	35	41
Dhule		63	53	39	38	79	61	64	67	67	100	105	131	53	81	31	40
Deccan		23	41	12	19	57	62	37	40	151	215	152	295	114	143	45	45
Ahmednagar		1	43	13	21	59	60	39	45	167	211	100	272	91	141	41	43
Ahmednagar East		14	42	10	30	50	61	39	39	181	231	186	251	174	170	80	54
Ahmednagar West		13															
Amalgarh		17	43	12	23	59	60	41	49	170	216	178	217	50	92	29	32
Poona		37	51	15	21	52	60	37	34	123	190	120	180	90	140	35	40
Palanpur		25	31	13	13	56	60	39	35	117	165	103	151	159	159	53	49
Shirpur		23	31	11	13	54	59	47	39	123	170	129	154	130	120	49	38
Karnatak		33	31	17	17	74	76	53	53	72	103	60	83	31	61	11	28
Belgaum		39	33	16	16	59	77	69	56	63	116	61	90	41	60	16	29
Bijapur		24	23	11	11	62	60	46	41	70	93	60	83	27	59	12	24
Dharwad		4	46	22	23	72	60	64	64	78	99	65	69	20	60	6	29
Sind		74	111	44	62	129	124	76	71	213	228	222	258	6	10	5	8
Hyderabad		93	135	46	69	143	115	75	63	215	174	103	189	5	10	5	8
Karachi		70	90	44	64	113	131	62	78	142	201	127	207	14	13	6	11
Larkana		76	106	51	60	154	139	80	70	200	317	311	317	0	10	0	7
Sukkur		66															
Thar and Parkar		53	101	32	53	61	106	63	60	133	139	142	143	3	5		3
Upper Sind Frontier		64	73	39	47	112	114	73	61	101	257	237	263	5	10	4	6

CAPTER XI.—CASTE, TRIBE OR RACE.

Reliability of Caste Statistics. Explanation of important Variation in Caste Figures. Claims to new Nomenclature Importance of Investigation of various Forms of Control The Village Pancháyat Fallacy Work of the Caste Pancháyat Gols Other Matters for Caste Interference and Control Constitution of Pancháyats Pancháyat Decisions The Durbár's Position in Caste Matters. Plan followed in the Glossary. Formation of Sub-castes Re-amalgamation of Sub-castes Muhammadans Muhammadan Tribes of Sind Baloch Tribes Sirais. The Sama Rájput Origin of Sind Aboriginal Tribes Slave Tribes. Converts Blue pigmentation in Infants

224 The accuracy of statistics in India may be said generally to vary Reliability of caste statistics inversely with their complexity. The multiplication of detail necessarily imposes a greater burden on the enumerating establishment, and directions, if too lengthy, are disregarded entirely. But a certain measure of detail is necessary to check the information given, even though the detailed statistics are themselves worthless. If only main castes are recorded there will infallibly be many interlopers, whose patent of nobility is not more valuable than a few traditions, supported in some cases by the decision of the pontiff of one of the *Maths* or religious monasteries. Such decisions cannot weigh against public opinion by which intermarriage is regulated and all claims to higher rank have been referred so far as possible to the practical test of marriage relations. On the present occasion it was decided to disregard all the subdivisions of the great Lingáyat caste, to retain the principal subcastes of Bráhmans and Vánis, and to record for the first time the subcastes of Kolis and Kunbis. The result may be briefly described as follows.

Bráhmans and Vánis have been correctly classified as a whole, and various pretendants to Bráhmanical dignity such as the Sonárs and Pancháls have been rejected. Kunbis have been carefully differentiated into their widely divergent groups, and Kolis have been probably more accurately distinguished from Bhils and mixed castes than would have been possible had the term Koli been accepted *tout court*. But the investigation into Koli subcastes has disclosed the impossibility of obtaining any accurate statistics of these subcastes, and we are forced to record under the one vague term Koli such entirely dissimilar groups as the Koli Pátelas of Ahmadábád, the Dharalas of Kara and all the various groups who assume the honorific title of Talabda in different districts. In the Deccan and Konkan our task is easier, but where the Rájput and the Bhil combine to resist the application of Bráhmanical standards, we are confronted with a perfect welter of mixed endogamous groups masquerading under fancy titles and concealing an entirely different or similar origin under the same or varied appellations. Mr W O Alcock, Assistant Collector of Ahmadábád, who made most careful inquiries about the Kolis, writes as follows: "Difficulties were experienced in the census in connection with the classification of Kolis. The difficulties were not essential to the subject, and were solely due to the combined stupidity and ignorance of the lower degree of Koli (here the so-called Thákarda Koli, who will describe himself as anything but what he is. The mere name is a senseless assumption of dignity).

These persons made every effort to get themselves written down under the name of the nearest occurring class of Koli of somewhat higher degree, and in some cases were ably seconded by the stupidity and complaisance of supervisors.

On the other hand the Dholka Thákardas, who are identical with the Dharalas of Kaira District, kept this fact a profound secret as long as possible. Yet there is free and organised intermarriage.

In villages near the border line between the Thákarda and the superior class of Pátella (or Talabda) Koli in the western villages, only the most careful cross-examination could establish that the Thákardas were not Pátellas (out of their own mouths) but they could hardly refuse to state or disguise the villages with which they intermarry.

In Kaira, Dharala is the common term for all Kolis, but the Khánt and Bára of Káthiáwár and the Pánoch Mahals are distinct and important groups. In Surat we meet a new label Mansoraváris and the general term Talabda also recurs. A Koli from the Charotar (mid Kaira) becomes a Charotar Koli in the Pánoch Mahals and the term Bhalia found in Surat is a clear indication of an Ahmadábád origin, where his forefathers were as distinctly distinguished by the title Thákarda or Pátella. In such cases general instructions are useless. What is true for one district is grossly misleading for another. The term Koli must remain with all its vagueness to cover a congeries of groups, obviously containing a varying admixture of Rájput or Bhil blood and representing widely divergent social strata. The caste indices distributed to all supervisors undoubtedly made for accuracy but mistakes still occurred and references had to be made in several cases in order to discover the real endogamous group under the honorific or geographical label offered for record.

Explanation of
important
variations in
caste figures.

220. The following remarks are necessary to explain important differences in the statistics of 1901 and 1911 —

The largest discrepancies are to be found in the Bhil classification. Hindu Bhis have decreased 3 000 and Animistic Bhis increased 236 000. The differences are due to changes of classification and the increase to the recovery from famine and better enumeration.

Audish Chitpavan and Deshasth Bráhmaṇ all show a decrease especially the first named. From the large increase in Bráhmaṇ—Others it appears that sorters when in doubt instead of attempting to find out the right classification included it under the miscellaneous head Śárasvat Bráhmaṇs on this occasion were included in Gaud Śárasvat, so also were Gaud Bráhmaṇs which will account for the increase of 66 per cent.

There have been extraordinary fluctuations among the Chamáras and Moobis. Kaira shows 2,500 less than in 1901, Mahr Kántha Agency 7,500 less and Pálanpur 23 000 less, Káthiáwár with 7,000, Bombay City with 3 000 Bijaipur with 2,500 and Ahmadábád Ahmadnagar and Poona with 2,000 each show large increases. The caste as a whole has decreased 5 000 partly due to famine and plague. These large fluctuations point to considerable migration.

The weaving castes who have been classed together under Chhattri, Katri or their synonyms though showing a decrease have really increased 6 000. In 1901 the Khatris included the Bhatias, Thákars, Thákars, Thákars and the Khátrik

were shown separately. The same reason accounts for the large increase of Kátkaris who were not grouped with the Káthodis in 1901.

The Kolis show an increase of 11 per cent., at the previous census they were reduced (by famine) 19 per cent., so the increase, which is principally in Gujarat, is not remarkable.

The Koknas, who are chiefly found in the Surat Agency, were not shown under that name in the last census, but appear to have been then returned as Konkani Kunbis. As there are other Kunbis in the Agency it is not possible to say if they have varied during the interval.

There has been a rise of 185,000 in the combined figures of Maráthás and Kunbis. In 1901, Kunbis were classed alone and Maráthá Kunbis were shown as a subcaste of Maráthá. On this occasion the Maráthá Kunbi has been shown under Kunbi. A complete list of the Gujarati Kunbi subcaste will be found in Subsidiary Table III at the end of this Chapter.

The decrease of 31,000 in Lingarats is due to plague.

Hindu Vánis in 1901 number 976,000. At this census Bhánsáhs, Bhutás, Konkanis and Lohanás were returned as separate castes, and Váni Amils have been included in Lohanás of whom they are a subcaste. Vánis and Lohanás taken together show a slight increase of 10,000 in the decade. Jain Vánis show a heavy falling off, but this is accounted for by the large decrease in the Jain religion.

Mahars, Holnás and Dheds increase 10 per cent. These castes showed increments at the last two enumerations of 31 and 7 per cent.

Rabáris have increased nearly 20 per cent. mostly in Káthiawár and Pálanpur, where they suffered much from famine.

Rajputs have increased 18 per cent following on a decrement of 26 per cent at the census of 1901. The largest additions are in Ahmadábád, Khandesh and Káthiawár—all areas severely affected by famine at the beginning of the decade.

The Sonárs (Sonis) require a little explanation. They show a decrease of 17,000, but they must be examined in conjunction with the Ahirs. This tribe has many functional groups of which Sonárs form one. Last time many Ahir Sonárs were returned as Sonárs, at this census they have been shown as Ahirs.

The increase of 25 per cent in Vaddars is due to their having been shown separately from Ods at the last census.

Vághris show an increase of 37 per cent largely in the famine districts Kolhapur, Hyderabad and Karachi return Vaghais although none were found in those areas in 1901. The increase seems to be due to immigration as well as the natural recovery after famine.

Turning to the Muhammadan tribes, in 1901 the Sayads were included among Arabs, on the present occasion they have been shown separately. Kureshi Hashimi is the heading under which the Alavi, Bani-Abbás, Hussaini and Hassani subdivisions have been shown for the first time. There is an increase under the collective figure for all these tribes of 104,000, but in 1901 the unspecified Muhammadans were in large numbers and must have contained many Arabs.

The same explanation holds good for Baluch and Sind. The latter is a *feature* of the Baluch nation. The increase under Baluch is 11 per cent. which is about the increase of Sind itself. As regards the aboriginal Sindhi tribes an attempt was made to classify these according to a list prepared by the late Khan Bahadur Shaikh Sadikh Ali, but though the result was an improvement on previous classifications it was still far from perfect, and comparison with the number returned at previous enumerations has been practically impossible. For instance the Saman tribe have increased more than half a million, but with 683,000 unspecified Sindhis in 1901 the increase in number cannot be ascertained.

Claims to new
nomenclature

276. A few remarks are necessary as regards the more important and instructive claims made and titles assumed.

The Pálshikar Bráhmans of Bombay City and Thána have been accepted as a sub-division of the big group of Deshasth Bráhmans in spite of the fact that their recognition as such by the principal Bráhmans of the Deccan has yet to be won. But they have conclusively shown that marriages are taking place between them and the recognised Deshasth Bráhmans of the Central Provinces who follow the same Ved and belong to the same Shákha. Their claim has also been fully recognised by the Shankaríahárya of Sringeri Math, but such recognition is *per se* insufficient for our purposes. Strictly speaking of course, there is no bar to inter-marriage beyond that imposed by the *gotras* or exogamous groups to which every Bráhman belongs and the customary bars of relationship between any Bráhmans following the same Ved and belonging to the same Shákha* of that group. Thus a Pálshikar Bráhman, belonging as he does to the Madhyandina Shákha of the Shukla or White Yajurvedis, and having the same *sutras* or ritual as all other White Yajurvedis, can marry any other Bráhman following the same Ved and belonging to his Shákha, whatever the caste may be. But here custom steps in, and if the great body of Deshasths decline to allow marriages with a group of families like the Pálshikars their fiat is final until such time as public opinion changes. The religious heads of the community may admit them as pure Bráhmans, but caste as recorded in the census tables is an indication of existing facts as regards marriage relations, and no proper decisions by however weighty an authority can override existing practice. It follows that sub-castes are not permanent groups. Many groups have been formed and have disappeared and no census report, however accurate at the time can escape correction in years to come.

The Sonárs classed as Daivadnya Bráhman in 1901 and included in the big occupational group of Sonárs at the last census have again been shown as Sonárs. The decisions of the Swami of Udipi Math have not been supported by public opinion and the claim to Bráhmanical status must for the present be rejected. Similarly the Bráhm Bhats have been classed with the other Bhats though forming a distinct group with admittedly higher status, and the Konkani Maráthas have been included in the big Maráthas tribe.

Groups that preferred honorific titles to the derogatory or less high sounding names in common use were the Jingars or Arya Kshatriyas, the Bedars or Put Kunbis, Gábits who doubtless were originally Maráthas and would like to be still so styled *Pauchdis* or Vishva Bráhmans, Komárpaiks or Kshetri Komárpants, and Shimpus and Rangáris who prefer the euphonic title of Dharmar Kshatriyas.

*Shákha is not regarded in Gujarat as it is in the stricter Deccan.

Lastly various occupational titles not necessarily connoting endogamy such as Halvai, Vajantri, Nagarichi, Kasbin and all the various *Gors* or priests of various lower castes were rejected and the correct caste name substituted where possible. *Kadhis* were allowed as a caste in Káthiáwár though rejected in the Baroda State and in the British districts of Gujarát. The term "*Kadia*" means a bricklayer and many Muhammadans are *Kadhis* in Ahmadábád, but this occupational group is certainly regarded as strictly endogamous in many localities.

Caste Rules and Restrictions

227 All details have been relegated to the glossary appended to this chapter, but the following general considerations suggest themselves on this most important subject. Readers of Buckle will remember the great historian's plea for a study of popular customs and beliefs rather than the achievements of great rulers or military commanders, and his chapters on the decline of the protective spirit in various countries will at once occur to any person studying Indian social and political problems. Buckle's knowledge of India, as indeed of many countries which he discusses, was based on his library, and the few remarks he makes about Indian civilisation must be discounted on that ground but some at least of his broader conclusions seem to be justified by existing facts and there are undoubted indications that progress in India follows much the same lines as in other countries. As compared with any Western country, Nature in India is singularly uncontrollable, immensely bountiful at times and in certain tracts, and the deep-seated superstitious and religious beliefs of the masses are amply accounted for by the 'aspects of nature' to which Buckle refers. The climate, prohibiting hard continuous work and encouraging a vegetable diet, gives India her somewhat inert population with an unequal distribution of wealth and marked tendency to split into different social levels, quite apart from the other great factor which lies at the root of caste, the Aryan invasion and the desire to keep the fair races pure and uncontaminated by the darker aboriginal blood. Following the same line of argument it is certain that nothing can be a clearer indication of real progress than the gradual weakening of the protective spirit, as observed by Buckle in the progress of civilisation among various Western nations, and all information as regards the decline or permanence of various forms of control of individual action is of great importance. The information at our disposal is an insufficient basis for any accurate estimate of the stage of civilisation reached by various groups, but it is possible to make certain broad and suggestive observations.

Importance of investigation of various forms of control

228. In the first place it may generally be said that religious control is Four main tracts strongest in the south where several important caste pancháyats are almost relegated to the position of inquiring and reporting agencies to the spiritual heads of the community who pass all orders in important cases. In the central districts of the Deccan the *dhamadhikáris* or agents of these spiritual heads are rapidly usurping the powers and functions of the big *maths*, and decisions are passed and contributions received by these agents instead of by the big *Swámis*. In Gujarát religious control has become much laxer in its environment of trade and increased urbanisation. The Bráhman no longer holds an unchallenged supremacy. The big traders or *Vánis* are an equally important social force and a serious blow to religious control was struck when

the Vaishnav Vānis decided that *seva* or household worship could take the place of *darsan* or public worship in the temple. The chief weapon in the armoury of the local Māharāj who used to compel obedience by a threat to refuse *darsan*, was at once broken by this decision. In Sind which we approach though Kāthiawār and Cutch, a more primitive stage is reached, and there are traces in the desert tālukas and adjoining tracts of powerful village caste panchāyats levying contributions on all wholesale transactions, even on the sale of village produce, and controlling all the commercial life of the village. In a Muhammadan country like Sind it is not surprising to find that Muhammadans are beginning to revolt against the control of all village trade by Hindu trading castes and the system has of course broken down in the more advanced tracts.

The village
panchāyat
hallway

229 And here we may note one important point. It is sometimes said that the village panchāyat system is disappearing, and regrets are expressed that disputes and petty questions are now referred to the courts, whereas in earlier times a speedy and satisfactory decision would have been obtained from the village panchāyat. There is no evidence that such an organisation as a village panchāyat ever existed. All permanent panchāyats, except the big trading guilds of Gujarāt have been caste panchāyats, and the myth of the village panchāyat has probably arisen from the fact that a village is generally if not invariably formed by several families of some one caste settling in one spot, and it is often possible to refer loosely to a village as being a Koli or Kunbi village.

Work of the
caste panchāyat

230 Generally speaking the caste panchāyat as it now exists is chiefly concerned with the maintenance of caste standards and the consequent retention of the social position enjoyed by caste members. Thus members of a caste who marry or form irregular alliances beneath them are outcasted and similar punishments await those who break any other caste rule as regards diet, widow remarriage and the like. A more modern development of this system of caste preservation is to be found in certain castes which employ funds for the education of poor members or pass sumptuary laws as regards marriage and other ceremonial expenses.

Gols.

This more practical application of their energies is typical of Gujarāt and has given rise to the interesting system of marriage groups or *gols* or *ekdas*. The root of this is to be found in the hypergamy induced by the growth of bigger towns and cities where more luxuries are obtainable. The city resident will not allow his daughter to marry into a village family but takes brides for his sons from any village where members of his caste reside. Brides are easily obtained by such city families but the converse is more difficult. Even in Sind this hypergamy exists, but the solution has not been discovered outside Gujarāt. Here the village castemen under pressure of the expense involved in obtaining brides, devised the *gol* or circle of villages and decreed that girls should be given in marriage only within this group of villages. These *gols* have varied within the memory of living men but where they exist, all infractions of the marriage law are severely punished by the caste panchāyat, very heavy fines having been actually exacted in the rich district of Kaira. The question naturally arises whether such *gols* do not become subcastes in time and in a few cases the *gol* does appear to be coterminous with the subcaste. As would

naturally be expected the *gol* system obtains chiefly in castes like the Lewa Kunbis where marriage expenses have increased enormously owing to the importance attached to birth. The 13 *Lulin* villages of Kaira, Baroda and Cambay are the stock instances, and there can be little doubt that female infanticide was prevalent to a great extent, though it is probably so no longer, in these Kunbi families.

231 Other matters for control by caste pancháyats are the performance of marriage promises or betrothals, questions of maintenance and restitution of runaway wives and the like. These are common or have been common to all castes, but it is noticeable that in Gujarát such control is weakening and the elder members of the community complain that pancháyat authority can no longer be effectually evoked to support the claims of a father or a husband. In the more advanced communities like the Prabhus such powers of interference have been explicitly disclaimed, and in a recent conference held for the general discussion of caste matters the revival of the old caste pancháyats which jealously guarded the customs of the day and sat in judgment on the fate of some unfortunate renegade 'is declared to be the greatest of evils' and 'individual growth and liberty' are held up as essential to real progress. While conceding the correctness of these views it is obvious that in the early stages communal control is needed and the existence of a few enlightened leaders does not always indicate that the community as a whole is ready to run without leading strings.

232 As regards the constitution of pancháyats accounts vary considerably. Reports of Rájput pancháyat organization deal mainly with recently constituted bodies which busy themselves with the maintenance of proper caste standards. The Borsad Taluka of Kaira presents the most complete system of village pancháyats represented by a central committee of 53 members which in turn has a sar panch of 11. There are also village funds put out at interest.

In Kapadvanj and Broach there are relics of an older feudal system with a presiding Thákór who summons all meetings and is a final court of appeal. There are the Girasias or landed proprietors with more claim to pure Rájput blood than the cultivating Rájput Pátels as they are called in Surat and Broach. Generally speaking we may say that feudalism and pure Rájput descent is fast becoming non-existent in Gujarat, and the old order is giving place to the usual combined action for the preservation of caste status.

In some districts like Khandesh there appear to be no permanent pancháyats worthy the name with the exception of the Rewa Kunbis who like their cousins the Lewas have a strong organisation with a view to the retention of caste purity. Usually where the caste pancháyat is a living force there are village pancháyats to decide smaller questions and a central court of appeal to deal with more important matters and revise, if necessary, the decisions of the lower court. The relinquishment of all big questions to their spiritual guides has already been referred to as prevalent only in the south. Funds are generally replenished by fines and not infrequently in the case of the ruder castes expended at once on drink, presumably with a view to popularise pancháyat deliberations. The post of headman is not infrequently hereditary in a family and in a few castes, particularly in the south, an elaborate hierarchy

of hereditary officers is found. Generally there is a messenger who is sometimes a paid official and not infrequently in Gujarāt the caste Gor or Brāhman priest. Representation on the caste council is sometimes by family sometimes, in cities, by local divisions, wards, streets and the like. Election rules, where all are not eligible to attend a panchāyat meeting are generally vaguely reported, and the commonest practice in a well organised community is to allow the elder men to speak on village meetings and to have one representative for each village on the central council.

Panchāyat
decisions.

233 Professional matters are rarely questions for panch decision.

The Bhangis of Ahmedābād City have divided up the city into wards for scavenging purposes and the panch insist on the due observance of these spheres of operation. Rates for work are rarely fixed by a caste panch but such instances have been found among the Hajāms, Golās and Bhoīs of Gujarāt. A caste panchāyat will of course take steps if a caste fellow follows any degrading profession but in this respect a very great change has taken place in public opinion. It is gratifying to learn that the police service is no longer classed as a degrading profession and that the rank and file are recruited from castes as high as the Vānī. Money is now lent to butchers in Gujarāt, Dheds sell fruit in the market and many of the milk retailers of any big city are Muhammadians by religion. Trade, the medical profession *dhobis* and tailors work are now undertaken by castes which would have looked askance on any such enterprise 50 years ago and education has produced many recruits from the lowest caste for Government service and the Educational Department. The opinion has been expressed that the extension of primary education has raised social status and secured the acceptance by lower castes of the restrictive customs which hitherto had been the monopoly of the higher ranks of society. It is interesting to note as an example of this the case of the Ghodamta school boys in the Surat District. The school was established in a forest tract with a view to provide suitable teachers for the wild tribes themselves. The educated Chodras and Dablas have at once imitated the higher castes in some of their restrictive customs and bid fair to become a distinct subcaste in the course of time.

The darbar's
position in caste
matters.

231. In Native States appeals are at times made to the darbar to settle disputes about caste questions or ratify their decisions, and so recently as 1904 the Rājpiplā darbar decided a question about *gols* among the Lova Kunbis of the State and effectually reduced expenditure on marriages by a thorough investigation of the circumstances and an authoritative decision as regards the villages within which brides should be given. A similar instance of State interference by request is also reported from Janawada in the Rewa Kantha in connection with disputes arising among Nāgar Brāhmins.

Plan followed
in this glossary

230. An apology must be offered for the incompleteness of the information as regards caste restrictions, but no really complete statement for any given caste is possible. There is much imitation in social life in India as elsewhere and what is true of a caste found in one locality is not true of a differently situated section. The plan followed in the glossary has been to describe the panchāyat system as accurately as possible from the special accounts supplied in tracts where any particular caste is well represented. It is submitted that these scraps of information do show with some accuracy how the wind is

blowing, and an account of important changes gives a more intelligible picture of social evolution than an attempt to present a picture of society as it was on a certain date

Castes and Sub-castes.

236 An examination of the various endogamous groups included in any main caste will show that in many cases occupation has played a large part in splitting up the original community into sections for marriage purposes. In some cases the adoption of a degrading occupation by certain families has spelt social disaster for that section, and though still retaining the caste name they have been compelled to marry amongst themselves and thus form a sub-caste. In other instances the converse is the case, and a group that abandons a disreputable occupation or commands social respect by the adoption of the customs (and restrictions) of higher castes, itself attains in time to a higher social grade. Thus we find the upper section of Nádors looked down upon because they commenced making salt, the *rangári* or dyeing division of Shimpis and the Halde Máhs who prepare turmeric (*halad*). On the other hand comes the shining example of the Ohándlágár, Chitára and Rasania sub-castes of Mochis who gave up leather work and took to making spangles, painting, and *electro-plating*! As a result they are treated like reputable artisans and do not touch their brother Mochis. Instances might be multiplied, but it must be remembered that many such groups exist like the Gujarát *gols*, which have no specific abels attached to them, and pride of family makes the selection of a suitable bride or bridegroom a difficult and expensive undertaking even within the limits of an accepted sub-caste. Wealth and official prestige are additional factors, and in the case of two brothers in Gujarát, one, a Government servant, had no difficulty in obtaining a suitable bride, while his brother, an artist, found it so impossible to marry within his sub-caste that he dropped a grade and married a Sathodra Bayad girl, being himself a Nagar Sathodia. In another case Rs. 1,000 was paid for admission to the ranks of Sahasra Audich Brahmans by a gentleman of obscure birth.

But apart from these exceptional cases, which show that in Gujarát wealth and practical considerations are beginning to break down the rigid walls of caste, function has evidently been an important factor in forming marriage groups. The Dheds, Vághris, Bajánias, Bhois, Nhávis, Dhangars, Ohámárs, Ods, Koravas—all have their occupational sub-groups and enjoy a varying social status according to their professions. In addition to these, various functional groups, which are true castes, have sub-groups indicative of recruitment from other castes like the Shrimáhi Mewáda and Gujar Sonís, originally Vanís and now goldsmiths, Rájkáhi Darjús, recruits from Rájput clans, Khatri, Koli and Máhi sub-divisions of Káohhíras, Ahir and Panchal sub-castes of Sutárs and Sonárs and so forth. Lamánís, Gavhís and Shimpis also have similar sub-divisions. In such cases it is difficult to say what part occupation has played in the change of caste. Local names of sub-castes are also common, particularly in Gujarát where nearly all the Bráhmaṇ and Váni sub-castes have adopted this form of nomenclature. It should be noted that several of these local names are names of large and important cities in the past like Ahmadábádí, Champánéri, Gujar (probably referring to the old kingdom of North Gujarát and South Márwár), Harsola, Jhárolá, Khambátí, Khádáyatá, Khedávál, Kachela, Maru Modh (Modhera was a small town, but may have been the capital of a small district),

Mevādi, Nāndorī (Nāndipurī, capital of the Gurjāras of Broach, c. 580-750 A. D.), Nāgar (Vadnagar was the capital of the old province of Anāritta) Pātāni, Rāmdehī (North-East Gujarāt) Rāyākwal (Raika near Dhandhuka), Surati Shrimālī (Shrimāl, now Bhimāl in Mārwar capital of a kingdom in Hien Tsang's time) Sorathia and Vāyada (near Pātan) Many of these names are found in several castes, and the conclusions of the late Mr. A. M. T. Jackson I. O. S. that a caste subjected to several political jurisdictions would tend to split up into sections whose customs differed in detail owing to the divergent decisions of the kings to whom it was subject,* are very probably correct.

Other causes of sub-division underlying sub-castes are caste disputes as in the case of the Gaud Śārasvats and Haviks, settlement in a new area and the adoption of a different language like the Motālā, Jambu and Kapṭi Brāhmins (originally Deshasthis) and in some cases a difference of sect, like the Vaiṣṇav and Smārti Deshasthi Brāhmins. In Gujarāt till recently a difference of sect was no bar to marriage and even Jain and Vaiṣṇav used to exchange brides, but in the south the Vaiṣṇavs are considered stricter Brāhmins and are hypergamous to the Smārtis. Lastly among most of the lower classes in the Deccan we have the bastard divisions and certain prostitute castes such as Bhāvin, Kalāvāt, Pātavadavā, &c., the male members of which take wives from other castes.

Re-amalgamation
of sub-castes.

237 The converse and extremely rare process, the re-amalgamation of sub-castes which have a common origin, is exemplified in the attempt of the Gaud Śārasvat community to again coalesce. About 400 years ago tradition related, the Śārasvats broke away from the parent stock. The latter itself is divided into several local groups—Shenvis, Sahāshasthikā, Bārdeshkars, Kū dāldeshkars and Podnekārs. They have also divided on sectarian lines into Vaiṣṇavs and Smārtis. Between these groups intermarriage was practically unknown. About three years ago some of the more progressive leaders of the Śārasvat community broke adrift from the spiritual control of their Swāmi and have attempted to reunite the scattered fragments into one compact Gaud Śārasvat caste. Several conferences have been held, but the vital test of permanent intermarriage has not yet taken place. It may come but it is equally likely that the ultimate result will be the formation of double the number of sub-castes, each caste splitting into two according as its constituents favour or disfavour the amalgamation. Two factions in the Śārasvat groups have already appeared—the “Londonvādis” and “non Londonvādis”—the former being those who have been excommunicated by the Swāmi for dining with Europeo-returned and excommunicated members. The further developments of this group of sub-castes, who have been collectively classified as Gaud Śārasvats at this census will be interesting.

Muhammadians.

238 In Sind the Muhammadan community predominates and Muhammadan customs are adopted even by such progressive castes as the Lohānis who *kāḍi* animals before using them as food. In the Presidency Proper the converse is the case and widow remarriage is considered reputable among the better class Muhammadans. Various occupational groups are given in the Gazetteer but the lower class Muhammadan prefers to call himself a Sheikh and if possible asserts his right to marry any other Muhammadan. The Ghānchis

of Godhra town, who have a strong pancháyat and pass various admirable regulations dealing with theatres, quarrelsome women, and other fruitful causes of disturbance, asserted strongly their claims to be considered as Sheikhs and have apparently been arranging marriages with other Sheikhs and avoiding all intercourse with other Ghánchis. Methods of social advancement vary, of course, with the environment and the standards obtaining in the tract in question. Probably the boldest bid for a rise in status was recorded in the Upper Sind Frontier where the Golas brought off a belated murder of the uncle of a certain Nurdin Jakhrání who had seduced a Gola woman 7 years ago. This spirited attempt to secure Baloch status by imitating Baloch customs was unfortunately defeated by the Commissioner's order in revision of the jurgah decision.

239 The classification of the Muhammadan tribes in Sind is a matter of great difficulty for the following reasons —

Classification of the Muhammadan Tribes of Sind

(1) The vagueness and inconsistency of tradition,

(2) The existence of the "hamsayah" system, especially among Baloches, which includes in a tribe refugees or immigrants from another tribe, and

(3) The snobbery which leads people to claim high origin when there is no chance of being found out.

The classification based on Sadik Ali's lists of tribes has been found, when too late, to be wrong in certain cases in the light of subsequent information supplied by Mr. C. M. Baker, I O S, whose note on the Muhammadan tribes is given below and should prove of the greatest assistance in preparing a fuller and more accurate list at the next census.

He writes as follows —

"The bulk of the Sindhi Musalmáns have been classified as 'Sind Aboriginal Tribes'. What they call themselves is Jámotr (or Jámot in lower Sind, where people cannot pronounce the double letter). This probably means "the descendants of the Jáms". The name is used as a tribal name by the Jám of Las Bela, and those of his subjects who are of the same race as the Sindhi Musalmáns and speak the Lásí sub-dialect of the same language. There are still Jáms of three tribes in Sind itself but the name Jámotr is there distinctly a national name, not a tribal one. If the word 'aboriginal' be strictly interpreted, then these tribes are not aboriginal, for they can hardly be the oldest inhabitants. They are Rájputs, and came with the Aryan invasion. Strange to say, the real aboriginals are more likely to be found under the heading of 'Arabs'. At the time of the Arab invasion and conversion of Sind in the early days of the Híjra era, those who were not ashamed of their birth kept their tribal names, while some less well born became as it were 'hamsayahs' of the invading tribes. Al Quraish (the tribe of the Prophet) and Al Ansár (the helpers of the Prophet). The process has no doubt been continued in later times by a less legitimate self-promotion, and the result is that the number of Kureshis and Ansáris in the returns far exceeds the number of genuine Arabs in Sind. Probably the latter are nearly confined to the 'Kureshi Háshimí,' commonly called Sayads, who claim descent from the Prophet's own family. The number of these is great, many are of pure descent, but all cannot be. Probably the majority of the really aboriginal or pre-Aryan inhabitants of Sind are contained in the Kori, Máchhi, Shikári and Muhána tribes. Kori may possibly be the same as Koli. The phonetic change can easily be explained. It is true that the Koris are mainly weavers, while the southern Kolis are mainly agriculturists and fishermen but they are an adaptable people, and the change of trade would be easy. The Koris have not been separately enumerated. No doubt many have become 'Kureshis' ('Kori Kureshi' is a Sindhi proverb). Those who are still weavers come under 'castes known by professions.' The word certainly does mean a weaver in Sind, but the trade is called after the tribe, not the tribe after the trade.

The Māchhi are the ancient fishing tribe of the Indus valley. In the Panjāb they still fish; in Sind they do not. Some may come from other tribes, because the Māchhis being formerly regarded as below true Musselmāns, new converts were sometimes classed with them.

The Māshāns are the tribe which has taken over the fishing trade from the Māchhi. Their origin is unknown, but is certainly not high. The fact that a Māshān village is always called a Māshā suggests a connection with the Māshāns of Gujārat. The Shāhāns or Shāngs are sometimes really hunters (incidentally eaters of boar's flesh) and sometimes sweepers. Their names and dress are generally Mahammadian but others will not take water from them or admit them to masjid. Their origin is unknown. Many have probably become Māchhis, and now-a-days by change of diet and work they easily become Shāhāns.

There are other tribes of much higher origin who claim Arab blood with little foundation. This is because they have produced Mullāhs of sufficient sanctity to be called Firs; and as this family title is generally confined to Sayads, all who bear it are vaguely regarded as connected with the Prophet's nation. A non-Sayad who raised himself to the rank of Fir would probably know Arabic and this would strengthen the impression. There is little doubt that this is the case with the Kālhora and Tunas. The former used to call themselves Rājputs, and their name, with its cerebral r or d is very Indian. The Kālhora reigning family were saints as well as kings. The Thāhm tribe sometimes call themselves Tamīm Arabs, sometimes Baloch; some people call them Moehis. Probably they are really Jāmōr.

The claims of the Mughals and Pathāns to those names are more authentic but the climate seems to have made physical change in them, their complexion being a great contrast to that of the ruddy Kākars of Quetta. The language of the Mughals is Sindhi, never Urdu. A few Pathāns in the north still speak Pushto, having kept it up by intercourse with Kākars and Ghilzai labourers. These latter come down in great numbers every winter and have, of course, swelled the census figures under this head.

The Brāhmins in Sind are almost all temporary immigrants.

The Baloch Tribes.

*10. In the classification of the Baloch tribes the difficulties above mentioned are at their worst. Some people assume the name without any right at all—if they are at safe distances from the tribesmen's country. Others take it wrongly but not without reason. For instance most Baloch tribes in their primitive state have a certain number of outsiders living with them. These may be hammāyās from some other tribe, Jat or Baloch, or they may be Jat camel men—these are of the tribe in a way though not of the kindred. Thus the Baloch *padr* of Lolai is found in both the Māzān and Buledhi *temess*. In some cases the Balochi or Jat origin is extremely doubtful. The Kutobars of the Buledhi *temess*, for instance, are said to be Jats. But they exactly resemble Baloches and their Baloch status has been upheld by jirgahs in feuds with Jat tribes. Whether it would be so upheld if one of them stole a Dombki woman is doubtful. The case of the Jats of Jātī is not doubtful at all, because of their name. They are able to call themselves Baloch, because they live in extreme lower Sind where nobody knows the difference. The list of Baloch tribes in the census* table is the one in most general working use. But strictly speaking some of these are tribes and some *padr* or sub-tribes.

The original six tribes are:—

Rind.	Korāi.
Lāshān.	Jatoi.
Hoti.	Buledhi (Bardi).

Where there are large numbers of a tribe in one neighbourhood the *padr* names are naturally used to distinguish them; where they are isolated the tribal name is sufficient. Thus the name of Rind is hardly ever used except by isolated detachments of the tribes and by the chief's family. But the Rind tribe is far the greatest of all and includes most of those on this list—even the Marri, Bugti, Dombki and Jakhrāni. And these divisions long ago became so great and powerful that they must now be called tribes; they have a strong tribal system and their respective chiefs are *malikāns*, not *maliks* *as such*. The Jakhrānis, however, are really a *padr* of the Dombkis; their chief attained *malikān's* rank because of their fighting fame with Isāhur paid to them by Napier and Jacob.

This list is reproduced at the end of this chapter.

Many of the greatest and the most powerful tribes do not know whether they are Rinds or not. All the chiefs admit a very slight precedence to the Rind chief, but they are in no way his subordinates.

While the Rinds have multiplied, the once equally numerous tribe of Lashári has dispersed and dwindled. It has few important representatives in Sind now, except the Maghasi, who have been wrongly classified as non-Baloch. Probably of the 29,000 Lasháris in the census most are Lashari Jats and people of doubtful origin.

The old tribe of Hot is never heard of now, but it is represented by the great Chandia clan and by the Kalmati (Karmati), a Makrani speaking tribe in the far south.

The Korái, Jatoi and Buledhi have kept their ancient names undivided. The Koráis speak Jatki, and seem to have no tribal organization in Sind. The Jatois speak Sindhi in Sind, Jatki in the Panjáb. They have a chief in Upper Sind and their country is more or less compact. Hence they are most commonly known by the names of their *pára*—names well known to the Police. The Buledhi country is so well defined that it was once called the Burdika district. They have a chief and a sub-chief of different families, both residing in Kandhkot Taluka of the Frontier district. Although they have been in Sind much longer than their neighbours they are typical Baloch of primitive and bloodthirsty customs. There are other Buledhi in Western Balochistan and Persia.

The Gabols and Gádahis each appear in about half a dozen different places in the index. Probably different sections once settled in different tribal countries. They are also accused of being Jats, which is unlikely. According to a boastful Rind poem they were slaves of Mir Chákar, the Rind, but then so were the Marris, and to be as good a Baloch as a Marri is enough for any one.

Khird is the Balochi form of Kurd. Those of the tribe who live with the Bráhuís are called Kurd still. The name speaks for itself.

241 The Siráis form a considerable part of the population in Upper Sind, especially in the western Larkána. They came from the Panjáb mostly in the days of the Kálhora dynasty and still speak the Panjábí dialect known as Jatki or Siráiki. In the census some of them are classed as Sheikh 'Nao Muslim', a few as 'Jat Sindhi', and the rest as 'Sama'. Of course they are not Sama and certainly not new Muslims. They are just Muhammadan Jats from the Panjáb. The names of three of their tribes Siál, Khokhar, and Awán would settle this even if there were not the evidence of language and tradition. With these may be classed the various tribes of camel men, who are not called Sirái but simply Jat. Their language is the same, though in lower Sind most have forgotten it.

These facts are sufficiently obvious to any one who knows the Siráis in their own country, but elsewhere great ignorance prevails. Isolated sections forget their own origin in a surprisingly short time, so it could hardly be expected that others should know it. As the result of this ignorance we find even the well known Panjábí Jat tribe of Siál shown in the Index as 'Sama' (Sind aboriginal tribes). This heading includes at least ten well known Sirái tribes. Incidentally it also includes the Chaghada, who are shown in three places, once as Sama, once as Mughal and once as Muhána.

242 These instances show how very vague and doubtful is the meaning of the word Sama, The Sama, which has been used in the tables to include all the Jámotr except five tribes in the Rohri Division.

If there is any definite distinction between Sama and other Jámotr it is certainly not generally known in Rohri or the neighbouring divisions. The name Sama is hardly ever used and traditions about it are of the vaguest, the most definite being that Abra are not Sama, but they are shown as such in the index.

243 Whether Sama means anything or nothing there can be little doubt as to the Rájput origin of most of the Jámotr tribes. Rájput origin of
Sind Aboriginal
Tribes

In the case of Ráthor and Pawhá the name is sufficient.

There is no known instance of any of these tribes in Sind Proper remaining unconverted, but members of the same tribes are still found in Rájputána, where they are admittedly Rájputs. Some of the best known of these are Bunra, Sameja, Jokhya, Numra, Theba, Depar, Rájar, Mangria and Lárik. Káthiáwár has Hindu Láriks and Larkána has Musalmán Káthias.

The feudal system among the non-Baloch tribes has broken down to a great extent. My tribesmen do not know who their chief is or if they do know have only a sentimental regard for him. It survives to a considerable extent in the extreme south-west and the extreme north-east. In the latter every village is the *samindār* or manor of some lord, who usually takes a quit rent from all land-holders in it. The chiefs of the *Suryavanshi* Rājput tribes Dahar and Dhareja still bear the title of Jām and are much respected. Their authority is not only over their own tribesmen, who are mostly *samindārs* themselves, but over all tribes.

The most striking instance is that of the Mahars in Mirpur Mātelo and the desert. These tribesmen are mostly small land-owners and might have become *khāndārs* at the settlement; but they preferred to be registered as tenants of their chief the Khān trusting him not to raise the light quit rent which they pay.

The name of Mahar suggests a connection with the low caste aborigines of the Marāṭhā Country. But their customs and physique point to a high origin, and they are quite as tall and fair as their Baloch neighbours. They live on and even within the borders of Jaisalmer and are possibly of Rājput stock, though a connection with the Mīhr or White Huns is also suggested.

There is no special difference in physique or custom between the Sind and Jāmtr. Some Sindis are perhaps Rājputs, such as the Bhattis and Khokhars, though they certainly come from the Panjab and possibly some Jāmtr may be of Jat blood. But the distinction between Jat and Rājput is not always very clear in Rājputdom itself.

Slave Tribes.

24. The slave tribes are mostly slaves of the Baloch or the Sayads; slavery does not seem to have been common among the Jāmtr. The name of the slave usually indicates the tribe of the owner; thus the Khakbēli belong to the Talpur the Kambrāni to the Jamālī, the Gola to the Buledhi and the Marāṭhā to the Bogṭi. The origin of the last of these slave names is an interesting problem which the Bogṭis cannot or will not solve.

The Gola are an interesting instance of a set of slaves which has become a regular tribe in Balochistan itself merely by acquiring land and wealth and having an able leader. Their claim to Balochi status almost succeeded and was admitted by several chiefs.

Converts.

16. The Sheikh Nao Muslims are mostly Bhangī or else Hindu by origin. Hindus were often forced converts, like the Sanyogis of Larkana, who are doing their best to return to Hinduism."

Hina pigmentation in infants.

240. The question of race has not been examined at this census, but the

following statement requires refutation. In an article on the races of East Asia published in the *Zeitschrift für Ethnologie*, 1901 Part II, Herr Baels, the Doctor in charge of a large Government Hospital in Tokyo mentions that he had noticed blue pigmentation on the skin of the sacral region in all Mongolian children. These patches, which he found to disappear generally in the first year of life, he considered to belong exclusively to Mongolian children and believed their presence to be conclusive proof of a Mongol origin. By the kindness of the Surgeon-General with the

Government of Bombay observations were taken during November and December 1911 in several maternity hospitals the results of which are shown in the margin. In addition to the information thus collected the Parvi Maternity Hospital Bombay reports about four cases a year among Parsis, and a few cases have been known among European children. Apparently these spots are more frequently met with in true Indian than in Parsi and European infants. None of the races examined are supposed to have any Mongolian strain in their blood and Dr Baels is incorrect in thinking that this pigmentation is confined exclusively to Mongolians, though he may be correct in concluding that it is universal among those races. As a clue to race it has therefore little value.

Race.	Number of Infants examined.	Number showing blue spots.
and Marathi.		
Khakbēli —	48	13
Kambrāni —	12	—
Golā —	48	36
Parsi and Irish	6	—
and Parsi	—	—
Jāt —	—	—
and Jāt	—	—
Dispersed, Abundant	—	—
Khakbēli —	12	17

SUBSIDIARY TABLE I.

Castes classified according to their traditional occupations.

Group and Caste			Strength.	Number per mille of the population of the province.
1			2	3
HINDU—				
I COWHERDS	.	...	313,928	12
Ahir	..	...	183,919	7
Rabári	.	.	130,009	5
II CULTIVATORS	...	..	4,375,306	162
Berad or Bedar	.	.	184,871	7
Chaturth	...	...	89,208	3
Koli	...	...	1,611,997	60
Kunbi	...	...	2,489,230	92
III PALM JUICE DRAWERS AND DISTILLERS			} 183,131	7
Bhandári	.	.		
IV SCAVENGERS	.	..	} 93,691	3
Bhangí	...	.
V SHEPHERDS AND WOOL WEAVERS			836,927	31
Bharvád	..	.	110,701	4
Dhangar	..	.	318,215	12
Kurub	...	..	408,011	15
VI HUNTERS AND WOODMEN	.	..	1,046,967	39
Bhil	...	...	479,508	18
Kátkari	...	.	91,319	3
Koli	..	.	394,124	15
Vághri	...	.	82,016	3
VII FISHERMEN	.	..	} 63,722	2
Bhoi	.	...
VIII PRIESTS AND WRITERS	...		1,067,681	39
Bráhmañ Andich	...	.	160,740	6
„ Chitpávan	.	..	110,712	4
„ Deshasth	..	.	296,927	11
„ Gaud Sárasvat	...	..	76,422	3
IX SHOEMAKERS	..	.	306,478	11
Chámbhár	.	.	199,922	7
Mochi	..	..	102,614	4
Sochi	...	...	3,942	...
X WEAVERS	.	..	245,459	9
Ohhatri or Khatri	.	..	99,583	4
Koshti	..	.	88,113	3
Sáli	.	.	57,763	2

SUPPLEMENTARY TABLE I—continued.

Castes classified according to their traditional occupations.

Group and Caste.					Strength.	Number per mile of the population of the province.
1					2	3
HINDU—continued.						
XI TAILORS					141,423	5
	Darfi	...	..	...	65,203	2
	Shirapi	...	...	...	76,216	3
XII WASHMEN					79,707	3
	Agarā	...	..	...	13,068	1
	Dhoba	...	..	...	11,889	...
	Parit	...	..	...	54,732	2
XIII FIELD LABOURERS					632,580	23
	Dhodā	...	...	...	100,615	4
	Dubā	...	..	...	1,7870	5
	Kokra	...	...	...	72,678	2
	Thakur	...	..	...	132,180	5
	Vādi	...	...	...	190,237	7
XIV TEMPLE MINISTRANTS					65,538	2
	Gurav	...	...	...	...	...
XV BARBERS					189,180	7
	Hajām	...	..	...	78,740	3
	Nādik	...	...	...	1,748	...
	Nhāvi	...	...	...	103,633	4
XVI POTTERS					247,501	9
	Kumbhār	...	..	...	...	...
XVII TRADERS AND HUSBANDMEN					1,339,949	49
	Lingayat	...	...	...	...	...
XVIII BLACKSMITHS					117,883	4
	Karmār	...	..	...	5,880	...
	Lebār	...	...	...	111,773	4
XIX VILLAGE WATCHMEN AND MENTALS					1,745,029	64
	Dhel	...	...	...	425,203	16
	Heliyā	...	...	...	333,470	14
	Mahār	...	...	...	66,312	2½
	Māng	...	...	...	274,037	10
XX GARDENERS					302,205	11
	Māh	...	...	...	...	...
XXI SOLDIERS AND CULTIVATORS					3,735,101	138
	Marāthā	...	...	...	3,279,496	121
	Rājput	...	..	...	455,603	17

SUBSIDIARY TABLE I—continued

Castes classified according to their traditional occupations

Group and Caste		Strength	Number per mille of the population of the province
1		2	3
HINDU—continued			
XXII COPPER AND BRASS SMITHS	...	81,083	3
Panchál	...		
XXIII WATCHMEN AND THIEVES	...	59,914	2
Rámoshi	..		
XXIV GOLD AND SILVER SMITHS	..	178,150	7
Aksálí		16,672	1
Sonár	...	109,075	4
Soni	..	52,408	2
XXV CARPENTERS	..	195,968	7
Badig	...	14,703	1
Sutár	...	185,265	6
XXVI OIL PRESSERS	.	123,048	5
Ghánchi		28,969	1
Teli	..	94,079	4
XXVII (a) EARTH WORKERS	..	102,566	4
Vaddar	...		
(b) SALT WORKERS	..	233,553	9
A'gri	...		
XXVIII TRADERS	..	1,558,940	58
Loháná		598,584	22
Váni-Hindu		337,232	12
Váni-Jain		350,348	13
Váni-Osvál	...	124,312	5
Váni-Shrimálí		153,464	6
XXIX PACK ANIMAL CARRIERS	..	114,144	4
Vanjárí	...		
MUSALMA'N—			
I TRADERS	.	223,294	8
Bohora		126,011	5
Memon		97,283	3
II AGRICULTURISTS	..	3,827,395	141
Balochi	...	603,271	22
Bardi		66,863	2
Chándia	..	82,706	3
Jatoi		55,685	2
Rind	...	126,776	5

SUBSIDIARY TABLE I—continued.

Castes classified according to their traditional occupations.

Group and Caste.				Strength.	Number per mile of the population of the province.
1				2	3
MUSALMA'N—continued.					
II AGRICULTURE—continued.					
	Pathan	...	...	161,093	6
	Sheikh	...	...	983,706	37
	Jat Sindhi	...	...	87,147	3
	Mirbahār or Muhānā	...	...	133,199	5
	Bamān	...	...	1,302,439	48
	Sumra	...	...	63,153	2
	Slaves	...	...	150,495	6
III BREEDING AND AGRICULTURE				206,535	8
	Khureshi Hashimi	...	...	53,243	2
	Sayad	...	...	150,492	6
IV TRADE AND AGRICULTURE				58,873	2
	Sheikh Nao Muslim (New Converts to Islam)	...	...
V LABOUR AND AGRICULTURE				60,339	2
	Brahm	...	...
OTHERS—					
	ARABS	...	...	156,365	6
	SINER ABORIGINAL TRIBES	...	...	1,625,367	60
CHRISTIAN—				245,567	9
	European (British Subjects)	...	...	22,034	1
	Other European and Allied Races	...	...	3,580	...
	Armenian	...	...	61	...
	Anglo-Indian	...	...	9,175	...
	Indian Christian	...	...	172,618	7
	Gondwa	...	...	31,137	1
KORCASTRIAN				83,563	3
ANIMISTIC—					
	Bhil	...	...	318,744	12

SUBSIDIARY TABLE II
Variation in caste, tribe, etc., since 1881

Caste, tribe or race.	Persons ('00s omitted)				Percentage of variation Increase (+) decrease (-).				Net variation 1881-1911
	1881	1901	1901	1911	1901-1911	1901-1911	1901-1911	1901-1911	
1	2	3	4	5	6	7	8	9	
Hindu—									
Agri	234	211	224	171	+11	-6	+31	+37	
Khur	184	105	181		+75	-20			
Berar or Bedar	185	177	160	142	+6	+18	+6	+50	
Bhandári	183	169	167	158	+8	+1	+6	+16	
Bhangl or Halálkhor	94	61	117		+16	-31			
Bharvát, Dhangar or Kurub	637	770	827	691	+7	-6	+40	+42	
Bhil	480	482	832	543		-42	+53	-12	
Bhoi	64	58	69	..	+10	-16		..	
Bráhmañ Total	1,008	1,053	1,108	1,011	+1	-5	+10	+6	
Bráhmañ Audich	161	178	161		-10	+11	..		
„ Chitpávan or Konkanasth	111	114	117		-3	-3	.		
„ Deshasth	297	278	289			+5			
„ Gaud Sarasat	76	65	60		+17	+8			
Chámbhár, Mochi, Machigár or Sechi	306	311	302	203	-2	+3	+49	+51	
Chhatrí, Khatrí, Kálikot, Katabu or Kshatri	100	55	52		+82	+6		..	
Darji, Shimpí, Sái or Mirál	141	151	158	155	-7	-4	+2	-9	
Dhobi, Parit, Agasá or Madivál ..	80	85	96	84	-6	-11	+14	-5	
Dhodlá	110	92	97		+20	-5			
Dabál or Talavát	128	98	102	109	+31	-4	-6	+17	
Gurnar or Hugár	66	65	75		+2	-13	.		
Hajám, Nhávi or Nádig	189	188	261	204	+1	-28	+28	-7	
Kátkari	91	60	71	..	+52	-19	..		
Kohná	73								
Koli	2,006	1,714	2,107	1,669	+17	-19	+26	+29	
Koshti, Hutgár, Jed or Vinkár	88	85	77	99	+4	+10	-22	-11	
Kumbhár	218	239	330	268	+4	-26	+23	-7	
Kunbi	2,489	2,003	3,580	542	+24	-41	+561	+359	
Lingyat	1,333	1,422	202	369	-6	+371	-18	+263	
Loháná	574	562	369	349	+6	+52	+6	+70	
Lohár, Lohár or Hammár	118	116	137	122	+2	-15	-12	-3	
Mahár, Holva or Dhed	1,471	1,870	1,449	1,198	+11	-9	+21	+23	
Mali	302	291	316	277	+4	-8	+14	-9	
Mang or Madig	274	251	267	196	+9	-2	+22	+41	
Mandálá	3,279	3,671	2,126	4,166	-10	+72	-52	-27	
Pauchál	81	69	75		+77	+7	..		
Reluri	130	109	157		+19	-31	..	..
Sápat	456	787	523	477	+18	-27	+18	+1	
Rámoshi	69	61	64		-2	-	..		
Sahi	78	72	79	..	+12	-12	..		
Senár, Sení or Akáli	178	192	143	179	-6	+40	-4	-5	
Setár or Ladig	200	211	211	1	-6	-5	-7	-6	
Tell, Gandhar or Gí Gand	123	129	274	169	-2	-22	-46	..	

SUBSIDIARY TABLE II—continued
Variation in caste tribe, etc., since 1881

Caste, tribe or race.	Persons (000s counted).				Percentage of variation Increase (—) Decrease (+).			Net variation 1881-1911.
	1881.	1901.	1911.	1921.	1881-1901.	1901-1911.	1911-1921.	
1	2	3	4	5	6	7	8	9
Hindus—continued.								
Thakur	722	122	126	6	+6	-12	+1,825	+1,830
Vaidya or Od	103	84	92	—	+23	30	—	—
Vaidi	82	60	78	—	+67	21	—	—
Vai	237	282	444	239	4	24	+27	-1
Yasjari	114	112	124	308	+1	16	+24	+6
Vairi	190	142	167	82	+28	9	+165	+22
Jains—								
Chaturth	99	112	56	—	21	+22	—	—
Vai Total	300	230	301	126	+3	6	+181	+84
Vai Overl	124	100	117	—	+14	7	—	—
Vai Khomali	162	128	209	—	1	25	—	—
Muslims—								
Arab	154	121	145	—	+19	10	—	—
Kharaki Harkani	20	20	21	—	+26	+28	—	—
Baleki	602	642	522	422	11	+4	+22	+42
Burki	47	67	26	—	1	+172	—	—
Chakri	52	74	29	—	+22	+26	—	—
Jabri	26	52	27	—	+6	+21	—	—
Kand	127	24	20	—	+22	+212	—	—
Bokari	126	116	221	—	+7	2	—	—
Brikari	60	46	20	—	+22	+60	—	—
Mamari	97	97	127	—	—	24	—	—
Dakhari	141	171	176	126	6	2	+26	+26
Kayari	120	120	122	142	+16	16	+6	+6
Makari	999	962	940	841	+2	+2	+12	+12
Shahi Kari Makari (New Converts to Islam)	62	—	—	—	—	—	—	—
Shahi Aboriginal Tribes	1,222	—	—	1,226	—	—	—	+12
Jai Shahi	27	27	—	—	—	—	—	—
Makari or Makari	122	112	—	—	+22	—	—	—
Bokari	1,202	724	524	—	+64	+62	—	—
Farari	62	124	21	—	50	+72	—	—
Farari	120	—	—	—	—	—	—	—
Christians—								
European (British Subjects)	20	22	21	—	+2	+2	—	—
Other European and Allied Races	4	—	—	—	—	—	—	—
Armenian	—	—	—	—	—	—	—	—
Anglo-Indian	9	7	9	—	+22	22	—	—
Indian Christian	172	121	51	—	4	+172	—	—
General	21	—	20	—	—	—	—	—
European—	21	22	22	—	+6	+2	—	—
American—	—	—	—	—	—	—	—	—
222	214	72	—	—	+202	—	—	—

SUBSIDIARY TABLE III.

Sub-castes of Kunbis

Sub-caste		Persons	Males	Females
1		2	3	4
Total Kunbis		2,489,230	1,249,016	1,240,214
Kunbi Agri	..	9	9	....
" Anjaná	.	66,914	33,323	33,591
" Chikna	.	4	4	...
" Dangi	..	1		1
" Deccani		180	77	103
" Dhangar	.	4	...	4
" Dhivar	.	141	70	71
" Ghate	.	29	29	.
" Ghátale	..	3,778	1,806	1,972
" Gujar	.	33,740	16,809	16,931
" Kabirpanthi	.	32	18	14
" Kachhi		5	5	
" Kadva		213,025	108,852	104,173
" Kánoje	...	10	6	4
" Karháde	.	83	26	57
" Karnátaki	.	40	20	20
" Káthiáwári	.	2	2	.
" Koh	.	3		3
" Konkani		101,593	52,585	49,008
" Kumbhar	..	12	7	5
" Kuwar		60	44	16
" Lakheri		6		6
" Lavhána	.	1	1	...
" Léva	.	505,040	264,776	240,264
" Loni	.	5,231	2,250	2,981
" Madráj	.	4		4
" Malhar	..	1,946	1,030	916
" Maráthá	...	403,070	196,329	206,741
" Mátiá	.	4,615	2,235	2,380
" Panjána	.	1,901	923	978
" Patani	.	1,339	723	616
" Pathora	.	6	6	.
" Pátíl		2	....	2
" Rájput	..	1		1
" Talheri	..	204,517	94,938	109,579
" Telang		12	5	7
" Thakar	.	25	13	12
" Thorga	..	54	...	54
" Tilolá, Tírola or Tiloni		286,829	147,369	139,460
" Trimáli		7	7	
" Udá		755	391	364
" Vaishnav	.	20	7	13
" Váce or Váni	...	48	8	40
" Vanjári	..	16,025	7,353	8,662
" Unspecified	..	688,111	316,950	321,161

LIST OF (1) MUHAMMADAN TRIBES (2) HINDU CASTES IN SIND COMPILED BY KHAN BAHADUR SADIK ALI VAZIR OF KHAIRPUR STATE.

(1) Muhammadan Tribes.

Name of tribe.	Towns.	Villages.	REMARKS.
The Arabs	Kurrah Hashimi	Syed Hasani. Jilani or Gilani. Bekhari. Husani. Kabari. Lodini. Masumi. Mushwani. Raswi, etc. Alwi. Abani. Jafari. Ukeli.	
	Kalhora	Abul. Bhangu. Bhuta Kalhora. Damba. Jhunjha. Kholra. Nangrej. Pharra. Wadpaga, etc.	
	Kurrah	Faruki. Faruki Sarbandi. Siddiki. Tavla. Firsada. Dadipatra. Shahra. Dhoya.	
Sheikh	Ansari	Tamimi in Sind called Thahim.	
The Afghans or Pathans.	Abdali or Durani	Mohammedzai. Fofalzai or Popalzai. Baratzai. Alkatzai, etc.	
	Shirani	Bibi or Khukyani. Awandzi. Baba Khil. Masa Khel. Ustiyani, etc.	

Name of tribe.	Towns.	Places.	Remarks.
Baloch— <i>contd.</i>	Dombki	Mironai. Admani Dombki. Bhutani. Bosdar Gushkori. Golata Dombki. Gadani. Gabol. Gajani. Lendi, etc.	
	Jakrani	Sabwani or Sawani. Durgani. Mojani. Nodani. Shahpadi, etc.	
	Laghari	... Alvani. Admani Laghari. Biramani. Bhurgiri Laghari. Bosdar do. Banghani do. Hadwar do. etc. .	
	Lashari	... Admani Lashari. Alkai. Bhutani. Beda. Chukh. Dumari. Gurani. Guhramani. Isfahani. Kolschi Lashari. Kambhani do. Modrani. Shahani, etc.	
	Chandias*	... Ghalbani. Dumrani. Bengulani Chandia. Chailani do. Kambhani do. Mastoi do. Marfani. Mundrani Chandia.	* Join with the Hind tribe on Baluchistan.
	Chandia Karmati	Ahmadani. Babran. Gabol Karmati. Janziri Karmati, etc.	
	Korai	Bodani. Dasti or Dashti. Kolschi Korai. Mitai.	
	Jatoi	... Jatol. Arbani. Bala. Bhurgiri Jatol. Gadhi do.	

Name of tribe	Tuman.	Firkas.	REMARKS
Baloch— <i>contd</i>	Jatoi— <i>contd</i> ..	Gopang Jatoi Gishkori. Hisbani. Kosh Kharos. Shor Tort Sundrani. Hajjo	
	Burdi ...	Arbani Burdi Bijarani do Bajkani Bakhrani Bangulani Bangwar Chailani Dahani. Gajani Gabole Burdi Gola do Gadhi do Gorshani do Jafri Jablani. Kanrani Katohar Lolai Burdi Mugheri Burdi Mastoi do. Nindwani Nuhani Burdi Teghani. Umrani	
	Khosa*	Jamani Bakhrani Khosa Bijrani do. Bashwani. Bajhani Bulelani Khosa Ghumrani. Jarwar Khosa Mundrani Khosa Notkani do Umirani do Zangwani	* Join with the Rind tribe on Baluchistan
	Jamali†	Sherkhanani. Adhani. Balochani Chalgiri. Chakrani Dosti Jamali Guhramani Jamali. Hizwani. Jonglani Korai Jamali Mundrani Jamali Mirani. Nahrani Ramdani.	† Do do

Name of tribe.	Tribe.	Fishes.	Remarks.
Baloch— <i>caste</i>	Jamali— <i>caste</i> — <i>reed</i> .	Sarkhad. Suhriyani. Tangyani. Thomdiani.	
	Umrani	Umrani. Bharani. Dilawarzi. Daklani. Hadwani. Jarwar Umrani. Jongani. Malgani. Notkani Umrani, etc.	
	Bugti	Raheja. Shambani. Bakhlani. Chakrani. Gadri Bugti. Herwani do. Jiskani do. Kuzari do. Khalpur do. Mundrani do. Masihori do. Notani do. Sunderani do. Zarkhani.	
	Mari	Gami. Loharani. Bijarani.	
	Talpur	Bhargiri. Bagrani. Khorkhani. K. pri. Nizamani. Shahdadani. Shahwani. Thora.	
Makrani	Mazari	Balochani. Gulrani. Jorkani. Khorkhani. K. birid. Sadwani. Sumbani, etc.	E. g. Dabwilaani, Aftani, Baddani, Chaur and Jarwar. E. g. Kharani.
Makrani			
Brahui	Sorawan	Alamdzai. Iltazai. Bongulzai. Dinari. G. ignari.	

Name of tribe	Tuman	Firkas	REMARKS
Brahui—continued	Sarawan—continued.	Kurud Kambrani Lehri Langar. Raisani Radeni. Sumlani, etc	
	Kala wan	Zehri Zarakzai Bubak. Bizanjau. Badozai Gurgej Lotani Mengal. Nathwani Pandrani Sanani. Sajidi Sasoli Tomrani. Umrani	
Sindhi Aboriginal Tribes.	Saman	Abra Areja. Arisar Awan Babi Sama Bajar Bapar Baricha Bhada Bhatra Chachar Chaghdo Chahwan Chana Chanar Chanesar Chang Sama Charan Chhajan Chhajra Chhargiri Chugh. Chukhra Dadpotra Dahar Dohri Daharja Daipur Daras Dasti Saman Dawach Dera Detha Dhareja Dhorpoli Dhoki Dhukar. Gachal Gaha Gaheja. Ghoti.	

Name of tribe.	Towns.	Parks.	Remarks.
Sindhi aboriginal tribes— <i>could</i>	Saman— <i>could</i>	Ghotana. Ghumra. Ghumya. Gopang Saman. Gujar. Gurgij Saman. Hader. Hadwar. Hala. Halipotra. Himgorja. Hothi. Hoshipotra. Jaden. Jamar. Jekhar. Jhinshta. Jhulan. Jhunder. Jokhuo. Joya. Junsja. Kalwa. Kata. Kotpar. Kabar. Khaldi. Kharal. Lakana. Lakha. Lakhan. Lengha. Lanjer. Larak. Loda. Machhi. Magad. Mahar. Mahesar. Mahota. Mahan. Mangar. Morkhiani. Masan. Mernan Saman. Mohal. Moru. Moreja. Munder. Munger. Mungrana. Nabri. Naich. Naraja. Nuroria. Nunari. Odhama. Ogahi. Othwal. Pall. Palija. Panbwar. Purhar. Phul. Phul Lakha. Phul Potra. Purya.	

Name of tribe	Taman	Firkas	REMARKS
Sindhi aboriginal tribes— <i>contd</i>	Saman— <i>contd</i>	Radhan.	
		Raheja	
		Rahuja	
		Rajar.	
		Rajpar	
		Rathor.	
		Rid	
		Ruk.	
		Rukan	
		Sabaya.	
		Sadhaya	
		Sahar	
		Sahata.	
		Sanpal	
		Sadha	
		Sandila	
		Sanghi	
		Sapir	
		Sarang	
		Shujrah.	
		Sial.	
		Sihar	
		Sodhar	
		Solingi Saman.	
		Suhog	
		Sumra Saman	
		Supera	
		Thabim	
		Tholu	
		Thoru	
		Tinwani.	
		Tuk-Sindh.	
		Ujan	
		Ulia.	
		Umrani-Sindh	
		Unar	
		Wagan	
		Wagha	
		Wahucha	
		Wais or wains	
		Wasan	
		Wiram	
		Wisar	
		Zangeja	
		Zardari	
	Sumras	Buja	The majority of the Sindhi carpenters, dyers, washermen and indigo dyers are Sumras. This tribe has no separate branches like the Samans, as all call themselves Sumras.
		Dethu	
		Dhukar	
		Gan	
		Halepotra	
		Jothia	
	The Jat Sindh (camel breeders)	Morkunda	Kaheri call themselves Sayeds in some places and in other places they are known as Jats.
		Supya	
		Mir Jat	
		Babor	
		Bahrani.	
		Banbal	
		Bhand	
		Bhati Jat	The following Firkas belong to the Baloch tribes, but are also known to be Jats — Katahar (known to be Burdi)
		Biladi.	
		Birahmani Jat.	
		Bengulani Jat.	
		Chunar Jat	

Name of tribe.	Tuman	Firkas	REMARKS
Sindhi aboriginal tribes— <i>contd</i>	Chachar— <i>contd</i>	Sadhani Matani Junano Kua	
	Iudhar	Adani. Bakhrani Bhambani. Gajani Kandhra. Ludhar Morfani Sumrani	
	Lakhan	Bandpotra. Nindani, etc.	
	Mirbahar and Mu- hana.	Abrani Admani. Ajaya Bughai, Bugra Chachar. Chaghda Mirbahar Chana Dachar Dagha. Dera Gadu Gajria Ghughat. Halani Jakhrai, etc.	
Sheikh Nao Mus- lim (new con- verts to Islam)	Kach B h u j Moman	Anjar Barapura Butra Doslani Gala Halai Jurai Manjhlai. Sethya Zikria	
	Khojas Panjai- bhai.	Datwani. Hafdari Hajani Pirwani Tejani, etc	
	Pirai Khojas ..	Mumnani Pirwani Tejani	
	Wora	Barmal Ghebi Halai Kari. Lotya Makra, etc	
	Sirai	Ahir Awan. Bada. Bhagat. Bhand	

Name of tribe.	Towns.	Fishes.	Remarks.
Shedih Neo Mue lin (new con- verts to Islam) — <i>caste</i>	Siral— <i>caste</i>	Bakar Bak. Bat. Chajra. Gachal. Gorar Joya. Kansaira. Khemtia. Khokhar Khuawar Masan. Samtia. Sial. Sahar. Subog Tanwari. Tatri. Tragar etc.	
	Balesbahi		Bhangl. Chatani. Jahu. Teji, etc.

(2) Hindu castes.

No	Caste or Tribe.	Where chiefly found.	Principal occupation	Synonyms.	REMARKS
1	Ahur	Karachi, Hyderabad, Upper Sind Frontier	Cowherds	.	
2	Arora	Hyderabad, Shikarpur	..	.	
3	Bairagi	Karachi, Hyderabad, Shikarpur	Devotees, religious beggars.	Gossain	
4	Bhabhra	Karachi, Hyderabad			
5	Bhansali	The whole Province	Traders	..	
6	Bhat	Karachi Hyderabad, Shikarpur, Thar and Parkar	Beggars		Probably degraded descendants of the bards of Rajputana and Gujarat.
7	Bhatia	The whole Province	Traders		
8	Bhil	The whole of Sind	..		
9	Bráhmaṇ (Pokarna)	Karachi, Hyderabad, Shikarpur, Thar and Parkar	Cooks, etc.	..	
10	"	Sarasvat	The whole of Sind	Priests	..
11	Cháran	Karachi, Thar and Parkar	Graziers		
12	Chuhár	Shikarpur			
13	Darji	Karachi	Tailors		
14	Dhed	The whole Province	Village Servants	Meng h w á r or Mengh wál	
15	Dholi	Upper Sind Frontier	Washermen		
16	Gend	Karachi	..		
17	Gur	Thar and Parkar			
18	Gurupota	Karachi, Hyderabad			
19	Hajám	The whole Province	Barbers	Ná	
20	Jagiasai	The whole Province			
21	Jajri	Hyderabad, Shikarpur	..		
22	Jajak	Shikarpur			
23	Jatia	Hyderabad, Upper Sind Frontier	Tanners		
24	Jogi	Hyderabad, Shikarpur	Beggars		
25	Kabár	Thar and Parkar, Upper Sind Frontier	Domestic servants and fishermen.		
26	Kalál	Hyderabad	Distillers		
27	Kámáthi	Hyderabad			
28	Khati	The whole Province			
29	Khitr (Khatr)	The whole Province	Traders	..	
30	Koli	The whole Province	Labourers	..	Not a real caste name, there are various kinds of Kolis
31	Kori	Karachi, Thar and Parkar	Weavers	..	
32	Kuchria	Hyderabad			
33	Kumbhar	Hyderabad, Thar and Parkar	Potters		
34	Karmi (Kunbi ?)	The whole Province	Cultivators		Probably an occupational group consisting of various castes.
35	Lohár	Thar and Parkar	Blacksmiths		
36	Lohána	The whole Province	Traders		
37	Mahár	Karachi	Village servants		
38	Máli	Hyderabad, Thar and Parkar	Gardeners		
39	Maráthna	Karachi		..	
40	Masand	Karachi, Hyderabad			
41	Mazbi Sikh	The whole Province	Scavengers	..	
42	Nanga	Karachi			
43	Od	The whole Province	Earth workers	..	
44	Pinjára	Shikarpur	Cotton spinners		
45	Rajput	The whole Province	Soldiers and cultivators.		
46	Sakta	The whole Province			
47	Saniasi	The whole Province	Brahman religious Mendicants		Claim to be Rajputs
48	Sanjogi	Thar and Parkar			
49	Shikári	The whole Province	Scavengers and basket makers		Gen Musalman
50	Sochi	The whole Province	Shoemakers	Mochi	
51	Sonár	The whole Province	Goldsmiths		
52	Sutár	The whole Province	Carpenters		
53	Suthria	Karachi, Hyderabad			
54	Thákor	The whole Province			
55	Udál	The whole Province	Religious beggars		
56	Váni Oswal	Thar and Parkar	Traders		
57	" Narsipura	Hyderabad	Traders		
58	Viga	Karachi, Hyderabad	..		
59	Wanhan	Karachi, Hyderabad			

CASTE GLOSSARY

Agars or Madivals (17,919) are found in all the Kánarée-speaking districts and states of the Southern Marátha Country. An alternative form of the word *Agar* is *Amgar*, which, according to Buchanan, seems to be the earlier form of the two. The terms *Agar* and *Madival* mean washermen and are the Kánarée equivalents of *Dholi* and *Pank*. The origin of the term *Agar* is unknown. *Madival* is derived from *mad* (clean).

Like the *Agars* in Mysore, who are very numerous, they profess to have a common ancestor Virabhadra Madival Bahvaram. They wash the clothes of Christians, Mussalmáns and all Hindus except the impure classes. They have exogamous sections known as *bodags*. Marriage with a father's sister or mother's brother's daughter is allowed. A man may marry two sisters and brothers may marry sisters. Girls are married after ten, boys after eighteen. The boy's father has to pay a *tera* or bride-price to the girl's father. The remarriage of widows is permitted. Divorce is allowed with the sanction of relations and the caste *panch*. *Agars* eat the flesh of goats, sheep, fowls and fish and drink liquor. They rank below the cultivating classes and above the impure castes. The chief objects of their worship are Shiva, Kádisting, Sidhái, Yellammá, Bhavání and Máruí. Their priests are the local Brahmins. The death and widow remarriage ceremonies resemble those of Lingáyats *Agars*. They perform *saidiyá* for the propitiation of deceased ancestors.

The *Agars* or *Madivals* of the Kurná talúka (Kánara) have a *panchayat* in each village consisting of a headman and ten members. The members are selected by the whole village community and the headman is appointed by the members in consultation with the community. The headman appoints as his assistant one of the members who is known as *koldár*. It is the duty of the *koldár* to summon the members whenever a meeting is to be held. Offences are punished by fines, two-thirds of which are sent to the shrine of the caste deity and the remainder is spent on feeding the members of the *panchayat*.

Agars (3,888) or Salt-makers (from *agar* a salt-pan) are found only in the Kánara district. They have exogamous sections of a totemic nature known as *bali*s, such as Kadrina *bali* (Kámar totem), Dyavara *bali*, Ane *bali*, etc. Those who belong to the Dyavara *bali* do not eat the *dyava* (tortoise). The members of the Ane *bali* worship the *ane* (elephant) and do not wear ivory ornaments. Similarly the members of the other divisions show their reverence for the objects which give their names to the *bali*s by not injuring or using them. The *bali* is traced through males both for males and females. Marriages are prohibited in the same *bali*. An *Agar* may marry his maternal uncle's daughter but not his father's sister or mother's sister's daughter. He may marry two sisters and brothers may marry sisters. Girls are married from the age of six to eleven, boys from six to twenty-five. Polygamy is permitted but polyandry is unknown. The betrothal portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom. The remarriage of widows is permitted. A widow may marry her late husband's younger brother but not the elder. A bachelor is not allowed to marry a widow. A husband may divorce his wife on account of her misconduct. The caste follow the Hindú law of inheritance. Like most Kánara castes their chief object of worship is Krishna and his incarnations. They do not employ Brahmins for religious and ceremonial purposes. All their ceremonies are conducted by the *koldárs* or headmen of their caste. The dead are either burnt or buried with head to the north. About two pounds of rice and a copper coin are buried with the corpse. On every new-moon day and holiday cooked rice and fish placed on a plantain leaf are offered to the crows for the propitiation of the dead. The hereditary calling of *Agars* is the manufacture of salt, and they also work as field laborers. They eat the flesh of goats, pigs, fowls, rats and fish, and drink toddy to excess. They rank below the cultivating classes and above the impure castes.

Each village in the Ankola talúka has two hereditary headmen known as *koldárs* and *gaddi*. Caste disputes are settled by the *koldárs* and *gaddi* at meetings of the castemen consisting of one member from each house in the village. There is also a central organization at Ankola presided over by the priest of the Venkataráman temple at Ankola, who is the *guru* or spiritual head of the caste. The village committees exercise jurisdiction over the villages concerned while the control of the central organization extends over the whole of the Ankola talúka and parts of Kurná and Kárár talúkas. Minor offences are inquired into by the village committees; serious offences, such as adultery by the central committee. Minor offences are generally punished by fines, which are spent in treating the members of the committee to liquor or dinner. Women taken in adultery are outcasted and given in the custody of the priest of the Venkataráman temple where they live performing service in the temple and are given food and clothing out of the temple funds. If husband wishes to call back a wife so outcasted he has to pay fine of Rs. 12 to the temple. The *Agars* of the Kurná talúka have village committees consisting of ten members who are selected by the headman or *gaddi* who is elected by the caste people in a general meeting. The *koldár* has a messenger known as *koldár*. The village committee are subordinate to the *gaddi* (religious head) at Ankola to whom all important matters are referred.

A'gris (233,553) or Saltmen, also known as Agles or Khárpátils, are chiefly found in Thána, Kolába and the state of Jajpura. The name Agri comes from *agar* a salt-pan. The synonym Khárpátíl is also derived from the occupation of working in salt. Agris claim to be Kshatriyas or Khatris, but their small stature and dark colour, their love of liquor and their belief in non-Bráhma gods all point to a non-Aryan origin. Both Mackintosh and Wilson rank them as Kolis*. The tradition common among them is that they originally dwelt at Mungi Patthan and were transported to the Konkan by Bimbarája and it is alleged that there are in existence *sanads* given by him to certain persons of the caste. They are not, however, forthcoming.

There are three endogamous divisions of the caste—(1) Sudh Agris (pure Agris) who are also called Mith Agris (Salt-makers), Jas Agris (Toddy-drawers), Dhol Agris (drummers), Son Agles and Pán-agles, (2) Das Agris, and (3) Urap or Varap Agris or Navá Maríthás, who were originally Agris, but were converted by the Portuguese to Christianity and subsequently reverted to Hinduism. They have no exogamous sub-divisions beyond families having the same surname and observing common mourning. An Agri may not marry a cousin within five degrees of relationship. Marriage with a deceased wife's sister is allowed. A man may marry two cousins. Marriage is both infant and adult. The binding portion of the ceremony is the *saptapadi*. Polygamy is allowed and practised, but polyandry is unknown. The remarriage of widows is permitted. Divorce is granted in the case of women having leprosy, sometimes in the event of misconduct. The Hindu law of inheritance is followed. Agris worship all Hindu gods, particularly Khandobá and Bhairóbá. Some of their death and other customs seem to suggest that they were once Lingáyats. Bráhmans, usually Palshe, sometimes Deshasth, Konkanasth or Mádhyanin, are employed for ceremonies connected with marriage and mourning. In some places Lingáyats are employed to conduct the death ceremonies. The dead are burnt as well as buried. *Shraddha* is performed for the propitiation of deceased ancestors.

The original occupation of the caste is variously stated to be the production of salt and agriculture. Some have taken to carpentry, brick-laying and other professions, the main body being agriculturists. Many catch fish, though not usually for sale. They eat pork (wild hog only), the flesh of cloven-footed animals (except oxen, buffaloes, bison and nilgai) and fowls and fish and drink liquor.

The Agris of the Bassein taluka of the Thána district have, in each village, a permanent pancháyat consisting of five or more hereditary members and a hereditary headman known as *patil*. Caste meetings are held at the house of the *patil* at the expense of the complainant which is fixed at Re 1-4 with a gallon or two of liquor and some tobacco. Offences are generally punished by fines or the performances of religious penances. The fines received are spent on caste feasts, sometimes on building a temple. The Agris of the Kalyán taluka have four central pancháyats in Badlápúr, Bápsai, Kalyán and Dahisar, each consisting of five to eight hereditary members without a headman. The decision of these pancháyats are often disregarded and their power is declining. The pancháyat organization among the Agris of the Kolába district is a new growth of the last fifteen or twenty years. The caste is divided into sections by areas. One such section is the group of villages in the north-east of Alibág taluka bounded by the Dharamtar creek. It extends from Vadgaon in the north to Sámbrí in the south-east of that corner of the taluka, includes thirty-three Agri villages, and has its centre at Shrigaon. Other groups in this sub-division do not seem to have attained so far to any conception of caste organization. The pancháyats of the Shrigaon *tarf* has no headman and neither permanent nor temporary members. The thirty-three villages of which it is composed are divided into three blocks of eleven villages each. Every Agri of each of these blocks has the right to call an assembly of the caste in those eleven villages and to attend and vote at any such assembly. Any one who is aware of any breach of caste rules or other cause of complaint may send a general call to these eleven villages to attend on a certain day. In difficult cases or where the eleven villages cannot come to a satisfactory conclusion a general assembly of the thirty-three villages is called either by the individual motion of an aggrieved party or more commonly by the united invitation of one village. Eight years ago this Shrigaon group appointed a secretary at a general meeting. The secretary is unpaid, but has his expenses refunded. His duty is to supervise all breaches of caste customs and report them, and to be present at all meetings of the whole section of the thirty-three villages, but not at meetings of blocks of villages. Questions of rights to water-ways and the preservation of dykes against the erosion of the sea are decided in meetings of each village only. Questions of marriage and remarriage are dealt with in meetings of the eleven or the thirty-three villages. The penalties imposed are fines under the name of *bhojan kharch* or food expense. These fines become the property of the whole section of the thirty-three villages, and are administered by a committee of respectable Agris nominated from time to time for that purpose by the general meetings. They are spent for charitable purposes or for purposes of a trades-union character, e.g., paying pleaders to defend Agris in strikes, etc. Excommunication is only for serious offences and is for life. Once excommunicated, a man can only be taken back if he goes to Benares or performs some sufficient religious penance.

Ahirs (183,919) or **A'hirs** are principally found in Khándesh, Nasik, Cutch, Káthiáwár and Pálanpur. The term Ahir is a corruption of the Sanskrit *Abhir*. The Ahirs

* *Trans Bom Geo Soc* I, 194

identify themselves with the herdsmen Gopas of the god Krishna, and claim Mathura and its neighbourhood as their original *kshetral*. But it has been fairly well established (*vide* Bulletin No. 1 Bombay Ethnographical Survey) that they were originally a non-Hindu, if not a non-Aryan, tribe of shepherds or herdsmen. In process of time they became Hinduised and adopted Krishna worship. As community of occupation and religion is often held to indicate community of origin, the Ahirs, who, like the original Indian Gopas had become Krishna worshippers and shepherds, were naturally looked upon as derived from the same stock and were soon incorporated with the Gopas into one community. Evidence seems to show that in the fourth century the Ahirs must have held sway over Khândesh, Nâsik, Kâthiawâr Pîliapur and Ootch. When the Kâthiis arrived in Gujârât, in the eighth century they found the greater part of the country in possession of the Ahirs. In Khândesh, the Ahirs seem to have been of considerable importance. There is well known fort in Khândesh called Asurgad, the name of which as Feriasta tells us, is derived from Am Ahir : *i.e.*, the Ahir prince Am, who built it. Again, in some villages, the original settlement seems to have been supplemented by a complete Ahir community. Further many artisan classes in Khândesh are of two divisions—simple and Ahir. Thus, besides Ahir Brâhmins and Ahirs proper there are Ahir Soodris, Ahir Satâris, Ahir Lobâris, Ahir Shimpas, Ahir Sâlis, Ahir Gunars and Ahir Kôlis. In some of these classes, as among the carpenters, blacksmiths and goldsmiths the Ahir element has remained distinct. Ahir carpenters and Ahir blacksmiths intermarry but neither of them marry with the other sub-divisions of carpenters and blacksmiths. In other cases the Ahir element has merged into the general class and Ahir has come to be little more than a surname.

There are two main divisions of the tribe of the territorial type—(1) those residing in Ootch and Kâthiawâr and (2) those residing in the Deccan; the first lot have gradually given up cattle-herding and are now mostly carpenters, husbandmen and small landholders. They are divided into endogenous groups of the territorial type, *viz.* Borishâ, Chorkidâ, Machhwa, Prâ Thalidâ and Sonathidâ. In addition to these, there are two more exogenous sections found only in Kâthiawâr—(1) *G* jar Ahirs, who live in towns, and (2) *Nâsik* Ahirs, who live in hamlets or *sars*. Their exogenous sub-divisions are represented by surnames. Children are betrothed at any age, and married between twelve and fifteen. Every year on fixed day Ahir marriages take place. The widow of an Ahir marries her late husband's younger brother. They eat mutton, venison and other game, but not beef and drink spirits in moderation. Though they associate with Mûsalmâns, almost all flesh-eating Hind castes will dine with them. They dine with Parajîâ B râhmins, Râjputs Râbâris, Anjâ Kâmbis, Châtrâns, Bhâtis, Parajîâ S târis, Hâjâns, Ojââ Kumbhâris, Mâlis Ahirs, Darjis, Lobâris and Râvâls. They reverence Tulashidâs (Lakshmi and Krishna) in the Gîr and the goddess Mâtâ. Of the local deities, they worship a Habbay of the Habbâ Hill, and a Râjput saint called Vâsôdâ. For the marriage ceremony they employ the Parajîâ Brâhmins who dine with the Ahirs and are looked upon as a degraded class.

The Ahirs of Kâthiawâr have in each village a *panchâyat* consisting of from two to eight members who settle social disputes at their meetings. In Jâmnagar the caste meeting is called *shors*. It cannot deal with any religious questions unless it is attended by a member of family known as Karanjîâ, without whose approval no decision can be passed. Cases of serious breaches of caste rules are tried at special meetings held in the village of Bânkidî in the Kâlpâpur *mâhâl* of the state.

Deccan Ahirs have generally not departed from their original occupation. They are divided into six endogenous divisions, (1) Bhârvalhyâs, (2) Dhadmvars, (3) Ghoshis, (4) Gôdibans, (5) *G* jars and (6) Roombans. Their exogenous divisions are totemistic in origin. Marriage is prohibited within two degrees both on the male and female side. An Ahir may marry two sisters, and brothers may marry sisters. Boys are generally married between twelve and twenty. In the case of girls, both infant and adult marriages are in vogue. The remarriage of widows is permitted but generally a young widow is kept in the family by being married to her late husband's younger brother or cousin. Divorce is not allowed. They eat the flesh of goats, sheep and since coming into contact with Marâthiis, fowls. They do not eat scaleless fish and also avoid certain scaly fish such as *arus* and *mûlâsâmâchîi*. They drink liquor. Marâthiis eat *pakki kachî* and drink with them. They also smoke from the same pipe as the Ahirs, but the latter will not give them their *supi* *i.e.* the piece of cloth tied round the mouth-piece. Ahirs, however, will not eat *pakki kachî*, drink or smoke with Marâthiis, but will do so with all Brâhmins whether of Northern India or Maharashtra. Among the Deccan Ahirs the father is the absolute owner of the ancestral property and the son cannot claim any portion thereof during his life time. The daughter also cannot claim any portion of the *stridâns* or the ornaments of her deceased mother which go to the wives of her brothers. Like the Ootch and Kâthiawâr Ahirs the favourite deities of the Deccan Ahirs also are Krishna and his consort Lakshmi and the goddess Bhavâî. They employ Mûsalmâni Brâhmins, whom they call Pândes, to officiate at their marriages. But on account of the secrecy of Mûsalmâni Brâhmins, local Brâhmins are also employed. The dead are burnt. The ancestors in general are propitiated on any day in the month of Bâddrapad as they are too illiterate to remember the date of their parvat death.

Amâi (11567)—*see* Kabbaligar

Nâjâriâs (911) or musicians, also called Dhadis or drummers, are found all over G jârât. They claim to take their name from their patron Vâjâ Mâtâ, and state that the founder of their caste was Shîmâliâ Nâjâk. They are a class of wandering minstrels and repertoirers, and move about the country during the fair season under a headman or *shik* in gangs

of ten to twelve. While on the move, they live in tents, which they carry with their kit on small donkeys. In the rainy season, they live in temporary huts roofed with grass and branches. They stay in one place for a fortnight. Every gang has a certain beat assigned to it. If the members of one gang enter the beat of another, they are excommunicated.

Bajánás have two endogamous divisions, proper and Málvi. The latter perform athletic feats on ropes and are considered for that reason to be the social inferiors of the former. The two divisions eat together, but do not intermarry. They have three exogamous divisions. Marriages are prohibited between members of the same division, and within seven degrees of relationship. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Marriage is generally infant. If a person is found guilty of seduction, he is bound to a post and beaten, and may, it is said, be even hung from a tree over a lighted fire. He is also fined Rs. 40, out of which Rs. 8 are spent on treating the caste *panch* to liquor, the remaining sum being paid to the girl's father. The remarriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. Bajánás eat flesh of all kinds, except the flesh of the pig and the cow, and drink liquor. It is stated by some that they eat beef. They eat food cooked by all castes except Dheds, Mochis, Pomlás and Musalmáns. They follow the Hindu law of inheritance and belong to the Bijmárgi sect. Their special deities are the Shikotará and Khodíár goddesses. Their priests are members of their own caste, the marriage ceremony being conducted by the bride's uncle or other elderly member of her family. The dead are buried. No ceremonies are performed or the propitiation of deceased ancestors.

Ba'ndis (7,655) or bondsmen are found in Kárwár and Kum'ta and along the coast as far as Honávar in the Kánara district. They are employed as domestic servants by Bráhmaṇs and other high caste Hindus. They are either the descendants of slaves imported or captured in war, or the offspring of women taken in adultery. The caste is still recruited from the latter source, but a movement is in progress which aims at the adoption of the ceremonies and restrictions of the higher castes, and in this manner the true origin of the caste is likely in time to be obscured. They frequently even now claim to be Konkan Devdigs and Bhandáris. Regular exogamous sections do not seem to exist in the caste though they profess to belong to particular *báls* or *gotras*. Marriage is rare and prostitution common. The married women lead irregular lives though avoiding men of impure castes. In religion and ceremonies they follow Devlis.

Ba'ris (6,727), also known as Pánwáls or leaf-sellers, are found principally in Khándesh and Thána. Another caste named Támbohs, who sell betel-^{leaves}, is also sometimes called Bári. There is a caste known by this name in the United Provinces, who are described as house servants, makers of leaf plates and cups, and torch-bearers. The Báris in Bihár also sell betel-leaves. There is a caste of husbandmen in Tháná and ^{now} as Báris, who are said to have come from Gujarát. Most of their women still ^{some of the} dress like Gujarátis. These facts seem to point to the conclusion that the original ^{high Gujarát} Báris was in Northern India whence a small number migrated into the Deccan ^{the occupation of the} and Berár, probably in the days of the Mughal Emperors of Delhi. The main ^{the} caste is growing betel-leaves and selling them wholesale to retail dealers. Several exogamous ^{sections of a territorial type,} Deshi and Nemádi or Ghátóle. They have ^{relationship} sections known as *kúls*. Marriage is not allowed within three degrees of ^{relationship}. A man ^{cannot} marry his father's sister's, mother's sister's or mother's brother's daughter. ^{and his} with two sisters is allowed and brothers are allowed to marry sisters. The remarriage of widows is permitted. A widow is allowed to marry her deceased husband's younger brother. A husband can divorce a wife with the sanction of the caste *panch*. Báris eat the flesh of goats, sheep, fowls, and all sorts of fish and drink liquor. The lowest well known caste from whom they take cooked food are Kunbis and Phul-máhs, who also eat food cooked by Báris. In religion and customs they follow Maráthá Kunbis.

Ba'wa's (39,981) are found scattered all over the Presidency. They are also called Bairágis, meaning those free from worldly passion. They are religious mendicants of the Vaishnavá sect, but the term is indiscriminately applied to many classes of vagrants professing to follow a religious life.

Belda'r (12,398)—see Od, Vaddá or Beldár

Berads (184,871), Bedars or Beds are found chiefly in the Bálgaum, Dhárwár and Bijápúr districts. The term Bed (Kán Bedaru) seems to mean hunters from *beta* (hunting). The members of the tribe call themselves Naikamakkalu, that is, chiefs' children. They are also known as Naikwádis, Talwárs and Válmkás, the first and last of which are applied to the Rámoshis also. This and the fact that the Berads and Rámoshis follow similar occupations and have a common division named Halge, seem to show that they had a common origin but became separated by the barriers of residence and language. The connection seems to have been close when a Dravidian tongue was spoken in the Deccan. The Berads also appear to be closely allied to the Telagu Boyás and the Tamil Vedans. All these tribes except the Rámoshis claim descent from Kanayyá. According to Buchanan the Kadambas of Banawási were Berads. History relates that after the fall of Vijayánagar the Berads plundered the

town for many days. Their staunch loyalty to their chief won the admiration of Hyder Ali who converted them to Islam and formed battalions of the Badar Boyas or Chelast. Meadows Taylor in the *Story of my life*, describes the Berads as the ruling tribe in the state of Shorapur in the Nizam Territory. In the early years of British rule the Berads caused some trouble, but were reduced to order in 1820. They are still notorious as thieves and highway robbers. Some are husbandmen, some village-watchmen or *taladars* holding free grants of land some are *giltis*, some are labourers, and few are hunters and warriors. They have six endogamous divisions—(1) Proper (2) Dargammurg, (3) Halge, (4) Jas or Mydam, (5) Nailmak kalm and (6) Ramochu—some of which eat together or intermarry. They have several exogamous divisions known as *bradras* many of which are found among the Berads of Mysore, thus showing their identity. Marriage with a sister's and mother's brother daughter is allowed. A man may marry his wife's sister. Marriage is generally infant. Girls are at times kept unmarried and dedicated to Maruti or Yallama. They are called Basava or Jogatta and lead immoral lives. The boy's parents have to pay bride-price of Rs. 100 to the girl's parents. The essential portion of the marriage consists in throwing grains of rice over the heads of the bride and bridegroom. The remarriage of widows is permitted. Divorce is allowed. Except in Bijapur Berads eat the flesh of cows, buffaloes and pigs. They drink liquor to excess. The highest well-known caste who will eat, drink or smoke with Berads is the Koraia. Muslims do not eat out of the hands of Berads, but Berads have no objection to accepting food from Muslims. Members of higher castes, such as Karube, Kabbaligera, Vakkala, etc., are admitted into the tribe. The favourite deities of Berads are Durgavri, Mallikarjuna, Maruti Yallama and Khandoba. Their priests are Brahmins. In some places Lingayat Mathapatis are employed to conduct the death ceremonies. The dead are either burnt or buried. For the propitiation of deceased ancestors tribesmen are fished on the new moon of either *Bid-drapad*, *Lava* or *Edige*. The Berads of the Sholapur district settle their social disputes at meetings of the village cartmen with the most influential member as the headman who is called *ripa*. Sometimes *sistans* from several villages assemble, such an assembly being called *dara*. The penalties imposed on offenders are caste dinners and fines. About two years ago a Berad of Bhalvan in the Pandharpur taluka was excommunicated for eating beef and was re-admitted on payment of a fine of Rs. 60. The social disputes of the Berads of the Bijapur district are settled by their *guras* of whom there are several. An appeal lies from the decision of a *gura* to the head *gura* who lives at Hardi, a hill village in Hongund taluka.

Bha'mbhi (8593)—see Khilap.

Bhandaris (185,131), known as Bha' gunas, are found chiefly in the Ratnagiri, Kanara, Kolaba and Thana districts, Bombay city and Sivasavadi state. They are also called Makhirs (wild cocoons) to the south of the Gangavati river in the Kanara district. The term Bhandari is probably derived from the Sanskrit *mandirika* a distiller, which is suggestive of their occupation of social casting toddy from palm-trees. The caste members prefer a derivation from *bhandira* cannot deny the ground that they formerly acted as treasury guards. There is much high Karanjikars of their former employment as foot-soldiers by the Marathas and the British caste rules towards them are mentioned in Bombay Island under the name of Bhandari of the famous Hattak of Shivaji were Bhandaris. There is in some respects a striking similarity not between Bhandaris and Mandirika Kumbha.

The hereditary occupation is *Romshage*. These palm-juice drawing and distilling. Since the rise in the palm-tree crop (1877) many have become husbandmen and labourers. They have no taken to variety of other callings, such as carpentry masonry tailoring, etc. Some are contractors and traders. They have eight endogamous divisions, viz., (1) Kite, (2) Bheria, (3) Garade or Gauda (4) Bunde, (5) Kalia, (6) Thala, (7) Shinde and (8) Kirpal. The Bheria Bhandaris tap the *sherd* (*Corypha arora*) Bhandes or slaves, are the caste section for those who have transgressed caste rules or are illegitimate by birth. Kirpals found! Thana are once Christians Bhandaris who have reverted to Hinduism. It is alleged that the Shinde and Garade Bhandaris in the Thana district occasionally intermarry. The exogamous divisions of the caste are *kals* many of which are found even amongst Marathas. The *kals* show reverence for *devots* such as the banyan, pipal, *Isari* (*Antrocypalis cedamba*) under (*Ficus glomerata*) and mango, and are referred to by the names of such trees, viz. the *Faddela* *kal* or banyan family etc. They abstain from burning, cutting or in any way injuring *devots* thus proving that they are totemistic in origin. The significance of the *devots* is of varying importance. In some places members of *kals* having the same *devots* are allowed to intermarry; in others, they are prohibited. Descendants of brothers cannot marry so long as a common ancestor can be traced, and the children of sisters are also forbidden to marry for three generations. Marriage is both infant and adult. In Kanara, the boy's father has to pay *tra* or bride price of from Rs. 12 to 40 to the girl's father. The remarriage of widows is permitted with the sanction of the caste *pandits*. In Kanara, the permission of the relations of the widow's deceased husband is also necessary. Divorce is permitted. Among Bhandaris adultery or profligacy does not entail loss of caste. They admit for their sub-division such members of the higher sections of the caste as may have lost caste by misconduct. Some of their women remain unmarried and live as prostitutes a calling. Among other Bhandari divisions of the Ratnagiri district illegitimate children are admitted, provided that

They do not perform *śrāddha*. The Bhangis of Ahmedābād have a central organisation at Ahmedābād consisting of thirty-six members selected from time to time by the caste people with three hereditary headmen called *śāstis* and a head *śastī*. Its control extends over Ahmedābād and the surrounding villages. There are similar panchāyats also in the other talukas of the district. The meetings of the panchāyats can be summoned by any of the headmen by sending round invitations by the caste messenger or *śastī* who is paid nine pies on each occasion. In addition to the social domestic and moral questions *gharatis* or questions relating to the right to render *kaidikar* service to certain houses and streets are also decided by the panchāyats; the rights being hereditary, alienable and transferable. The penalties imposed on offenders are fines and excommunication. The amounts realised from fines are kept with the head *śastī* and spent on feeding *Sādhus* and distributing sweetmeats to the children of the caste. The Bhangis of Nadiād have a central organisation consisting of nine hereditary members, one from each *śā gōl* or group of huts, outside the town, where the Bhangis reside. They appoint from among themselves a headman for the time being whenever meeting is held. The control of the panchāyat extends over Nadiād Bombay etc., in all 242 villages. Meetings are convened when necessary by sending round invitations through the Garoda priests. The questions generally dealt with relate to marriage, *śastī* (remarriage), adultery, intoxication and breaches of caste rules. Offences are punished by fines which are utilised in compensating the aggrieved party and in helping *śā gōls* (holy men) and indigent members of the caste. The Bhangis of the Kapadvanj taluka in Kaira have formed several groups of villages known as *Sarasw baryas*. Disputes affecting one or more groups are decided by all the groups concerned in a general meeting.

Bhansalis (1,400) or Vegus are found in Cutch and Kāthiawār and are said to have come from Sind. The origin of the term Bhansālī is traced to a mythical king Bhānśāl. They were formerly known as Vegas or Vegus, meaning a mixed race. About 1200 A.D. they had fort named Vegrad in the Rann north of Larkpur, of which traces still remain. They claim to be Rājpūts (Solankis). They are generally traders but also cultivate land. They have a number of exogamous divisions (said to be 98). Near relations do not marry. Marriage is generally infant. Widows remarry and divorce is not allowed. They are vegetarians and eat *pakis* and *kachīs* with Lūhāns, Khātrus and Kāyasths. They belong to the Vāishnav sect reverencing Śādh. Lāḍās of Māndir and Hinglāj Mātā in Sīād. The Śārasvat Brāhmins, who officiate at their ceremonies, take food with them. They burn their dead and perform *śrāddha*. The Bhansalis of Cutch have a permanent panchāyat consisting of four members, viz., the Patel of Bita and the Chodharis of Ustia, Jakhan and Nandhot. The offices of the Patel and Chodharis are hereditary. The panchāyat exercises jurisdiction over all the members of the caste residing in Cutch, Kāthiawār and Sind. Cases from Sind are referred to the panchāyats only on rare occasions, but, once referred, the decisions are accepted as final. Such an instance occurred last year in which a Bhansālī in Sind having betrothed his daughter to a Bhansālī of Bhāḍapur in Cutch refused to fulfill the engagement. The panchāyat ordered the marriage to be performed and the girl was accordingly married to her betrothed. Breaches of caste rules are enquired into at meetings of the castemen which are invariably held at Bita. Invitations are sent round by the Patel to the residents of Bita by the *thāni* or caste messenger who is generally a Śārasvat Brāhmin and by special messengers to those residing outside Bita. When all members are assembled, they select four or five from among themselves who with the Patel and Chodharis hear the complaints and pass decisions, the other members having no voice in the enquiry. Persons accused of eating or drinking prohibited things are required to go to the Nārāyan *sarovar* (tank) for purification and to feed Brāhmins and cows. Other offences are punished by fines. Each village has its own fund which is deposited with leading Bhansālī of the village. The funds are generally spent on feeding *Atis* and *Nāgs*, religious ascetics, who visit the villages. The proceeds of the fines imposed at a meeting of the whole caste are spent on feeding the assembly. Village matters of small and local importance are disposed of by the castemen in the village concerned. Questions concerning the whole caste are decided at general meetings of the caste at Bita.

Bharvās (25,528) or shepherds are found all over Gujārat. According to one story they are of the same caste as the Mābers to whom Kṛṣṇa's foster-father Nand Māher belonged. According to another story they are the descendant of Vāḍhya father and Bhadrā mother. Their original home is said to be Gokul Vrindāvan near Mathura. From Gokul they are said to have moved to Mewār and from Mewār to have spread into Gujārat Kāthiawār and Cutch. They are closely related to Bāhirs with whom they eat but do not intermarry. Most of the Bharvās are shepherds or cattle keepers, a few husbandmen and labourers. They sell goat's and cow's milk and weave and sell woolen blankets. Many keep cattle and buffaloes and make their living chiefly by selling ghee. Like Kādvi Kāhāḍ, Bharvās celebrate their marriages only once in twelve, fifteen or twenty-five years on a day in *Fevāḍā* and all the Bharvās in the neighbourhood hold their marriages in the same place. Among the Bharvās of central and south Gujārat marriages are performed with little or no ceremony. Widow remarriage is allowed the younger brother of the deceased husband having the first claim. Except in some parts of north Gujārat divorce is easy. A few in Cutch and Serāt eat the flesh of sheep and goats but Bharvās live chiefly on milk and millet cakes. Except in Surat they do not drink liquor. A few are Rāmānandis, the rest are followers of the mother deities or *Mātās*. Their special object of worship is Jhālāhpī to whom they offer cows when their animals sicken. Their priests are mostly Brāhmins. In central and south

Gujarát a Bráhmaṇ or a Darjī or, in their absence, one of the members of the bride's family, officiates at the marriage. They burn their dead and perform *shrāddha*.

The Bharvāds of Káthiawār have formed groups of from ten to twenty villages each for the settlement of social disputes. Each group has a Patel or headman selected by the caste, who settles caste questions in consultation with five or ten castemen selected by him. In the Jámnaṅgar State, the appointment of the headman does not become valid unless he receives a *pagri* (turban) from the Jám. In Bhávnagar, there are two sections of the caste, each of which has its own pancháyat.

Bhāts (22,308) have two main territorial divisions, Rájput or Gujarát Bhāts, and Maráthá Bhāts. The first are chiefly found in Gujarát, Káthiawār and Cutch. Maráthá Bhāts are found in the Maráthá country. There are a few Musalmán Bhāts (converts), divided into Khavás and Dhadiás, in Cutch. Gujarát Bhāts, though variously described as the offsprings of a Kshatriya father and a Bráhmaṇ widow or Vaishya father and Kshatriya mother, are almost certainly degraded Bráhmaṇs. They trace their origin from Kavi Rishi, local inquiries seem to show that they originally came from Allahábád and Márwár and settled in Ahmadábád and its neighbourhood. The existence of Kánoja Bhāts indicates a northern origin. A Turkish traveller, Sidhī Ali Kapudan (A.D. 1533), writing of the Bhāts of Gujarát, calls them "a tribe of Bráhmaṇs." Their wearing the sacred thread and having Bráhmaṇical *shakhs* (clans) point in the same direction. Their degraded status is easily explained. Their close relations with Rájputs inevitably led to a departure from Bráhmaṇical standards and they declined in consequence in the eyes of other Bráhmaṇs. They are professional genealogists, bards and singers. At the time of the introduction of the British rule, Bhāts commonly stood security for payments of money and even for the performance of treaty obligations. Engagements were successfully enforced by the threat to commit *tráḡá* by killing themselves or members of their family. Many have now abandoned their hereditary calling and become husbandmen, bankers, money-lenders, traders and grocers. Some out of necessity are labourers, domestic servants, messengers and beggars. In north Gujarát besides Brahma Bhāts, there are twelve endogamous divisions, viz., Atits, Devalvakiás, Kankáliás or Bhunds, Kanojiás, Kápdís, Lávamás, Mágans, Nagáms, Pálmangás or Madhaviás, Ráumangás, Sádhus and Vahivanchás. The members of these twelve divisions neither eat together nor intermarry, but all eat food cooked by Vániás and Kanbis. The Brahma Bhāts hold the highest place because they wear the sacred thread, do not allow widow marriage, and though in Cutch they dine with Lohánás and Káthis, in north Gujarát and Káthiawār they do not dine with other divisions of Bhāts or with Vániás and Kanbis. One more endogamous division called Sorathíá is found in Káthiawār in which widow remarriage and divorce are not allowed. In Cutch, besides Brahma Bhāts there are Dongras, who do not wear the sacred thread and dine with Rájputs. There appear to be no exogamous sub-divisions other than the clans or *shakhs* such as Káshbái, Parvathái, etc. Marriage is prohibited between members of the same *shakha* and near relations. In Cutch, contrary to the general custom, the children of a Bhát and his sister are allowed to marry. Prohibitions regarding marriage are based upon rank and social status, as expressed in the terms *kuln* (of good family) and *akuln* (of no family). Marriage is generally adult, but no license is tolerated before it, the punishment for the offence being excommunication. Some Bhāts such as Dongras allow widow marriage. Others such as Brahma Bhāts forbid it. *Kuln* families do not allow widow marriage. *Kulns* eat with *akulns* but do not give their daughters to them in marriage. In Cutch and Pálanpur, all Bhāts except the Brahma Bhāts eat fish and flesh and drink liquor in other parts they are vegetarians. They follow the Hindu law of inheritance. In religion Bhāts are Vaishnavas, Rámanandis, Kabirpanthis, Swámináráyans, etc. In Káthiawār some are Jains. Their priests are Audich, Modh and Shrimáli Bráhmaṇs. They burn their dead and perform *shrāddha*. The *katar* or dagger is the characteristic weapon of Bhāts.

Gujarát Bhāts have two central pancháyats, one for Gujarát and one for Káthiawār. The jurisdiction of the Gujarát pancháyat extends over all villages south of Ahmadábád and that of the Káthiawār pancháyat over those to the north of Ahmadabad and in Káthiawār. The number of members of these pancháyats is not fixed, but generally they consist of one representative from each village and have each a *patel* or headman whose office is hereditary. There are certain hereditary village headmen known as *rāos* in the Baroda and Rájpipla States, who are said to have held the post since the time of Akbar. Ordinary matters are decided at meetings of the village castemen, important matters being submitted to the central pancháyat for decision. A meeting of the central pancháyat is called by a village pancháyat by sending round written invitations to all villages. If a village does not obey the summons, the whole village is excommunicated. Thus the Bhāts of Nalpa were excommunicated three years ago as they failed to send their representative to the meeting of the central pancháyat held at Udtal. The cost of the meeting is generally borne by the person at whose request the meeting is called. Breaches of caste rules are generally punished by fines, part of the fines being spent on helping the education of the poor members of the community. In some cases, the funds are deposited with the village Sávkár and bear interest.

Maráthá Bhāts have a far lower status and are found throughout the Deccan. In Násik they are called Gaon Bhāts. They claim a Kshatriya origin. They appear to have come into existence with the rise of the Maráthá power in imitation of the Rájput custom of

employing professional bards and genealogists. Some of them have given up their original occupation and have taken to trade and labour. In Khândesh, their endogamous divisions are Pardeshis, Maráthís and Kumbhís. In Belgaum, there are Bráhmén Bháts and Joshís who neither eat together nor intermarry. In Poona, both Maráthís and Gujarát Bháts are found, who eat together but do not intermarry. Marriage is generally infant. Widows remarry. They eat fish, crabs, mutton, fowls, wild birds, pigeons, partridges, but not beef and take liquor. In Bártá they do not take liquor. They are girl with the sacred thread and rank with Kshatriyas. They are Sháivas and Váishnavas. Except in Tháns, they employ Bráhméns on ceremonial occasions, who are received on terms of equality by other Bráhméns. Some bury and some burn their dead. They perform *sáradá*.

Bhátas (18915) are found principally in Cutch, Káthiawár Smd and the city of Bombay. Beyond the Presidency they are found at Haráwar the Tehri villages in the Hímálayas and Máithura. They are also known as Yádava, Kabatriya Yádevanshi, Káshnavanshi, Vráhnavanshi and Thakars. They claim to be Bháti Rájputs of the Yádav stock, who under the name of Bháti or Bhátia are the ruling tribe in Jessalmír in North Rájputána. Their original home appears to have been the Láhore and Multán Districts of the Punjab where they are still to be found in considerable numbers, many being Muhammedans. As regards their southward movement, Tod mentions that in the eighth century the Yádu Bhátis were driven south of the Satlej. But it would seem from the accounts of the third expedition (A. D. 1004) of Máhmud of Ghazni that there was still a small Bháti kingdom at Bhalla or Bherah on the left bank of the Jhelum near the Salt Range and it was probably not till the later Muhammedan invasions that the Bhátis were driven south into the desert and Sind. In Sind the Bhátis have sunk to be fishermen, and there they still continue to eat fish and drink spirits. Probably most of them have settled in Cutch and Káthiawár since the establishment of the Jádava power (1850 A. D.). Most of the Bhátis are merchants, traders, and brokers and within the last fifty years they have become a very wealthy and influential class. They have two divisions of a territorial type, (1) Cutchi Háláí and (2) Sindhi, who neither eat together nor intermarry. They have eighty-four exogamous divisions known as *akhs*. Marriage is prohibited between members of the same *akh*. Marriage with father's sister's mother's sisters, or mother's brother's daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. During the last fifteen or twenty years, on account of the dearth of marriageable girls and consequent rise in the bride price, the poorer members of the caste opened up negotiations with Yádevanshi Kabatriyas (Bhátis of Haráwar and Tehri districts) and formed marriage connections with them, the bride price in their case was lower. Such marriages are not looked upon with favour by the wealthier section of the community but up to date there have been over five hundred such marriages and no penalties have been inflicted. Girls are generally married between nine and fourteen, and boys between sixteen and twenty-five. Widow remarriage and divorce are not allowed. Bhátis are strict vegetarians except in some parts of the Punjab and Sind. The highest well-known caste who eat from their hands are the Lohánas. Áváns will not eat from the hands of Bhátis nor will Bhátis eat from Vánás. They are Váishnavas of the Vallabhácharya sect. Their priests are Pokarna Bráhméns, with whom other Gujarát Bráhméns do not eat, as the former eat food cooked by Bhátis. They burn their dead and perform *sáradá*.

Bhátvars (1,479) also known as Chh pás of Chhapára, are found all over the Gujarát districts and Native States and in some of the Deccan districts. Most of them are Hindus but some were returned in the census of 1901 as Jains and Muhammedans. They claim to be of Kabatriya descent and have Rájputánil surnames such as Bháti, Gohil, Parmar etc. Some appear to have been once Vánás. Like Kanbis they are almost certainly of Gujar origin. Their hereditary occupation is calico-printing and dyeing. Many have departed from this occupation and have become confectioners, tailors, washermen and sellers of brass ware. They have two main territorial groups, Gujarátí and Maráthi. The latter appears to be an offshoot of the parent or Gujarátí branch which penetrated to the Deccan through Mungápathan. They still worship Hingláí Máí of Sind, the patron goddess of the parent stock, but for the rest have become identical in language and customs with the population of the Deccan districts in which they are found.

Gujarátí Bhátvars, besides being divided into Hindus and Jains, who neither eat together nor intermarry, have three sub-divisions, Rawákánthís living on the banks of the Mahi and the Narmada, Rámáshus living in Áíl and Pártáppur, and Talabáí living in north Gujarát; who neither eat together nor intermarry though Rámáshus and Rawákánthís do not object to eat food cooked by Talabáí. Marriage cannot take place between relatives unless they are removed by from ten to twenty degrees from common ancestor. Marriage with a maternal uncle or mother's sister's daughter is not allowed. Marriage with a wife's younger sister is allowed and brothers are allowed to marry sisters. Boys and girls are married before they are twelve years old. The remarriage of widows is permitted. Divorce is not allowed. The caste follow the Hindu law of inheritance and belong to the Kabripasthi, Bákráallabhi Rámáshus, Rámáshus, Sántirámpasthi, Sháiva, Svámíráya and Vallabhácharya sects. Their priests are Bráhméns. The dead are burnt. *Sáradá* is performed.

The Bhátvars of Ahmedábad have a hereditary headman, who settles social disputes at meetings to which the castemen are summoned by a messenger permanently engaged for the purpose who is paid once a year from the caste funds.

Bhāvins and Devlis (6,254), a caste of prostitutes and temple servants, are found chiefly in the Ratnāgiri and Kánara Districts and Sávantvādī State. They are said to be descended from the female servants of the Sávantvādī and Málwan chiefs. But many can trace their descent to an earlier period. The male members of this caste which is naturally somewhat loosely knit are known as Devlis or Náiks, and the females as Bhāvins or Náikins. The caste is recruited chiefly from women of two castes, Maráthás and Bhandáris. Women of certain other Shudra castes are allowed to become Bhāvins by the simple ceremony of pouring oil on their heads from the god's lamp in a temple.

The Bhávin practises prostitution and differs from the common prostitute only in being dedicated to the god. In the social scale she ranks below the Kalávant (dancing girl) and is not allowed to sing or dance in public nor may regular musicians accompany her. When a Bhávin girl attains puberty, she has to undergo a ceremony known as *shesha*, in which she is married to a god in a temple with all the ordinary marriage ceremonies, a mask of the god representing the bridegroom. Those who are intended to be married to Devlis do not pass through this ceremony. In religion, ceremonies and food they follow Maráthás. They eat food cooked by Maráthás. They do not eat at the hands of Sonárs, Sutárs, Jíngars, Thákars and other low castes. Some Maráthás eat food cooked by Bhāvins and Devlis.

Bhils (479,508) are chiefly found in Gujarát and Khándesh. Some, owing to the pressure of famine, have migrated to Sind. They are also found in large numbers in Rájputána and Central India. The name Bhil seems to occur for the first time about A. D. 600. It is supposed to be derived from the Dravidian word for a bow, which is the characteristic weapon of the tribe. The name by which they are at present known cannot be traced far back in Sanskrit literature. The Bhils are often mentioned as foes or allies in the history of Anhilvāda, and they preceded the Musalmáns both at Ahmadábád and Champáner. To this day it is necessary to the recognition of certain Rájput chiefs that they should be marked on the brow with a Bhil's blood. In unsettled times the Bhils were bold and crafty robbers, and the Maráthás treated them with great harshness. The first step to their reclamation was the formation of the Bhil Agencies in Khándesh in 1825.

Some of the Bhil clans have advanced a claim to be considered as Rájputs, but it is only within the last eighty years that the settlement and opening up the country has tended strongly to merge them in the general Hindu population. The tribe includes every grade of civilization from the wild hunter of the hills to the orderly and hard-working peasant of the low lands. They may be roughly divided into two territorial groups, Gujarát Bhils and Khándesh Bhils. Gujarát Bhils vary considerably like the Kolis in the proportion of Rájput blood which they can claim and the dividing line between them and the Koli clans on their borders is a very shadowy one. In the Panch Maháls, Patelhás, Rávalhás and Báriás are admitted into the Bhil tribe at the cost of a feast and the similarity of clan names among the higher Gujarát Kolis and Bhils clearly indicates a common origin. Khándesh Bhils may conveniently be classed under three groups, (1) Plain Bhils, (2) Hill and forest tribes, and (3) Mixed tribes. The plain Bhils, the largest and the most civilized class, are known simply as Bhils in contradistinction to the Tadvís and Nirdhís, the Khotils and Naháls of the eastern Sátputrás and the Pávrá Mathvādī and Gávit Bhils of the west. In addition to the above the forest and the Hill tribes are the Bardas, Dhánkás, Dhorepís and Mávchís in the Sátputrás, and the Dángchís in the Sahyádrís. The mixed tribes are three, first the Bhulálás, half Bhil half Rájput or Kunbi, found in the Eastern Sátputrás, and two half Musalmán half Bhil, the Tadvís in the eastern Sátputrás and the Nirdhís in the Sátmalás in the south. The plain Bhils and most of the wilder hill and forest tribes, are broken up into endless small clans, practically families, some of which are identical with Rájput clans. Some of the clans of the Khándesh Bhils have *devals* which appear to be totemistic. The common *devals* are (1) the *páncpálu* or leaves of five kinds of trees, (2) tiger, (3) *bore* a kind of bird, (4) *balde* a kind of bird, (5) pea cock, (6) *pipal* tree (*ficus religiosa*), (7) sparrow, and (8) *ahir*, a snake-like river fish. Marriages are prohibited between members of the same clan or *deva*. Marriage among all Bhils is frequently adult and elopements are not uncommon, the bride price being settled on the return of the runaway couple. Among Gujarát Bhils, marriage with a father's sister's, mother's sister's or mother's brother's daughter is prohibited. In Khándesh, marriage with a father's sister's or mother's brother's daughter is allowed, but not with a mother's sister's daughter. Marriage with a wife's younger sister is permitted. Marriage is commonly between adults and may be arranged either by themselves or by the parents. A bride price is usual but an alternative is personal service for a term of years (*khandalao*) as amongst the Dhodias, &c., during which husband and wife are allowed to live together. Sexual license before marriage is connived at, and the marriage tie is loose, not only is divorce and second marriage easy for the husband, but a wife may go to her lover at any time if he is willing to keep her and to repay the husband his marriage expenses. Widow marriage is common, especially with the husband's younger brother. Gujarát Bhils eat all kinds of flesh except that of the ass, horse, camel, rat and snake. They also eat carrion and indulge in drink. They eat food cooked by Musalmáns. In Khándesh, the plain Bhils eat fish and the flesh of goats, sheep, fowls and deer. The mountain Bhils eat carrion, and in out-of-the-way places, cows and buffaloes. Bhils do not eat food cooked by Mahars, Mángs, Chámhbárs, Mechís, Dhors or Bhangís. The latter will eat the leavings of Bhils. They admit members from all castes except the impure classes. The deities which are peculiar

to the Khândesh Bhlis are Durgayâdev or the hill god, Shivrâyâdev or the boundary god, Vâghdev or the tiger god, and Nâgdev or the serpent. Besides these they worship Mâharôb, Khândobâ Baharôb, Mari and Aarâ. Brâhmanas are employed as priests by such advanced sections of the tribe as abstain from beef. The ceremonies of the rest are conducted by the tribe elders who are called Pradhâna. Among Tâdvîs and Nûrbhîs who are Musalmâns, the auspicious day for a marriage is fixed by Brâhmanas but the *ikâs* or marriage as well as the *sasâd* (circumcision) is performed by Kâris. Gujarât Bhlis pay no respect to Brâhmanas and it is related that a Bhl, who stopped a Vânis in north Modâra in the famine year of 1800 was so incensed at a punia offer to deliver up the booty without a struggle that he at once transfixed him with an arrow explaining that he was no present-taking Brâhman. Their knowledge—always vague—of the principal gods varies with the environment. They reverence the moon (*Bârîj*) but chiefly worship Vâghdev and ghosts, for which every settlement has its *devastâda* or god yard with wooden benches for the ghosts to perch upon. Instead of Brâhmanas three classes of men are held in special reverence. These are *Blaguts* or *Badras*, devotees and ascetics, *Risâls* or priests, and *Bâdis* or *Dhols* minstrels. The dead are either burnt or buried. The grave of a chief is opened after two months and the face of the dead man painted with red lead, after which the grave is again closed. A stone carved with a human figure on horse back is set up in the god yard to the memory of any leading Bhl. A death dinner (*karîs*) takes place as soon after the death as the family can afford it. Throughout the feast the *Bhâv* sings songs and offerings are made to a small brass horse which is held on silver by the chief mourner and in the *edâs* or carriage of the dead man's ghost. The Bhlis of the Panch Mâhils have no regular panchâyats but they settle disputes regarding *edâs* (remarriage) division of the ancestral property caste duties to be given on the occasion of marriage and death, taking food from the hands of lower castes and Bhângis or forming connections with their women, at meetings of a few leading men of the village under the presidency of the village Patel. In the last two cases the offenders are outcasted, other questions being always amicably settled. When an outcast wishes to be re-admitted, he calls an assembly of the leading men of his own and four or five neighbouring villages. They hear his case and fine him from Rs. 5 to 10 which are spent on feasting the assembly. Before the feast takes place, the offender has to undergo a purificatory ceremony in which he is shaved and made to drink cow urine which is also sprinkled on his body. The *devâda* or leader of the assembly then offers him a *âkâs* to smoke which is passed on to the other members. The *devâda* is paid one or two rupees for his services. The Bhlis of the Nâsik District have in some places hereditary headmen or *mekâters* who have two assistants, *fasâdars* and a *kerâddar*. The function of the *kerâddar* is to invite members to the caste meetings. The *fasâdar's* duty is to keep order in the meeting, and the *mekâter* with the assistance of the leading men of the assembly settles disputes. Offences are punished by fines which are spent on caste feasts. An appeal from the decision of the *mekâter* lies to the Dâkhkh of Mâlher whose decision is final. He is entitled to Rs. 1-4-0 for every decision passed by him.

Bhols (53 72) a caste of fishermen and litter-bearers, are found throughout the Presidency. In some places they are known by the name Mobaras. They are very often addressed as Kolis on account of the similarity of occupation between the two castes. And they have doubtless been recruited in the past from Kolis and numerous other castes of smaller standing. The name is functional title as well as the designation of a social group and a litter-carrying Mâhar will call himself a Bhol. In the Deccan, they resemble Mârâtâ Kumbis in looks, style of house, food and drink, and some Kumbis in the Nâsik District eat with them. Their invariably dark complexion and the survival of tottemism amongst them point to their primitive origin. Bhols may be broadly divided into five territorial groups, (1) Mârâtâ, (2) Khândesh, (3) Karmâtak, (4) Kânara and (5) Gujarât.

Mârâtâ Bhols make their living by catching fish inland or tortoise. Some are grain-dealers, shop-keepers and messengers. A few hold *udâs* land. Those residing in the Poona District have three endogenous divisions, Proper Varâtâh and Kadu. They can dine together but not intermarry. The Varâtâhs soak and parch grain. Kadus are bastards. In Ahmadnagar they are divided into Mârâtâh and Mâld who neither eat together nor intermarry. The Mârâtâh division have also a bastard sub-division known as Lunkârdâs with whom they eat but do not marry. In Nâsik, they are divided into those who live north and those who live in the south of the Chândor or Bapatnâg hills. In Thâna, they are divided into Kâldi or salt water and Gode or fresh water Bholis, who neither eat together nor intermarry. The Bholis of Ratnâgiri District are known as Râja Bholas. They are only palanquin-bearers. They do not catch fish. They do not dine or marry with the other Bholis whom they distinguish by the appellation of Mochumâr or fish-catching Bholis.

The exogenous sub-divisions of Bholis are represented by surnames. Marriage with a mother's sister or father's sister's daughter is allowed. A man may marry two sisters and brothers may marry sisters. Boys are married between sixteen and twenty five and girls between ten and fourteen. If the connection sought is desirable girls are married even while they are still in the cradle. If a girl remains unmarried till her sixteenth year for want of money the caste council collect subscriptions and marry her to a suitable husband without expecting any caste dinner. The marriage of widows is permitted. A bachelor desiring to marry a widow is first married to *ra* plant (*calotropis gigantea*). Divorce is allowed. Mârâtâ Bholis eat all kind of scaly-fish except the *mas* and the *d* *reswâd* and the flesh of sheep and

fowls only. They drink liquor and esteem themselves higher than Mahárs and Mángs on account of their abstaining from beef and pork. They do not eat *pakli*, *lacchi*, drink or smoke with any lower caste. The higher castes that will eat and drink with them are Kunbis, Sutárs, Támbois and others of similar standing. They follow the Hindu law of inheritance and profess Hinduism, worshipping Mahádev, Máruti and Vithobá of Pandharpur. Their priests are Deshasth Bráhmans. Those who can afford it burn their dead. The rest bury. The propitiation of ancestors (*mahálaya*) is performed every year in the latter half of the month of *Bhadrpad* on the day corresponding to the death day. Maráthá Bhois have caste councils, at the meetings of which social disputes are settled. Breaches of caste rules are condoned by caste feasts, and decisions of the caste councils are enforced under pain of expulsion.

Khándesh Bhois, in addition to fishing, bearing litters and working as field labourers, parch grain and grow water melons and cucumbers in river beds. Some carry grain on donkeys from place to place. They have three endogamous divisions, Maháryarlá, Tarakshá and Dhimar or Dhiyar, the last being immigrants from Gujarát. It appears that the caste is in places adopting the Bráhmanical system of exogamy. Identity of *devah* is in some places still considered a bar to marriage, but as a rule marriages are regulated by *kuls* which are identical with surnames. They eat the flesh of goats, sheep, fowls, hares, deer and scaly and scaleless fish, and drink liquor. They eat food cooked by Maráthá, Kunbis, Rájputs, Phulmáls, Dhangars, Kumbhárs, Vánis, Sonárs and Sutárs. They will drink water brought by a Koli. They do not eat food prepared by Shimpis, Nhávis or Telis. They will smoke with castes from whom they can take water. Kohs, Mahárs, Mangs, Bhils, Musalmáns etc. eat food cooked by them. Kunbis, Malis, Dhangars and Khumbhárs will drink water brought by them. In other respects they closely resemble the Maráthá Bhois.

Karnátal Bhois appear to be a mixed class consisting of members of the local fishing class and of immigrants following the common occupation of fishing.

Kánara Bhois follow the Ambigs in religion and customs. In addition to palanquin-bearing and fishing some serve as messengers in revenue offices, some bear torches in village temples, and some hold umbrellas at marriages.

Gujarát Bhois as usual claim to be Rájputs from Lucknow in the United Provinces. They have nine divisions, (1) Bakoriá, (2) Bhathvá, (3) Gadhedá, (4) Gudíá, (5) Kár, (6) Máchhi or Dhumár, (7) Máli, (8) Melá and (9) Purbia. Mális and Bakoriás eat together and intermarry, Mális, Gudíás and Kárs eat with one another but do not intermarry, the rest neither eat together nor intermarry. In religion and customs they mainly follow Kanbis. They mostly fish or cultivate *singhádá*.

Brahma-Kshatris (5,071) are found chiefly in Broach, Ahmadábád and Surat. They are said to be the descendants of Kshatriya women, who at the time of Parshuram's massacre were saved by passing as Bráhman women. They are said to have come into Gujarat from the Panjáb. The facts that they are called Khakhá Kshatris like the Panjáb Kshatris, that some of their customs are identical with those of the *Brahma-Kshatris* of the Panjáb and that their priests the *Sárasvat Bráhmans* dine with them as they do in the Panjáb, seem to show that they belong to the original Kshatri race and that they came into Gujarát from Northern India. Some of them are hereditary district officers (*desais*), others pleaders or money-lenders and many are in Government service where several hold places of trust and importance. They have five endogamous divisions, Proper, Dasá, Panchá, Nátraválá, and Chudgar, none of whom eat together or intermarry. Dasás and Panchás are said to be the offspring of a *Brahma-Kshatri* and a woman of another caste. Nátraválás and Chudgars are functional in origin, the first following the occupation of making idols' eyes and the second bangles. *Brahma-Kshatris* invest their boys with the sacred thread between six and eight years of age. Girls are generally married between eight and thirteen, boys a few years later. Though most of them favour a vegetarian diet and drink no intoxicating liquors, animal food and spirits are not forbidden, and of late their use has become more general. Their favourite objects of worship are Shiva and Shakti. They burn their dead and perform *shraddha*.

The *Brahma-Kshatris* proper have no caste administrative organization. The Chudgar sub-division of the caste has a central pancháyat at Surat which exercises control over the city of Surat, Gandevi, Navsári, Bilsár, Bárdoli and other places where Chudgars are found. It consists of four hereditary members who summon meetings when necessity arises by sending round invitations by the caste priests. Offences are generally punished by fines on pain of excommunication. The administration of the funds realised from fines is carried on by the pancháyats in consultation with the castemen. The funds are generally spent on purchasing vessels for caste dinners and repairing caste *vadis* (buildings) and temples.

Brahmans (1,067,681) are found in all parts of the Presidency. They are divided into two main territorial groups, Gauds and Dravids. The former reside to the north of Vindhya range, the latter to the south of it. Each of these groups is again subdivided into five territorial divisions as follows —

(I) Gaud — *Sárasvat*, *Kányakubja*, Gaud, Utkal, Mithil

(II) Dravid — *Maháráshtra*, *Andhra* or *Telagu*, *Dravid*, *Karnátak*, *Gurjar*.

The Brāhmins of the Bombay Presidency mainly belong to four groups (1) Gurjar (2) Māhārāṣṭra, (3) Śārasvat and (4) Karmāṭak.

Members of the other groups are also found but they are immigrants. *Theoretically* the above divisions are of no importance. Marriages can take place between any Brāhmins who follow the same Veda and belong to the same *śikṣā* and claim different *gotra*. Diversity of language and of local practices has imposed further restrictions and the varying social importance of local groups has led to further subdivision which may or may not be supported by the religious heads of the community. So long as the ritual remains unaltered a difference in Veda or *śikṣā* is a final bar but social position is continually changing and new groups are formed and small groups are absorbed according to the successive changes of the public opinion. Education is rapidly becoming an important factor and there are signs that the desire for literate brides may lead to the gradual disregard of subcaste distinctions.

Gurjar or Gujarati Brāhmins consist of ninety three subdivisions who do not intermarry *the list of which will be found on page 189 of the last Census Report*. Most of the subdivisions are of a local or political origin and many of them have their counterparts in the subdivisions of other large functional groups like the Vāṇas. Some are immigrants from Northern India, while others claim descent from holy seers, or are connected by tradition with some holy place chosen in early times by Aryan settlers from Upper India. Except Anāvāḍis who are all laymen or *grahastha* each of these divisions is either entirely priestly that is *śikṣakṣa*, or contains two classes—*śikṣakṣa* and *grahastha*. Except Dhīngars, Nāgars and a few other Brāhmins who have among them families believing in one of the other Vedas all Gujarati Brāhmins are generally followers of the Yajurveda. Each division includes from five to twenty five *gotras* or family stocks which stock claiming descent of the male side from one of the *ṛṣis* or seers. Similar descent was claimed by the Śārasvats whose chief *gotras* are named after the ṛṣis Kaundanya, Kaushik and Bhadravaj. Among members of the same family stock marriage is prohibited. But except among Nāgars, religious and lay families if not of the same stock, may intermarry. A man permitted as priest or layman is hereditary and is not affected by his actual business or profession. Of the sixteen Vedic *samādhis* sacraments, Gujarati Brāhmins observe only four at their proper time: *Sīmānta* or pregnancy *Upaṇayana* or thread girding, *Prīṭhi* or marriage, and *Satyaharṇa* or heaven climbing; some of the remaining being observed along with one or other of these, some being not performed at all.

Except among Nāgars, whose girls are seldom married before they are thirteen, Gujarati Brāhmins generally marry their girls between seven and eleven respectively of the bridegroom's age. Besides dower the bridegroom receives presents with his wife. A regards the dowry the practice among most divisions of Brāhmins is fixed. Except among some degraded Brāhmins, widow remarriage is not allowed. Divorce is strictly prohibited.

All Gujarati Brāhmins, except a few who belong to the Śāśinirvāṇ sect are followers of Śiṅha. Their social and religious customs are chiefly ruled by the Mayukha, the Mitākshara and the Dharma and Nirṇaya Sindhu.

The origin, occupation and peculiar customs of the principal subdivisions of Gujarati Brāhmins are briefly described below.

Ānāvāḍis are also known as Māstāns and Bhātāḍis. They are found in Surat district and in the neighbourhood of Baroda territory. The name Anāvāḍi is derived from Anavāḍ, a Baroda village about forty miles east of Surat, famous for its hot springs. The origin of the name Māstān and Bhātāḍi is unknown. A variety of legends are told regarding the origin of Anāvāḍis. But it is obvious from their name that they are of a territorial origin. They are believed to be the earliest Brāhmin settlers of south Gujarāt, and it is due to their efforts that the south of Gujarāt was redeemed from forest and brought under tillage. About sixty years ago almost all of them were agriculturists and though tillage is still the occupation of most, considerable number are village accountants, school masters, lawyers. Government serves as leaders. As a class they are generally practical and capable members of society and many of them make strong administrators. The Anāvāḍi Brāhmins of the Surat district settle their social disputes at meetings of the village castemen under the chairmanship of one of their number whom they select. Every head of a family is a member of the village *panchayat*. The penalties imposed on offenders are fines and *pratyāḥāra* (penance) on pain of excommunication. The fines are generally paid on cast dinners purchased for revelling for the use of the caste and the like. In some places they are utilized for educational purposes.

Ānūḍīyās are found all over Gujarāt. The name Anūḍīya means northerner and I think that the caste entered Gujarāt from North India. According to local tradition all Anūḍīyas are seers. According to their caste traditions they were invited to Gujarāt by Dharmajit, king of Anhilvāḍa (A.D. 931-993) to help him in holding a sacrifice. When the sacrifice was over the king offered them presents and grants of land to induce them to stay in his country. Some greed and other selfish motives led till they were rejected by the grant of sites of special holiness at the mouth of the Mahi. Those who had agreed were then and strong and became known as Śārasvats or Sabardī Anūḍīyas.

those who first refused were, because they formed a band or *tol*, known as Tolakia Audichyas. Their subdivisions are numerous, many are local and others like Kathigors, Koligors and Mochigors are family priests to those castes whose names they bear. In some parts these divisions are considered degraded for having accepted the priesthood of low castes, while in others they are not so considered and interdining with them is allowed. In some places they form distinct groups having no intercourse either with one another or with the parent stock and its principal divisions.

Many Audich Bráhmans live on alms, many are in Government service, a few are cultivators, the rest being family or village priests. A few in Cutch are horse brokers.

The Audich Bráhmans of Ahmadábád have a permanent panchayat consisting of five hereditary members and a hereditary headman. There are a few families of the caste in the city known as *redias*, who perform the duties of caste messengers. The questions dealt with by the panchayat are generally social and domestic, the penalties imposed being fines and excommunication. The fines are generally spent on caste purposes and charities. The various subdivisions of the Audich Bráhmans in Káthiáwár have, with few exceptions, permanent central panchayats consisting of from four to ten hereditary members with a hereditary headman or *patel*. The Gohelvádi Audichyas have two sections, each having a hereditary *patel* in every village inhabited by them. He has power to dispose of minor matters. The Kharedi Audichyas had a hereditary *patel* for the whole caste who resided at Sardhar in Rájkot State but since his death the patelship has been abolished. The Chibhadia Audichyas have four *patels*, two of whom live to the north of the river Bhalar and two to the south, exercising jurisdiction in their respective areas. A few panchayats have caste funds which are administered by the headmen or leading members of the panchayat and spent for the benefit of the caste.

Balams or *Valams* take their name from Valam, a town in the Pátan subdivision in the Gaikwár's territory. They are chiefly found in Ahmadábád and Kaira. Most of them are beggars and peasants.

Bhargars are found chiefly in Broach and Surat, a few being residents of Mándvi and Kamlej in the vicinity of Surat. They claim descent from Bhargu Rishi, the founder of Broach. They have two divisions, Dasá and Visá, who do not intermarry. Marriages are also prohibited between the Broach and Mándvi Bhárgavs.

Bhojaks are found in considerable numbers in Káthiáwár and Cutch. They were originally Shramá Bráhmans who adopted the Jain faith for a living. They are called Bhojaks or eaters because they dine with Osvál Vámins. Bhojaks act as priests to the Jains and eat with them. They allow widow marriage.

Borsádas, found chiefly in the Kaira district, take their name from the town of Borsad. According to the local tradition they are descendants of Bhadrāsiddha and his followers by women of the Rabári tribe. Another account states that they are called after a certain Várahaddha who along with others of the Siddha tribe is said to have settled colonies in this part of Gujrat marking them by the tribal name Siddha, which appears as *Sad* in Várad, Visad, Borsad, etc. Borsádas are hereditary agriculturists, many of them being headmen of villages.

Chovisás are found in Káthiáwár and Baroda. They have two divisions, Mohotá (large) and Nahána (small).

Dadhichas, named after the sage Dadhichi, are found in Kaira and Broach. They state that originally they belonged to the Audich Salasra stock, and obtained their present name by settling in the village of Dehván near Bijápur where there is an *ashram* or hermitage of Dadhichi. Most of the Dadhichi Bráhmans are village headmen, money lenders and cultivators.

Desavals are found chiefly in Surat and Ahmadábád. They take their name from the town of Disa in Pálanpur and are priests to the Desávi Vámins.

Gayavals are an offshoot from the mendicant Bráhmans of Gaya.

Gernáras are found chiefly in Káthiáwár and Cutch. They have a tradition that they were settled at Gernár by Krishna. According to the *Prabhaskhand* they came originally from the foot of the Himálayas. They are Vishnav temple priests, beggars, traders, money lenders, cooks, and husbandmen. They have the monopoly of the office of priests to pilgrims visiting Gernár and Somnáth Pátan.

Gomtiwáls are found in Ahmadábád and Rewa Kántha. They take their name from the old city of Gomti among the Barda hills in south-west Káthiáwár. Most of them live on alms.

Gugls are found chiefly in Dwárka. They are said to take their name from Gokula sacred to Krishna near Mathura. According to another account, they are named after *gugal* or aloes incense, by offering which they succeeded in scaring away a demon who prevented them from settling at Dwárka. Gugls are priests in the temples of Krishna at Bet Dwárka and Dákor. Many of them are servants to the Vallabhácharya Mahárájas.

Harsolas, named after Harsol in the Ahmadábád district, are found in Ahmadábád and Surat. Most of them act as family priests to Harsolá Vámins.

Jambis, named after the town of Jambusar in the Broach district are found chiefly in Broach and Baroda. They claim descent from Yājñavalkya. They appear to have been the first colonists of Jambusar where copperplate grants show that they were settled as early as the beginning of the fourth century. They are family priests and astrologers.

Jhaloris, found all over Gujarat, take their name from the town of Jhalor in Mārwār. Most of them act as family priests to Jhalorī Vānis.

Kavdāds, named after the village of Khudol near Thān in the Jhalvād division of Kāthiāwar are found chiefly in Kāthiāwar and Baroda. They act as family priests to Kapol and Sonthā Vānis and as cooks to Rajput chiefs.

Kapils are found chiefly in the Broach district. They claim descent from the sage Kapil and are mostly cultivators.

Khadgās are found principally in Kaira. They take their name from Khadāt, a village near Prīnā in Ahmadābād. They serve as family priests to Khadgātī Vānis from whom only they take gifts.

Khadvals are found chiefly in Kaira. They take their name from Kheda or Kaira, the headquarters of the district. Their chief settlement is at Umreth. According to their tradition they are descendants of a band of Brāhmins from Mysore, which seems probable from the fact that they are still connected with Śaṅgapaism. They have three subdivisions, Bāj, *i.e.* *establers*, Bhūrd, *i.e.* *builders*, and Dharmād. There is a settlement of the Khedvals at Mahi Kānha having the Bāj and Bhūtra subdivisions, but they have no connection with the parent stock. The Bhūtras are a poor class acting as priests to Lād Vānis. The Bāj boast that they never take presents. They are large landholders, money-lenders and traders.

The Khedval Brāhmins of Nadiād in the Kaira district have a paṇchāyat consisting of eight permanent members and eight temporary ones selected for the time being from the eight factions in the caste. There is no headman. They have messenger known as *soṭarī*. Social and religious questions are generally dealt with, the penalties imposed being excommunication, performance of penance and fines. The fines and subscriptions raised from the caste constitute the caste funds. They are mostly spent in maintaining a school established for teaching religious rites. The Khedvals of the Māhar tālika settle local matters in meetings of the village castemen out of which five to seven are selected as a panel. Questions affecting the community in the whole tālika are decided at meetings of the representatives from all villages in the tālika. The caste messenger is a member of the *hapatīyā* Brāhman caste. The Khedvals of the Aṇand tālika have somewhat similar village organization.

Medās are found throughout Gujarat. They take their name from Mewār in Rajpūtānā. They have five endogamous subdivisions. They are mostly beggar, family priests and a few of them peasants. There is curious custom among the Trivedī *Exadās* before marriage the bridegroom reposes on a cot and the bride applies molasses to the savel of her husband. After this the bridegroom goes to the marriage hall.

Modas are found throughout Gujarat. They take their name from Modera on the banks of the Vāṇak river. They have nine subdivisions of whom the Jethmāls are warriors in the service of Native States and they permit widow marriage. Except a few peasants, all those of the other subdivisions are family priests and beggars.

The Modha Brāhmins of the Kapadvanj tālika in the Kaira district are divided into six *jāṭhās* or groups, representatives from each of which constitute the caste paṇchāyat. Originally these *jāṭhās* were composed of members from fifty-six villages which are now reduced to eighteen. Local questions are decided in meetings of the village castemen. The penalties imposed on offender (regulation of marriages is the chief object of the organisation) are fines up to Rs. 1,000 and *prāścāṭhā* (penance) on pain of excommunication. The funds are spent on charities and for caste purposes. The Modha Brāhmins of the Borad tālika have central paṇchāyat for the solitary *śāḍā* (marriage group) of nine villages that they have. One or two leading members selected from each of the nine villages form the paṇchāyat. There is no headman.

Modīs are found chiefly in Surat. They take their name from the village Modā, about sixteen miles south east of Surat. They appear to be originally Deśasth Brāhmins. The points of resemblance is that they look more like them than Gujarātīs their family goddess is the Mahālakṣmī of Kolhāpur; at the time of marriage and for four days after the bride keeps her head uncovered and fastens the end of her robe from left to right; the marriage wristlet is made of wool instead of cotton thread and they belong to the Kāṇva *śāḍhā*. According to one account they came into Gujarat on account of the cruelties of Mahā Kāfar (A.D. 1303). Another account puts their arrival in Gujarat somewhat later and gives as the reason the pressure of the great Durgā Devī famine (1295-1403 A.D.). It is stated that they were accompanied by the Jambusar Kapil Brāhmins all of whom originally belonged to the same stock. This seems probable as the customs of the Modīs, Jambusars and Kapils are mostly alike and that a century ago intermarriages took place between the Modīs and Jambusar Brāhmins. One peculiar custom among the Modīs is that their marriages take place on the same day every fourth year. They act as family priests only to men of their own caste. The laymen are chiefly engaged as clerks in Government and private offices.

Nāgars are found chiefly in Surat, Ahmadābād and Kāthiāwār. According to one tradition they are the descendants of six Brāhmins who were created by Shiva to officiate at his marriage with Pārvatī and were married to Nāga girls. Another tradition relates that they are the descendants of Nag who married a Brāhmin girl of Vadnagar. There is a third tradition which connects them with the Nāg or serpent race. These traditions and the fact that the Nāgarī is one of the leading tribes of the Gujars of the United Provinces and that in Bundi in Rājputānā the State is served by a division of Nāgarī-Bohorā Brāhmins, led the late Sir James Campbell to hold that the Nāgar Brāhmins of Gujarat were of the Gurjar race of Nāgars. Recent researches made by Mr D R Bhandarkar point to the same conclusion.

Nāgars are split up into six main subdivisions of the local type. None of the subdivisions interdine or intermarry except that food cooked by Vadnagrī Nāgars is eaten by all the other subdivisions. Most of the Nāgars are in Government or State service and some are pleaders, doctors, money-lenders and landholders. As a class they are markedly able and hold a high social position.

The Nāgar Brāhmins of Kāthiāwār have in some places central panchāyats, and in others, social questions are decided at meetings of the village castemen. The penalties imposed on offenders are fines and *prāyashchitta* (penance) on pain of excommunication. The fines are generally spent on caste dinners and charities.

Nandānūs are found chiefly in Cutch and Kāthiāwār. They claim descent from the sage Nāndī who, when officiating at a horse sacrifice, was cursed by Brahma's wife Sāvitrī. Blighted by this curse his descendants lost all scripture knowledge, but by the kindness of their family goddess Vāṅkal at Virāṇi in Mārwar they regained their knowledge and are now admitted to be priests. They are traders and cultivators.

Nandorus are found in Kaira and Rājputānā. They take their name from Nāḍod or Nandod, the capital of Rājputānā. To this class belong the family priests of the Rājput chiefs of Rājputānā and Dharampur. The rest, except a few cultivators, live chiefly on alms.

Napals take their name from Napa, a village in the Borad subdivision of Kaira. They are chiefly cultivators and say that they originally belonged to the Audich stock.

Pālucāls are found in Ahmadābād, Cutch and Kāthiāwār. They belong to the Kāṇvakubja division of Brāhmins and take their name from Pālī, a chief trade centre of Mārwar. Some are cultivators but most are traders and merchants.

Parajūs, also called Parāsars or Ahir Gors, are found in Cutch and Kāthiāwār. They originally belonged to the Audich stock. They take their name from Paraj near Junāgadh. They are priests of Ahirs and Chārans with whom they eat. They allow widow marriage and are a degraded class.

Pushkarnūs or *Pokarnus* are found in large numbers in Cutch and Kāthiāwār. They take their name from the Pushkar or Pokar lake about eight miles north-west of Ajmir. They act as family priests to Bhātias and like their patrons are willing to follow any calling. They are chiefly engaged as husbandmen, confectioners, contractors and clerks. They are followers of Vallabhāchārya and their family goddesses are Lakshmi and Chamundā in Mārwar. They sometimes wear the sacred thread putting it on with little ceremony, generally at a relation's marriage or at some place of pilgrimage. Gujarāt Brāhmins do not dine with Pokarnas who eat cakes and balls (*laddus*) cooked by Bhātias. On the sixth day after a birth, the women of the family, singing as at a marriage, bring a clay horse from the house of the mother's father to her husband's house. At marriages the men dance in the procession and the women sing immodest songs.

Rāyakhals are found chiefly in Ahmadābād and a few in Baroda, where they have a name as teachers or *shastris*. They take their name from Rāika near Dhanduka, about fifty miles from Ahmadābād. They have two subdivisions, Mohotā or great and Nahānā or small. Except a few Rāyakhals engaged in service, the majority support themselves by cultivation and begging.

Rāyasthals, chiefly found in Lunāwāda, Pātan and Harsol, are said to have come to Gujarāt from Mārwar. They take their name from *Rāyasthal* or royal place, that is, dwellers in capital towns. They are mostly beggars.

Rundwāls, found chiefly in Ahmadābād, are cultivators and beggars.

Sāchorās, found chiefly in Cutch and Kāthiāwār, take their name from Sāchor in the south of Mārwar. They are divided into Visā and Dasa and do not eat food cooked by other Brāhmins. Though some are cooks in the Vallabhāchārya temples, beggars and traders, most are cultivators.

Sajodrās, found chiefly in Broach, take their name from Sājod, a village in the Ankleshvar taluka of the Broach district. Tradition asserts that Rāma made them Brāhmins to assist him in the performance of a sacrifice, but their occupation, appearance and customs support the view that they are of the same stock as the Anāvalās. They are cultivators.

Sārasvats are found chiefly in Cutch and Kāthiāwār. They appear to be a branch of the Panjab Sārasvats and to have left the province with their patrons Lohānās, Bhansālīs and Kshatris. Indications of their Panjab origin are (1) animal diet and (2) visits to the shrine of their family goddess Sarasvatī on the Panjab river of the same name. Sārasvats, besides being family priests, follow many other callings. The Sind and Cutch Sārasvats and Sorathā

Sāraavats of Kāthiāwār allow widow marriage. The Sāraavats priests of the Braham-Kahatras of Daboch, Surat and Ahmedabad do not allow widow marriage, and except that they dine with their patrons follow Brahman rules of life. These Sāraavats must not be confused with the Sāraavats of Kānara. Though originally of the same stock they have now nothing in common.

Savats are ministrants in Vaishnava temples. They are considered degraded.

Śāriyādas are found all over Gujārat. They belong to one of the five classes of Gaud Brahmins who abound in Rājputāna. They have ten subdivisions most of which are local in origin. They are employed as family priests and doctors.

Śārināths are found all over Gujārat, Cutch and Kāthiāwār. They take their name from Shrināl, about fifty miles west of Mount Abu. They have five subdivisions. They act as family priests to Jains of the Oswāl and Porvād divisions and to Shrinādī Sonis and Vānis.

Somvādis are found chiefly in Kāthiāwār. They take their name from Somnāth in South Kāthiāwār. They are priests and beggars, the descendants of the priests that used to minister in the famous temple of Somnāth.

Somvādīs are found chiefly in Kāthiāwār. They are considered degraded, because they eat with their clothes on and do not observe the Brahman rules of purity. They are labourers, water-bearers and servants.

Tapodians also called Bhārūdas, are found all over Gujārat. They are ministrants in Mahādev Mātā and Jau temples. They do not act as family priests, and as they are guilty of the sin of using the offerings made to Mahādev, they are held degraded. Those not engaged in temple service are husbandmen, labourers and a few bricklayers. They allow widow marriage.

Udambars found chiefly in Kaira and Panch Mahals, are said to take their name from the sage Udambara. They have three subdivisions. They are family priests and beggars and few are cultivators.

Usāis are found chiefly in Baroda and Kāthiāwār and are said to take their name from Usa, a village in Kāthiāwār. Most of them are cultivators and beggars.

Vādādis found mostly in Kaira, take their name from Vaded, about fourteen miles north-west of Ahmedabad. They are beggars, husbandmen and money-lenders.

Vāyadīs are found all over Gujārat. They are priests of the Vāyadī Vānis and are said to have originally come from Bet Island in West Kāthiāwār. They take their name from Vāyad, a village near Pātan about forty four miles north-west of Ahmedabad.

Vedādis are found chiefly in Cutch. They claim descent from the sage Vedaryāna. According to tradition they are the descendants of two Shrinādī Brahmins who were outcasted because they dined with Oswāl Vāns. Even now Vedādis dine with Vānis and are considered degraded on that account. They are mostly husbandmen, few being priests and school masters.

Māhātmasāstra BRAHMANAS consist of fourteen divisions: (1) Chitpāvan (2) Deobhast, (3) Devnarakhā, (4) Golak or Govardhan, (5) Jval or Khot, (6) Kānva, (7) Karbādi, (8) Kāst, (9) Kurvat or Kurvant, (10) Mātriyāni (11) Palsikar (12) Sāmvedi, (13) Savābe, (14) Targul or Targarth. All of these except Golaks, Javals, Kāsts, Palsikars Savābes and Targuls eat together, but do not intermarry. This statement must, however, be qualified in the case of the Palsikar or local Bombay group of Deobhast Brahmins who have recently established marriage relations with the Deobhast Brahmins of the Central Provinces and are successfully establishing their claim to be considered Shukla Yajurvedī Deobhast Brahmins of the Mādhyandī *ādīś* Poonā Deobhasts still refuse recognition. Golaks, Kurvants, Savābes and Targuls are held to be degraded. Of these the Kurvants are rising into the position of equality with strict Brahmins and marriage connections are occasionally formed between them and Chitpāvans. As among the Gujār Brahmins, the Māhātmasāstra Brahmins also perform only the principal *sanskāras* the minor ones being performed along with one or other of the principal ones. The ceremonies of the different subdivisions do not differ in any essential detail. Except Javals who eat fish, they do not take animal food. Widow remarriage and divorce are forbidden.

Chitpāvans are found in all parts of the Deccan and Konkan. They are also known as Chitpols Chitpānds, and Konknanas. The names Chitpāvan, Chitpol and Chitpāns appear to come from the town of Chitpān i. Ratnagiri, their chief and original settlement, the old name of which is said to have been Chitpolan. They began to call themselves Konknanas about 1715 when Peshwā Bādhji Vāghvānāth rose to importance in the Marāṭhī Kingdom. According to the *Saṅgidhāt* of Chitpāvans were created by Parashurāma from fourteen corpses of biped-recked foreigners. This tradition taken with the fact that they are of fair complexion and that most of them have light or grey eyes, seems to show that they came into the South Konkan from beyond the sea. They have a tradition that they came from Ambājogdi in the Nimas Territory about a hundred miles north of Sholapur. They state that they were originally Deobhasts, and came to be called Konknanas after their settlement in the Konkan at Chitpān. This does not seem probable as they greatly differ from Deobhasts in complexion and features, and Deobhasts looked down upon them as their social inferiors and did not dine with them till the time of Bādhji Vāghvānāth Peshwā whose efforts brought them on a level with the other Māhātmasāstra

Bráhmans They have fourteen *gotras*. Unlike most castes of the Deccan, a Chitpávan is not allowed to marry his maternal uncle's daughter. For a long time efforts have been made to introduce marriages between Deshasths, Chitpávans and Karhádás, but they have so far met with little success. Chitpávans are either Apasthambas or Rigvedis and belong to the Smárt sect. Their family goddess is Jogái or Jogeshwari. They are Government servants, lawyers, engineers, doctors, bankers, priests, writers, land owners and husbandmen.

The Chitpávan Bráhmans of the Deccan have no caste pancháiyats and no such system of organised interference in domestic matters as that commonly found among lower castes. Their chief authorities are still their spiritual guides, but decentralisation is a marked characteristic of Deccan administration and the big Maths of South India are rapidly losing their former influence. In every town there is an agent or agents, *dharmádhikáris* of the Shankaráchárya of Sankeshwar who is the religious head of the community. Open breaches of caste rules and gross violation of Shástric precepts are commonly dealt with by the agent in a public meeting of the leading priests and laymen of the caste, and decisions are passed by the majority of votes of those present. The penalties imposed are fines and religious penance on pain of excommunication. The fines are distributed among the priests of the town, though the Shankaráchárya may claim a portion if he chooses. An appeal lies from the decision of the meeting to the Shankaráchárya whose decision is final. The authority of the Shankaráchárya is declining, and in sacred places such as Wáí, Máhuli, Pandharpur, Kolhápúr, etc., he is little more than a name. All caste disputes in these places are decided by the local priests without any reference to the Shankaráchárya and they appropriate all fines to themselves.

Deshasths are found throughout the Deccan and Karnátak. The word Deshasth is generally taken to mean a resident of the plain or upland Deccan as distinguished from the hilly tract of the sea board Konkan, but as the bulk of the Bráhmans of the Bombay Karnátak even as far south as Dharwár are Deshasths, it is possible that Sir W. Elliot's explanation that Deshasth means people of the *desh* or country, in the sense of local Bráhmans, may be correct. Deshasths appear to be the earliest Bráhman settlers who migrated to the south of the Vindhya. They have two main divisions, (1) Rigvedi (2) Yajurvedi, who eat together but do not intermarry. There is also a third division known as Atharvans, the followers of the Atharva Veda, who are found mostly in the eastern part of Sútára. The Rigvedis are subdivided into (1) Smárts or followers of Shiva and (2) Mádhvas or Vaishnavs, followers of Vishnu. Some of the stricter Vaishnavs do not give their daughters in marriage to Smárts because the two rituals are different and incompatible, but there is generally a good deal of intermarriage between Smárts and Vaishnavs in the Karnátak. Mádhvas are divided into eighteen subdivisions after as many sects of the school, who eat together, and three of them, *viz* Satyabodhas, Rájendratirths and Rájbhavendras, also intermarry. The Yajurvedis are split up into (1) those who follow the black Yajurved and (2) those who follow the white. They do not intermarry. Except among the Yajurvedis, marriage is allowed with a maternal uncle's daughter. In some places, a man can marry even his sister's daughter. Marriage with a father's sister's daughter is not allowed. They eat with Chitpávans, Karhádás and other classes of the Dravid Bráhmans of the South, but on certain occasions treat them as inferiors. A Deshasth Bráhman will never ask a Chitpávan to dine at his house for a *shraddha* feast or to officiate at any of his ceremonies, while a Chitpávan has no corresponding objection. They are priests, writers, bankers, traders, landowners, beggars, etc. Most of the village accountants or *kulkarnis* of the Deccan belong to this caste.

The Deshasth Bráhmans of the Sútára district decide caste matters in the same way as the Chitpávans. Those of West Khándesh have a village pancháyat with headmen (*dharmádhikáris*) appointed by Shankaráchárya. Social and moral questions are dealt with by the *dharmádhikáris* in consultation with a number of influential and respectable local castemen. If they cannot come to a decision on a question, it is referred to the Shankaráchárya who is the final court of appeal. The penalty generally imposed is *práyaschitta*. If a fine is imposed, the amount is given to a temple. The Yajurvedi Deshasths of Poona have a pancháyat consisting of seven members appointed by Shankaráchárya with a headman elected by the members. The questions commonly dealt with are religious and decisions are passed according to the majority of votes of the committee. The penalties imposed are penance and excommunication. An appeal lies against the decision of the committee to Shankaráchárya.

Devarukhas are found chiefly in Kolába and Ratnágiri. They take their name from Devarukh in the Sangameshwar taluka of the latter district. They assert that they were originally Deshasths from whom they separated on their going and settling at Devarukh. Dr. Wilson suggests that they may be remnants of the Devarshis, a *shakha* of the Atharva Veda. They hold a low position among Maháráshtrá Bráhmans. It is believed that dining with them brings ill luck. Consequently many Karhádás, Deshasths and Chitpávans object to dine with them. Their religious and social customs do not differ from those of Deshasths. Most of them are cultivators, a few being engaged in trade and Government service.

Golaks or **Govardhans** are chiefly found in Ahmadnagar, Khándesh, Thána and Sútára. They are said to be people from Govardhan in Mathura or from Govardhan near Násik, who were ousted by Yajurvedis from Gujarát and by Deshasths from the Deccan possibly because they continued to practise widow marriage after the later Bráhmans had ceased to allow it. The term Golak is said to mean illegitimate. Propagation like the cow without regard to relationship may have been the original meaning of the contemptuous term Govardhan applied to those who permitted widow marriage. They are also known as Gomukh or 'cow mouth' Bráhmans. They

claim to be Desharthis but other Brāhmanas do not take water from or eat food cooked by them. They are divided into four subdivisions. In ceremonies and customs they follow Desharthis. They are husbandmen, moneylenders, moneychangers and traders, and some act as priests to Kunkas and other lower castes. The Golas of Thāna are said to have the right to mark the time (*gāthā gāthā*) at Brāhman and Prāthna weddings.

Javals are found chiefly in the Ratnagiri district. They are also known as Khots or farmers of village revenue. They are said to be descendants of a shipwrecked crew who landed at Javal Khor half way between Harmal and Dāhhol in the Ratnagiri district. Their name means (Javal) a storm. They always claimed to be Brāhmanas; but their claim was not recognised till 1867 when Parashurāmbhāu Patwardhan, a relation of the Peshwā, in return for some services, established them in the rank of Brāhmanas. Though they are now admitted to be Brāhmanas, other Brāhmanas do not eat with them. Except that they eat fish their customs do not differ from those of Chutpāvana. Some of them are employed by other Brāhmanas as water bearers but almost all are cultivators.

Kāstas are found chiefly in the Dhārwar and Bijāpur districts. They are also called Pritham Shikhs because they belong to the first branch of the white Yajurved which is called Kāstva. They have two subdivisions, Vāhnavas and Smārt. They differ in no important details from Desharthis who look down on them and neither eat nor marry with them. Chutpāvana and Telugu Brāhmanas eat but do not marry with them. They are husbandmen, priests, moneylenders and village accountants.

Karhādās are found chiefly in Poona, Sātara, Kolāba and Ratnagiri. They take their name from Karhād, the sacred junction of the Kōtna and Kṛishna in the Sātara district. They claim to be Rigvedī Desharthis. The late Sir James Campbell thought they were of foreign origin. His opinion was that Karahāta and Karahātaka, the old names of Karhād, were apparently called after Karahārāta or Khaganāta, the family name of Nahapāna, who was believed to be an incarnation of Parashurāma, who is said to have created the Karhād Brāhmanas of the Kōtnā, and that the theory was further supported by the Karhād surnames, Ona, Moghe and Garje as indicating the connection of portion of the caste with Gurjars or White Huns. Their family goddesses are Vijayadurgā and Aryadurgā in Ratnagiri and Mahālakshmi in Kolhāpur. Under the early Peshwās the Karhād Brāhmanas are said to have offered human sacrifices to their house goddess Mahālakshmi. The practice was severely repressed by the third Peshwā Bālājī Bājirāo (1740-1818). They are writers, priests, pleaders, husbandmen, bankers, etc. Their customs are the same as those of Desharthis. The Karhād Brāhmanas of the Sātara district settle their social disputes in the same way as the Chutpāvana. The Karhād of the Ratnagiri district have no caste organisations. Social and religious questions are dealt with by a *dharmaśāsthi*, if one exists in a village, in meetings of the customers of the village, and if the offence complained of is grave, the proceedings are submitted for the orders of the Swāmi of Bankeshwar who is the supreme religious head of the community. The penalties generally imposed are caste dinners preceded by *prāyaścitta* (expiatory rites). Minor offences are punished by fines which are appropriated for temple use.

Kāstas or *Kāstas* also known as Kāyasths in Nāsik, are found in small numbers in Poona, Nāsik and Sātara. They claim descent from Kātyāyana, son of Yāgyavalkya by his wife Kātyā, and call themselves Kātyāyana Shākhī Brāhmanas, that is Brāhmanas of the Kātyāyana branch. Other Brāhmanas do not associate with them. They are husbandmen, traders and Government servants.

Kirvants or *Kirvants* are found chiefly in the Kolāba and Ratnagiri districts and in the Sāvantrādi State. The name Kirvant is said to mean insect (*śed*) killers, because while working in their betel gardens they destroy much insect life. Another explanation is that the proper form of the name is Kriyavānt, and that they were so called because they conducted funeral services, *kriyā*, an occupation which degraded them in the eyes of other Brāhmanas. According to one account, the Kirvants originally belonged to the Sārasvats of the Śāsthi Prant of Goa, and were priests, by profession. Some of them objected to perform ceremonies in the houses of the low or castes and abandoned the practice of going to such households. The rest who had no such scruples formed a separate class and were called kriyavānt or those who performed rites. The Sārasvats kept up the connection by intermarriages for considerable time but such marriages are now unknown. The Kirvants of Kolāba appear to be a distinct community from the Kirvants of Ratnagiri and Sāvantrādi, and generally marry with Desharthis and sometimes with Chutpāvana. They are cultivators, moneylenders and priests.

Nairāgyas are found chiefly in Khāndōr and Nāsik. They are so called after the Nairāgya recension of the Yajurved. They are landlords, moneylenders, Government servants and traders. Other Brāhmanas do not eat with them.

Palāṭars or *Palāṭars* belong to the Mādhyānīa *śikhā* of the Yajurved Desharth Brāhmanas and are found principally in the Thāna district. They derive their name from the village of Palāṭar in Kalyān taluka of the Thāna district, which according to the Rāmabhaṭṭa, was practically Dīmā to his family priests who belonged to this caste. They are generally believed to have come in 1257 A.D. from Mungl Patkan on the

Godávri with Bimba But it seems that they formed part of the large settlement which from Gujarát supplied the foreign element to the Thána district They claim to be Vájasaneyi Bráhmans like the Yajurvedi Deshasths of the Deccan Their claim to be Deshasth Bráhmans has been stoutly denied by the Deccan Bráhmans, especially by Chitpávans, who refuse to interdine with them though they are allowed at places to officiate as priests with other Bráhmans They support their claims to be Bráhmans by citing *sanads* granted to them by the Peshwás and recently their claims have been acknowledged by the Hindu Pontiff Shankaráchárya They are priests, physicians and astrologers and a few of them in Bombay are Government servants

Samavedis are found only in the Thána district, where they chiefly grow garden crops

*Saráshe*s or 'hundred and twenty-fivers' are found chiefly in Ahmadnagar and Sátára. They are so called because they are the descendants of the hundred and twenty-five Bráhma families who lost caste by eating with a Bráhma who married a Chámbhár girl They are divided into Smárts and Vaishnavas who eat together and intermarry They rank below Deshasths and have their own priests Their social and religious customs are like those of Vaishnav Deshasths They are bankers and priests and never take to service

Tirguls or *Trigarths* are found chiefly in Poona and Sholápur The name Tirgul or threefold is derived by some from the Sanskrit *trikula* (of three families) in support of which it is stated that the Tirguls are the descendants of a Bráhma by three wives, a Bráhma, a Kshatriya and a Shudra Another account states that they are the descendants of the illegitimate offspring of Bráhma widows and wives sent to Pandharpur during the time of the Peshwás The Tirguls assert that they were originally Deshasths and became degraded on account of taking to growing betel vines which involves the destruction of insects In religion and customs they follow Deshasths They are betel vine growers, cultivators and money-lenders.

Sárasvats of the Gaud group are known as Gaud Sárasvats They are found chiefly in North Kánara, Ratnágiri and Belgaum districts and in the Sivantrádi State They are also found in large numbers in South Kanara and Gor They trace their descent to the sage Sárasvat who lived on the banks of the Sárasvatí in the Panjab and preserved the Vedas by living on fish during a great famine which lasted for twelve years It is stated in the *Sahyadríkhanda* and other works that the Sárasvats were brought into the Konkan by Parashurám who granted them the province of Gomínchal (Goa) According to some, they were originally spread over 96 (*shahannava*) villages which led to their being called Shenvis. Others hold that they derived the name Shenvi because the number of the families originally brought by Parashurám was ninety-six There are others who maintain that the term Shenvi is derived from *shunbhog* meaning a village accountant in which capacity many of the Gaud Sárasvats are employed in Kanara, Gor and the southern part of the Ratnágiri district The first explanation is probably correct, subcastes frequently take their name from a locality. Shenvi is also a surname of many families in Gor and the Karnátak and is often used as a term of respect in addressing respectable members of the caste Gaud Sárasvats are split up into a number of subdivisions of which the principal are Shenvi and Sárasvat or Shenvipaik Some of these are local in origin, while others are due to caste disputes and fission All these divisions eat together, though not in all places on public occasions such as marriage feasts Shenvis and Sárashtakars freely intermarry, though fifty years back such intermarriages were strictly forbidden Intermarriages between these and the other subdivisions also take place occasionally, but they have not yet received the unanimous sanction of the community. For the last three or four years systematic efforts are being made to unite all subdivisions by holding yearly conferences of representatives from all the subcastes There are a few keen reformers but the bulk of the caste is apathetic There is also a counter movement of the uneducated mass of the community headed by a few educated men professing orthodox views to put down the movement for union, but it will probably fail as their only support, the Swámis, have declined to interfere in the question Though more powerful in the south than elsewhere, they recognise that their authority is waning Gaud Sárasvats are followers of the Rigved and differ in no important detail from the Maháráshtra Bráhmans in their ceremonies Their family deities are Mangesh, Shántádurga, Maháalakshmi, etc., the shrines of all of which are in Goa They eat fish, and in the Deccan eat food cooked by Deshasths, Chitpávans and Karháds, who do not eat food cooked by Gaud Sárasvats In their own home land they do not take food from any Bráhma caste except their own They are landholders, merchants, bankers, Government servants, pleaders, doctors, etc Many of them are hereditary village accountants (*lulkarnis*) The Gaud Sárasvat Bráhmans of Kánara have no caste pancháyat Their Swámis or religious heads deal with religious questions only, either personally or by ordering local inquiries to be made by leading persons in the locality concerned The penalties imposed are fines, pilgrimages and *prayaschitta* The Swámis also collect subscriptions from their followers wherever they go, which are spent on the upkeep of their *maths* (monasteries) Those of the Sárasvat section who are Government servants have to subscribe a fixed percentage of their salary, which goes into the coffers of the *math*

Of the Karnátak group of Bráhmans only the Habba, Havik and Joishi castes are found in this Presidency

Habbas are found chiefly in the Kánara district. They are said to have been brought into Kánara with their priests (Johhis) by Mayurvarma in the eighth century. There are some families of Deshastha Váishnav Bráhmans in the Dhárwár district bearing the surname of Habbu which seems to show that they were originally Deshasthas. They appear to have been at one time an important community and there are to this day villages in Goa and the Kárwár taluka known as Habbu Sthánas bearing testimony to their former greatness. In the famous temple of Mallikárgúna at Kánton in Goa and in some other temples in Kárwár taluka at the yearly festivals, cocoanuts is first offered to the Habbas as a token of respect. They are still called *godeshars* or village headmen. It is stated that their present low status among Bráhmans is a result of a curse imposed by one of the Swámis of the Shringarí monastery. They belong to the Karnáta branch of the Dravids, but although other Dravids eat together none eat openly with Habbas. Most of them hold large landed properties which they either cultivate themselves or lease to tenants.

Haviks or *Havigs*, also known as *Havás*, are found chiefly in the Kánara district and in north-west Mysore. The name Havik is derived by some from *havis* (oblation). Others trace it to *haca* or *hac*, a snake. According to Bechanan, Parashurám created Haviga at the same time as Tulava and Malabár and gave it to Bráhmans called *Nagars* and *Machis*. The Sahyádrichand relates that probably about 700 A.D. Haviks were brought by Sikharásh, father of Mayurvarma, the founder of the second dynasty of the Banavási Kadambas, to supplant the Bráhmans of Parashurám who had been degraded by their champion in consequence of their want of trust in his promises. Haviks claim as their original seat Abhicchhatra, an ancient and ruined city in Rohilkhand in upper India, now best known as Ramnagar. Mr. D. R. Bhandárkar supports this view and states that they were first established by Mayurvarma in Talgund in the Shimoga district of Mysore. He further remarks that they are said to have made an effort later to leave the province, but were brought back again, and in order to prevent a repetition of the attempt were compelled to leave a lock of hair on the forehead as a distinguishing mark. The Haviks of north-west Mysore still wear their hair in this fashion and their fairness and features support the tradition of a northern origin. But they eat stale food left overnight, and their women wear a *leageti* under the *sári* which would point to their belonging originally to a non-Bráhman cultivating caste raised to Bráhmanical rank by the Aryas or Scythian invaders. Haviks have four subdivisions, which with one exception eat together but do not intermarry. They are further divided into priests and laymen who eat together and intermarry. More than half of them are priests. Most of the laymen are husbandmen and skilful gardeners growing fine pepper cardamoms and betelnuts. Their women help them in their work and gain in consequence accordingly. They are mostly Yajurvedis of the *Roháyana siddhi*. They are Śaiváts and have their own monasteries. They are vegetarians and eat with all Dravid Bráhmans. Haviks have neither village nor central pancháyat. In every village there is a *dekkishet* appointed by their Swámi who with local respectable members of the caste submits cases to the Swámi with their opinion on the matter under discussion. There are three Swámis of the caste holding jurisdiction over different localities. They are (1) the Swámi of the Rámachandrapur *mañ* in the Sagar taluka of Mysore, (2) the Swámi of Nelenay *mañ* in Siddápur and (3) the Swámi of Saveravali *mañ* at Honehalli in Sirsi. Certain offences are expiated by performing *prajápechita*, others are punished by fines which go to the Swámi who spends them on the upkeep of his *mañ*. Widows who have been seduced are sent to the *mañ* where they have to perform menial service. Every household has to pay an annual subscription of annas 4 to 8 to the *mañ* to which it is subject, and on special occasions such as the visit of the Swámi to a village special contributions are collected from all the household in the village.

Jasthis (*Jyasthi* = astrologer) are found only in the Kánara district. They claim to be Deshasthas and state that they came to Kánara direct from the banks of the Godávarí to act as priests to Habbas. In support of their claim to Deshastha origin they wear the Desasthi turban. They seem to have formerly belonged to Níleshvar in South Kánara and they still eat and intermarry with the Johhis of Níleshvar. They are astrologers, cultivators and family priests to Kómárpalkar Habbas and other middle class Hindus. They hold the same social position as Haviks though the two classes neither eat together nor intermarry.

Burúds (11, 45), also known as Medars, are found throughout the Deccan and Karnáta. The origin of the term Burud is not known. Medar is derived from Medarket or Medarkyat, a follower of Basava, the Lingáyat hero of the twelfth century who apparently converted many of the Burúds of the Karnáta to Lingáyatism. The term Medar seems properly to signify Lingáyat Burúds though all Medars do not wear the *liaga*. Their hereditary occupation is working in bamboo. They make baskets, windowing fans and various other articles. From this craft it is highly probable that Burúds represent one of the early tribes of the Deccan and Karnáta. In the Deccan, they occupy socially an inferior position. In the Karnáta the adoption of the levelling doctrine of Basava appear to have raised them somewhat in the social scale and the Medar therefore, is the social superior of the Burud. The bulk of the Maráthi-speaking Burúds are Hindus. The Kánárese-speaking Burúds or Medars are mostly Lingáyats. The exogamous sections or *kúls* of the Maráthi Burúds are identical with surnames. Every *kúl* has a separate *drásh*. The important *drásh* consist of (1) peacock feathers (2) *kold* (ringed turtle) (3) cock, (4) hog (5) *terred* (*Cassia articulata*)

(6) *rut* (*Callotropis gigantea*), (7) *khair* (*Acaia catechu*), etc. Marriages are prohibited within three degrees of relationship. A Burud may marry his maternal uncle's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Girls are generally married from eight till after the age of puberty, boys from twelve to twenty-five. The remarriage of widows is permitted. A widow may marry her maternal uncle's son, but not a member of her late husband's section. Divorce is allowed. Buruds eat the flesh of goats, sheep, fowls, and fish, and drink liquor. They do not eat beef or the flesh of dead cattle. They rank higher than Mahars and Mangs with whom they do not eat. Maráthá Kanbis smoke with them. The chief objects of their worship are Khandobá, Jotiba, Bahirobá, Bhaváni, Ráma, Máruti and Vithobá. Their religious teachers are Siddhigiri of Kanheri in Sátára and the head Jangam of the monastery at Manurgaon near Ahmadnagar. Their priests are Deshasth Bráhmans. The dead are either burnt or buried. For the propitiation of deceased ancestors uncooked articles of food are given to Bráhmans and Jangams on the anniversaries of their deaths.

Chámmbhárs (141,681), also known as Chamgárs in Kánara and Samgárs in the Karnáta, are found all over the Presidency except Gujarát where the Mochis or Chamárs take their place. The term Chámmbhárs besides being the name of a caste, also signifies a worker in leather, and is consequently applied to many other castes following the same occupation. The touch of the Chámmbhárs is considered to defile and he is compelled to live beyond the village boundaries. In the Vedic and pre-Buddhist times, the occupation of leather working was not apparently degrading. The *Charmanua* (tanner) is mentioned in the *Purushamedh* (man sacrifice) chapter of the *Vájasaneyi-Samhitá* of the Yajurveda as a fit victim. In the Páli Játaks or Buddhist birth stories mention is made of eighteen trade guilds, with whom kings kept themselves in touch. One of these was the guild of leather-workers (*Chamrakárs*). This and the fact that the Chámmbhárs are generally fair, and that their women, especially in the Kánara district, are celebrated for their beauty, supports the view that the Chámmbhárs can boast some Aryan blood. On the other hand, the traces of totemism found amongst them, and the fact that they have adopted so degrading a trade indicate an aboriginal origin. It is at least possible that leather work was originally done by certain Aryans and the degradation, consequent on the later view as regards the contamination of leather, resulted in their social ostracism and they then threw in their lot with the aboriginal tribes. Chámmbhárs have two linguistic divisions, Maráthá and Kánarese.

Maráthá Chámmbhárs have various endogamous groups, mostly territorial, such as (1) Cherh, (2) Dáholi, (3) Gháti, (4) Konkani. There is also an Ahir group in Khándesh, the rest being known as Maráth Chámmbhárs in that district. In Kolhápúr, two endogamous groups are found separated by the different class of leather work undertaken by each group. Their exogamous divisions are identical with surnames. They have *devaks* similar to those of Maráthás and kindred castes. Marriages are generally prohibited between members having the same *devak*. A man may marry his mother's brother's daughter, but not his mother's sister's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is generally infant. The remarriage of widows is permitted and divorce is allowed. Chámmbhárs eat the flesh of goats, sheep, fowls, hares, deer, and fish, and drink liquor. Chámmbhárs follow the Hindu law of inheritance and profess Hinduism. Their priests are Bráhmans who are not considered degraded. In Thana, the death ceremonies are conducted by Kumbhárs, and in Ahmednagar by Jangams. The dead are either burnt or buried. *Shraddha* is performed.

Kánarese Chámmbhárs have eight exogamous divisions, which appear to be local in origin. Marriages are prohibited between brothers' and sisters' children. A brother's daughter can be married to a sister's son, but if a sister's daughter is to be married to a brother's son, a hanging lamp is carried on the occasion of the marriage. The origin of this custom is unknown. Girls are generally married before the age of puberty, boys from twenty to twenty-five. If a girl attains puberty before marriage, her parents lose the right of giving her in marriage. In such cases the ceremony is performed by a near relation of the girl. Their *devaks* consist of the leaves of the *rumal* (*Ficus glomerata*) or of the *kalamb* (*Anthocephalus kadamba*). The remarriage of widows is permitted. Divorce is not allowed among the Chámmbhárs of Kánara. It is allowed among those of the Karnátak. They eat mutton, fowls, pork and fish, and drink liquor. They do not eat from the hands of Jangars, Sonárs, Devhs, Holyás, and Kotegars. They follow the Hindu law of inheritance and are followers of the Smárt sect. Their priests are either Kárháda or Havik Bráhmans, whom they employ at marriages. In the Karnátak, Lingáyát priests are employed to conduct the death ceremonies. The dead are buried. They perform *mahálaya* for the propitiation of the deceased ancestors. *Shraddha* is not performed.

The Chámmbhárs of Poona city settle their social disputes at meetings of all the adult male members of the caste under the presidency of the most influential man in the community. The parties who want to summon a meeting have to pay each Rs 1-4-0 to the community. When all assemble, sureties are taken from the contending parties that they will abide by the decision of the pancháyát, after which the proceedings of the meeting commence. An unanimous decision is generally given, but failing that the decision of the majority prevails. The amount realised from fines is generally spent on charitable purposes such as building *dharmashálas* (rest houses) for the castemen. The Chámmbhárs of the Sátára district have formed groups of villages each with a central village where the headman of the group resides. He is called *mhetre* and his office is hereditary. Social disputes both in Sátára and Sholápúr are settled

at a meeting of the local castemen. In serious cases a *dar* or assembly of the Chāmbhārs of several villages is called under the presidency of a *malik*. Offences are generally punished by fines which are spent on caste feasts. Part of the fine is sometimes devoted to some religious purpose. The Chāmbhārs of the Ratnagiri district have village organizations in Khed and Vasquiri talukas and central organizations elsewhere in the district. The village panchayat is temporary while four or five members of certain representative families in Chiplun, Rājāpur and Sangameshwar talukas constitute the permanent central organization. The headman is called *padindā* in Rājāpur and *malikār* in Sangameshwar taluka and generally presides over the meeting; elsewhere the most influential man presides. The aggrieved parties first go to the nearest representative of the abovementioned hereditary families who arrange to summon a meeting and fix the place. The offender is made to apologise to the complainant, bow to the gods, and pay a fine or is exempted. The proceeds of fines are spent on caste dinners. It is reported that the central panchayat in the Chiplun taluka possesses revisional and appellate powers over the decisions of the village panchayats. In Rājāpur, on Ganpat Janoba of Kanda Mangla near Pandharpor is regarded as the head of the entire community and in Sangameshwar an appeal lies from the *malikār*'s decision to the *malindā* who is said to reside in the village of Prabhanvalli in the Rājāpur taluka and whose decision is final. The head-quarters of the Chāmbhārs of Kānara are at Kodhig in Kārwār. They have a headman called *badant* who has an assistant called *padindā*. Branches of caste rules are punished by fines, which are spent on treating the caste to dinner or liquor. Their religious head is the Shankarachārya of Shringari Math to whom every family pays an annual fee of annas 4. In social disputes, the orders of his agent at Gokarn are final.

Chātrāns (*9404) are found in Cutch, Kāthiāwār Gujarāt Sind and Rājputāna. They are sometimes called Gadhavia. The legend of their origin runs as follows. Shiva and Pārvatī used to send their riding animals (*valas*) bull, a serpent and a tiger to graze, and much time and labour was wasted in recreating them as they invariably fought. Pārvatī solved the problem by erring an efficient herdsmen out of her sweat and his success was rewarded by teaching him how to obtain one of the Nāg girls for his wife. The story goes that he ran off with their clothes while they were bathing, and when pursued, threw them a garment or two to quarrel over and so escaped with a few robes to Shiva's temple. There Shiva only delivered up the clothes on condition that they would promise to do what he told them; and on their assent said that one of them must marry the cloth-stealer. Nāg agreeing the fortunate Chātrān had his choice, won divine bride and had two sons Nāg and Tamar. Nāg alone remained on earth and his descendants are the Chātrāns. There are other variants of this legend according to localities. The word Chātrān meaning a grazer is also translated "fame-spreader". According to a bardic account Chātrāns are the descendants of son born to an unmarried girl of the Dhodhi clan of Rājputāna. To hide her shame, the girl abandoned the boy as soon as he was born, behind a fortress or *padā*. The boy was saved and called Gadhavi, which is another name for the Chātrāns. The boy is said to have been also called Chātrān because he used to tend a potter's donkey. The story is supported by the fact that Chātrāns were originally donkey graziers and by the compound name Kumbhār Chātrān by which a potter is known all over the provinces. The Chātrāns levied a tax on every Kumbhār marriage till the time of Sikhrāj J. young (A.D. 1094—1143) who discontinued it. The original occupation of the caste was cattle grazing, singing the praises of Rājputāna and later of Kāthiā when the Bhāts became the Rājput lords, and begging. Even at present time some still keep genealogies of Kāthiā and Rājputāna and sing their praises. Others are cattle-sellers, graziers, pack-carriers, traders, money-lenders, husbandmen, and even beggars. Formerly they stood security for various promises like Bhāts and secured performance by the threat of *trides* (rude Bhāts). Chātrān women are supposed to have supernatural power and are even now addressed as *Maliks* by the lower classes in Cutch. Some of the most popular goddesses of north Gujarāt are said to be the spirits of Chātrān women who sacrificed themselves to guard the privilege of their caste. Gujarāt Chātrāns have four chief endogamous divisions, viz. Gajars, Kachhels or Parjils, Mārus and Tumbels. The latter has a traditional connection with the Sānis of Sind. In Sind, there are Suchis and in Kāthiāwār Sonathis Chātrāns, but the four given above are the generally accepted divisions. Restrictions on marriage are complicated and accounts vary with the locality. The following is one account of their exogamous grouping. Kachhels belong to three clans or exogamous divisions, namely Chaurvas, Choridās, and Nams. Each clan consists of several stock indicated by surnames. Māru or Mārur Chātrāns include twenty such exogamous divisions with three hundred stocks. Mārus of the same stock cannot marry. Kachhels neither marry nor eat with Tumbels. Other divisions eat together but do not intermarry. Mārus are considered superior to the others. Bhāts and Chātrāns are two distinct castes and they neither eat together nor intermarry. Chātrān do not regularly wear the sacred thread. Except in Pālanpur and Rewa Kāthiā, the children of two sisters or of brother and sister may marry. Girls are married between ten and twenty and no divorce is tolerated before marriage. Except in Rewa Kāthiā and Pānehi Māhils Chātrāns allow widow marriage. A widow marries the younger brother of her deceased husband. The rule as regards caste marriage varies, but a mother's sister daughter is generally barred. The rule about divorce is also not uniform. In central and north Gujarāt, neither the wife nor the husband can divorce each other though in some parts of central Gujarāt husband is allowed to divorce his wife, and in Kāthiāwār and Cutch each is allowed to divorce the other. Besides the ordinary food grains, they eat the flesh of sheep, goats, antelope, hare and partridge and fish. They eat *padā* with Bahāns,

Ahirs, Loháris, Daryis, and Rájputs As a rule in the absence of male children, clansmen become heirs of the deceased They belong to various sects of Hindunism and specially worship the goddess Ambá Bhaváni Mervádá, Parjá, Rájgor, Sárasvat, Shrigaud, and in Sind Shrimáli Bráhmans, officiate at their ceremonies They burn the dead, but infants are buried. They perform *shrúddha*

Chaturths (89,208) are found chiefly in the Southern Marátha Country They are Jains of the Digambar sect whose customs they follow Their hereditary occupation is agriculture The Chaturths of the Dhárwár district are divided into four groups of villages each presided over by a hereditary *sarsangmi* or agent of the Jain Shriswami of the Nandni *math* near Miraj, who is the *guru* of all Chaturths in the Southern Marátha Country and exercises control over their spiritual as well as secular affairs The head-quarters of the *sarsangmis* are at Haveri, Kalsur, Virapur and Meshrikot Social disputes are settled by the *sarsangmis* at meetings of the castemen under their respective charges Breaches of caste rules, such as selling liquor or shoes and boots, are punished by fines subject to the approval of the Shriswami All the fines go to the *sarsangmis* who spend them on building temples and *maths* and on educational objects The organizations of the Chaturths of the Belgaum district do not differ from the above except that in certain talukas every village has a *sarsangmi* Invitations to caste meetings are sent round by the caste priest and the fines are enforced by preventing entrance into the *bastis* or Jain temples or by excommunication The *guru* of the Chaturths of the Belgaum taluka is said to be Shri Jemasana Bhattarka Pattábhárya of Shirol in the Kolhapur State

Chhatrí *see* Khatri or Kshatri

Chodhra's (38,138) are an aboriginal tribe found chiefly in the Surat district and Agency They claim to be partly of Rájput descent and according to their own account, were once carriers in the Rajput kingdoms of northern Gujarát, whence they fled south at the time of the Musalmán invasion There is little evidence in their customs and organization of any elements of Rajput blood, but the tradition of their former connection with northern Gujarát is not improbable Their hereditary occupation is agriculture Some of them are successful growers of the hardier kinds of rice They are also wood cutters There are nine endogamous divisions of the tribe, Bharatí, Chantálá, Chokápur, Takária, Valvá, Santálá, Motí, Náná and Bodá Of these the Chokápurs stand highest in the social scale They are also called Pávagadiá which shows their former connection with the famous Pávágad hill in the Panch Maháls Members of all divisions eat at the hands of Pávágadiás, but the latter will not eat with the other divisions Marriages are prohibited within six or seven degrees of relationship, but generally do not take place between members so long as any former relationship can be traced between them Marriage with a wife's younger sister is permitted and brothers are allowed to marry sisters Marriage is generally adult It is conducted by the bridegroom's sister (who should be an unwidowed married woman) or in her absence by one of the groom's paternal female cousins The *khanda'ia* form of marriage, in which the bridegroom wins the bride by taking service with her father for a stipulated period, is much resorted to, especially by those who cannot afford the ordinary marriage expenses The remarriage of a widow is permitted A widow may marry a younger brother of her deceased husband Divorce is allowed They eat the flesh of goats, sheep, fowls, squirrels, peacocks, parrots, doves, larks and fish, and drink liquor to excess They consider themselves superior to Kolmáts, Bhils, Naikdás, and others who eat beef They eat with Dublás Members from higher castes, such as Kanbis or Kohis are admitted into the tribe They follow the Hindu law of inheritance They do not worship any of the regular Hindu gods The chief objects of their veneration are Suraj or the sun, Dharati-Matá or the earth, Kakábalu or the small-pox goddess, Bhaváni, and the boundary gods Páho, Simário and Naderio All their ceremonies are conducted by leading men of the tribe The dead are either burnt or buried No ceremonies are performed for the propitiation of deceased ancestors In the Surat district, the Chodhrás of each village settle their social disputes at meetings at which at least five men must be present Questions affecting the whole tribe are treated at meetings of members from at least seven villages surrounding the village where the cause of action has arisen An appeal lies to the general body against the decision of the village *panchayat* Offences are generally punished by fines which are spent on drinking toddy or liquor

Daryis (18,784) are found in Gujarát, Káthiáwár and Cutch They have some of the Rájput surnames such as Chávdá, Solanki, Parmár, etc, and make the usual claims to a Rájput origin Daryis are also called Sais or Snis (*sai* = needle) and are also known as Meráis (*mer* = huka) and Sai Sutárs The latter is obviously an attempt to claim a nobler descent and the usual legend of accidental degradation is forthcoming They mostly keep to their original occupation of tailoring, but a few are carpenters and cultivators Their social status is generally equal to the Loháris, but in the Panch Maháls they have sunk below Dheds and in Surat they occasionally officiate as priests for Bharváds They have eighteen exogamous divisions The names mostly represent Rájput clans or localities Marriage between near relations is forbidden A Daryi may marry his maternal uncle's daughter but not that of his maternal or paternal aunt Marriage is generally adult Widows remarry, except in parts of Kaira, and divorce is common Daryis are strict vegetarians except in Surat, where they eat fish, goat's flesh and fowls, and drink liquor The caste will eat cooked food from the hands of Kumbhárs and Loháris, and Rajputs eat cooked food from their hands They follow the general Hindu law of inheritance and belong to the Rámánandi, Madhavachárya, Swámináráyan, Mátápanthi and other sects of Hindunism, and specially worship the goddess

Hinglaj Pashikarna Brahmins officiate at their ceremonies and are not received on equal terms by other Brahmins. They burn the dead and perform *shraddha*.

In the city of Surat, caste disputes are settled by a few leading men selected by the caste. A meeting can be summoned by any person on payment of a sum of Rs. 1-8 to Rs. -8. Branches of caste rules are punished by fines which are generally spent on feasting the castemen, and the surplus, if any, is deposited with well-to-do members of the caste, the interest on which is spent on caste dinners or purchasing houses for holding caste dinners. In Ahmedabad, each village has its own *panchayat* consisting of five to seven members selected by the caste with a headman who is selected by the members of the *panchayat*. Branches of caste rules are punished by fines or excommunication. The fines are usually spent on repairs to the caste buildings or on dinners. In Tharad state under Patanpur caste disputes in all the villages in the state are settled by the leading members of the caste residing at Tharad in consultation with the leading members of the other villages. The assistance of the State authorities is sometimes taken to recover the fines imposed on the culprits. The Kathiawar Darfis have a central organization in every taluka consisting of from four to ten members with a headman selected by majority of the votes of the castemen. These *panchayats* are mostly temporary but in Dhruvchadi and Morvi they are permanent. Their control extends over the talukas which they represent, except in Porbandar where the jurisdiction of the *panchayat* extends over the whole state. Fines are deposited with the *patel* or headman or a *adabir* and are spent on caste dinners, helping poor castemen, building temples or rest houses or purchasing landed property. In Gondal, four members are appointed for every hundred families as members of the *panchayat*. In Jamnagar the headman is presented with a *pepsi* (turban) after his selection. In Morvi, half the funds collected by the community go to the State. A section of the caste called *Sai Sorani* are carpenters but are governed by the rules of this caste.

Devil are Bhavin or Devli.

Devayngs (88,113) also known as Kothis, Halkars, Jalis, Salis, Vinkars, Nektars, Negars and Neyarkars are found in the Deccan, Konkan and Karnatak. They are an occupational caste of cotton and silk weavers. Probably weaving began with the manufacture of coarse blankets from sheep's wool, and was originally shepherd's occupation. Hence the weaving caste is still known as Halkar which is a sub-division of the great Dhangar or shepherd caste. With the advent of agriculture, cotton, and later silk came to be used. The weaving caste then gained many recruits and became specialised. Later on it was split up by religious differences, having been greatly influenced by Lingayatism. A great number of these weavers appear to have been collected at Vijayanagar where they have to this day leaders called *Devangayya* and *Mangangayya*. The hereditary occupation of the caste is weaving cotton and silk robes, waist clothes, turbans, and other articles. Their industry has been greatly crippled by the production of European and Bombay machine-made goods and many of them are in debt. They have twenty-nine endogamous divisions, viz. (1) Ahir (2) Anangpatala, (3) Bhangar, (4) Chimbhar (5) Chikkurin, (6) Der (7) Devang or Khattavan, (8) Hahbe, (9) Hire kurvin, (10) Jain, (11) Juvare, (12) Kulkohradavaru, (13) Karad, (14) Marathi, Sakul, Sahakul or Sarakul Salil, (15) Mikhin (16) Nag, (17) Nakul or Lakul, (18) Padam or Padma Salil, (19) Patte or Pat Salil, (20) Saguna or Samaya Salil, (21) Shakuna or Sakuna Salil, (22) Shubra Salil, (23) Shuddha Salil (24) Soma Salil, (25) Sakha Salil, (26) Sunti Salil, (27) Sat Salil (28) Tikale (29) Togatu. Of the above divisions, two are interesting the Kulkohradavaru who in some places wear both the sacred thread and the *lavu* and the Sunti Salis who are reverts from Islam and are so called because they still keep up the practice of circumcising (*vasid*). The exogamous divisions of most of the above are identical with surnames. In the Karnatak, they have exogamous divisions like the surrounding castes. The Marathi Salis of Naldik have adopted Brahmanical *gotras* in addition to the surnames or *ku's* Hire and Chik Kurvin have seventy-six *got's* which are arranged in two equal groups one called after Shi'a and the other after Parsvati. Marriages are prohibited between persons having the same surname or *bodagu*. In some places, similarity of *devat* also is a bar to intermarriage. In Nalik similarity of surnames as well as of *gotras* is a bar to intermarriage, but if the *gotra* of a party is not known the surname or *ku* only is considered. In most place marriage with father's sister or mother's brother's daughter is allowed. Marriage with a mother's sister daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is infant as well as adult. In the Karnatak the boy's father has to pay a bride-price of Rs. 50 to her father. The *devat* of the caste consists of the *padmakpurs* or leaves of five kinds of trees which is installed after the Kunbi fashion. Widows are allowed to remarry. Divorce is permitted with the sanction of the caste Panch. The family deities of Devayngs are Khandob, Bahirobb, Jotib, Varob, Bhavari, Jo di Hedaring, etc. Their priests are Desavath Brahmins. The dead are either burnt or buried. They perform *shraddha* and *maddi g* for the propitiation of deceased ancestors. In the Sholapur district, the Kothis of each village settle their social disputes at meetings of all the adult male members of the caste which are called *dass* presided over by a headman or *malis* whose office is hereditary. In important cases, if the decision given by a local *dass* is not approved, the matter is sometimes placed before the *dass* of some villages in the neighbourhood assembled in a general meeting. In Satara, the organization is apparently weak and ill-defined. The Salis of East Khandaer settle their social disputes at meetings of the village castemen, four men of the assembly being selected as leaders. It is said that there is a central organization of the caste at Barikisar to which the decisions of the village *panchayats* are communicated.

Dhangars (271,720), also known as *Gávads* in the *Sátára* District, are found all over the Deccan, Konkan and Southern Maráthá Country. They are also met with in large numbers in the Central Provinces, Berar and Central India. They are shepherds, cattle-breeders, cattle-sellers and blanket weavers. In Northern India the Dhangars found are labourers and scavengers and hold a very much lower social position. This does not finally dispose of the theory of a common origin, but more evidence is still required before community of race can be safely asserted. In Ahmednagar, some of them who live in the plains breed horses. Regarding their origin a variety of traditions are current, but the traces of totemism still found amongst them in the form of *devahs* are an indication of an element at least aboriginal, and the same conclusion is pointed to by the fact that they are of a very dark complexion, strong and lean. Among the people who are to be avoided at sacrifices offered to the gods and the manes are mentioned by Manu (III 166) shepherds and keepers of buffaloes. Thus, according to Manu, Dhangars are a despised race. The word Dhangar appears to be originally a tribal and not a functional name. In the Deccan and Konkan however it lost its original tribal signification, and came to denote in addition to Dhangars proper, a heterogeneous group of distinct races following the profession of shepherds. The Asal or Maráthá Dhangars who form an important element in the Dhangar population, are in all probability the representatives of the original Dhangars, who settled in the Maráthi-speaking districts. Another large sub division known as Hatkar seem to have been of considerable importance in Berár where they held sway in the hilly country round Basim. These Hatkars claim to be Barge Dhangars or shepherds with spears. But Barges and Hatkars are really two distinct sub castes of the Dhangar tribe in Ahmednagar and Sholápur. Though some of the Dhangar sub-castes have settled down as stationary husbandmen and wool-weavers, there are many amongst them such as *Khuláris* who have not yet given up their nomadic habits. Dhangars have twenty-two endogamous divisions: (1) *Ahir*, (2) *Asal* (pure) or *Maráthá*, (3) *Banaji*, (4) *Barge*, *Bande* or *Methkari*, who claim to be Maráthás and were perhaps *Bárgus* or mounted troopers during the time of the Maráthá supremacy, (5) *Dange*, (6) *Gadge*, (7) *Gavli* (milkman), (8) *Ghogattunya*, (9) *Hatkar* or *Zendevale*, (10) *Holkari* to which division the ruler of Indore State belongs, (11) *Kangar*, (12) *Khikri*, (13) *Khulári* or *Thulári* (*khlár*=a herd of cattle), (14) *Khute* or *Khutekar* (*khunta*=the peg fixed to the ground for weaving purpose-), (15) *Kutekar*, (16) *Lád*, (17) *Mendhe* (*mendha*=a sheep), (18) *Mhaskar* (*mhats*=a she buffalo), (19) *Sangar*, (20) *Shegar*, (21) *Shilotyá*, (22) *Uteger*. Most of these divisions have a *Kadu* or bastard division. They have numerous surnames, which mark exogamous groups. Marriages are prohibited between members of the same surname. A man may marry his mother's brother's daughter but not his father's sister's or mother's sister's daughter. A man may marry two sisters and brothers may marry sisters. Girls are married from the age of four months to twelve years, as a rule before they attain puberty, boys between fourteen and twenty-five. The lucky time for marriage is fixed in consultation with a Bráhmán. But if a Bráhmán is not available, the general procedure is as follows. A cow is first let out of a hut and then the calf. If the calf when running to the cow passes by the right hand side of the couple who are made to sit outside the hut, the omen is auspicious, and marriage takes place. If the calf passes on the left the marriage is postponed for an hour or two, the time being considered inauspicious, and the operation is repeated. Widow remarriage and divorce are allowed. They eat fish and the flesh of goats, sheep and fowls, and drink liquor. They do not eat at the hands of Buruds, *Ghusádis*, *Parits*, *Jingars* and so forth. They will eat food cooked by Maráthá *Kumbis*, *Kumbhárs*, *Nhávis*, *Vanjáris*, *Shumpis*, etc, who will eat food cooked by Dhangars. Bráhmaus will eat *pakli* and drink any liquid not containing water with Dhangars. They profess Hinduism and worship all Bráhmanic and village gods. Their priests are Bráhmaus and are not considered degraded. But when Bráhmaus are not available, the ceremonies are conducted by the caste elders. In some places, the death ceremonies are conducted by *Kumbhárs* or *Jangams*. The dead are either burnt or buried and they perform *shraddha*. The Dhangars of the *Sátára* District have a central organization with a hereditary headman who belongs to the *Gavadá* family which resides at *Karhá*. Its control extends over one hundred and sixty villages round *Karhá*. It holds its meetings as occasion arises in the village in which the cause of action has taken place. Invitations are sent round by the headman to the residents of all the villages by messengers who are called *bhalla* and *kachara* and belong to the *Dehaba* family. As many members as can afford attend the meeting, but no meeting is valid unless members from the *Dangdá*, *Margalá*, *Dehabá*, *Yodgá* and *Gavadá* families are present. The penalties imposed on offenders are caste feasts and fines. A rupee is paid to the messengers for their service. The money recovered from fines is deposited with the *Gavadá* family. Some of it is devoted to religious purposes. The organizations of the Dhangars of the *Sholapur* and *Ahmednagar* Districts are similar to the above except that each village has its own *panchayat* or *darva*. In *Poona*, social disputes are settled at meetings of all adult male members of the caste and the complainant is required to pay the expenses of calling the meeting. In *Belgaum*, there are village organizations, but there also appears to be one recognised leader for the whole of the *Chandgad Mahál* who summons meetings as required.

Dheds (157,412) also known as *Meghváls* and in *Cutch* as *Ganesbhás*, *Rishbás*, *Rikhiás* or *Rakhiás*, are found all over *Gujárat*, *Káthiáwár* and *Cuten*. Most of them claim a *Kshatriya* descent and all the *Dhed* domestic servants in *Karachi* on the occasion of the Census returned themselves as *Rájpúts*. Others hold *Mátang*—a great sage who is said to have brought down rain during a great drought and thus given rise to the synonym *Meghvál* (*megh*=rain)—to be their original ancestor. From their customs and the impurity attached to them they appear

Like the Mahars, Mángs and Holisás of the rest of the Presidency to be broken fragments of primitive tribes dispossessed by invaders and reinforced, from time to time by outcasts. They believe that their original occupation was the spinning of coarse cotton thread and the weaving of coarse cotton cloth and the carrying of treasure and burdens. They also acted as guides and pointed out boundary marks. They are now mostly field labourers, many being attached to *patildars* or Kanti landholders. Except that they have to drag away the bodies of dead cattle, they are seldom called on to sweep or perform other unclean work. They have fourteen endogamous divisions: (1) Bhárá, (2) Cháráni, (3) Chárá, (4) Charotari or Talabá, (5) Chotará, (6) Gájar Garjar or Gorja, (7) Hárá, (8) Káharumá, (9) Kóná, (10) Maheshri or Kachhi, (11) Mára or Máraú, (12) Pátará, (13) Sarti, (14) Vankar. Of these the camel driving Máraú and Sarti with their higher standard of cleanliness produced by domestic service under European masters must be distinguished. They have several exogamous sections, of which Mátang is considered to be the highest being founded by the founder of the tribe. Marriages are prohibited on the mother's side within two or three degrees of relationship. Marriage with wife's sister is allowed and brothers are allowed to marry sisters. Marriage is generally adult. Widow remarriage is permitted. A widow may marry a younger brother of her deceased husband. Divorce is easy. Dheds eat fish and flesh and also the carcases of cows, buffaloes, sheep and goats. They eat theavings of other people and drink liquor. They eat food cooked by Musalmáns. They do not eat food cooked by Kols, Párdhús, Més, Bhángs, Turis and Musalmán Hajáms. Their special objects of worship are Ganesh Mátá, Hanumán and Narasingh. Their priests are Garudás. The priests of the Cutch Dheds are a class known as Meghrál Brahmins, who eat with Dheds and in some cases intermarry with them. The dead are generally buried. For the propitiation of the deceased ancestors cows are fed every year on the *Javál* day. The Dheds of Surat District have formal groups of four or five villages each for the settlement of social disputes. Every adult male member is entitled to attend a meeting. There is no headman. The aggrieved party makes the arrangements for convening a meeting by sending round invitations by the caste priest (Garuda). The penalty imposed in the case of a divorce or enticing away a girl is Rs. 51. In other cases it is a fine up to Rs. 25. The fine is recovered generally on the spot. In cases of breach of marriage contracts and divorce the penalty is paid to the party who suffers the loss. In other cases, it is spent in drinking. All the panoháys in the district are closely connected and the decisions passed by one are recognised by all. The Dheds of Ahmadábad have a central organisation similar to the above consisting of twelve members selected by the caste whose control extends over the City of Ahmadábad and the surrounding villages. There are no regular panoháys among the Dheds of Cutch. Caste disputes are finally settled by arbitrators appointed in equal numbers by both the contending parties. The meetings are convened by the caste *janádar* (leading man) who sends invitations by the caste messenger who is usually the caste priest. Serious breaches of caste rules are enquired into by a meeting of the whole community. The penalties imposed are invariably fines which are spent on feasting the caste people or their *gore* (priests) sometimes on feeding cattle or *Sádkáns*. The Maheshri, Máraú and Gorjá Meghráls of Cutch have to pay to the State certain taxes and shares of the fines levied on offenders belonging to the caste or other persons guilty of an offence against any member of the Meghrál caste. The State dues are farmed out to a member of the Meghrál community who is known as the *mekler*. In ordinary cases, punishment is meted out to offenders by the *mekler* himself. Serious cases are submitted to the State authorities for trial. The Dheds of the Tharad State in Páranpur have a headman or *patel* appointed by the State who settles social disputes in consultation with the leading members of the caste residing in Tharad. Offences are generally punished by fines, part of which is paid to the State and part to the *patel*. The decisions passed by the *patel* are enforced with the assistance of the State authorities. In Súd, there are village panoháys whenever numbers are sufficient, and the headman, originally elected, but often becoming hereditary is the most important official and sometimes keeps the funds. There are also three specially important headmen who can call general panoháys or courts of appeal for different sections of the community.

Dhobis (\$,084) or washermen are found in all towns and cities in Gujárá, Káthiávár and Cutch. They wash the clothes of the people of all castes and creeds except the Impure classes. Marriages are prohibited between near relations. Marriage with a father's sister's, mother's sister's or mother brother's daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Girls are generally married before eleven, boys upto fifteen or seventeen. The bridegroom's father has to pay to the bride a *paú* or dowry in ornaments worth about Rs. 80 to 100. The binding portion of the marriage ceremony is the *margáphars* (the walking of the bride and bridegroom four times round the sacrificial fire). The remarriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. Dhobis eat the flesh of goats, sheep, fowls and fish and drink liquor. They worship all the Hindu gods and goddesses. Their priests are Brahmins. They burn their dead except children under eighteen months old who are buried. They perform *shraddhas*. The Dhobis of Surat City settle their social disputes affecting the whole caste at meetings of the castemen presided over by four *patels* or headmen whose office is hereditary. Besides this central panoháyat there are also four sub-divisions, each of which has its own *patel* elected by the residents of the locality. These divisions settle disputes that arise in their respective localities only. The control of the central panoháyat extends over Varacha, Káthore, Bándoli Táruka, Kásole and Barbhon and (recently) Mándri Táruka. The Dhobis of Bombay also respect the decisions of the Surat panoháyat. A meeting

of the central panchayat can be convened by any member on payment of Rs 9 to the caste priest. Of this sum Rs 8 are paid to the four local divisions and Re 1 retained by the priest for his own trouble. A meeting of the central panchayat can be called also by any of the four *patels* of his own motion. Offences (social questions such as marriage usually) are generally punished by fines or excommunication. The funds of the caste remain with the *patels*, out of which loans are sometimes given to poor members with the consent of the whole caste. The funds are generally spent on caste feasts and on religious and charitable purposes. Small fines received are often spent on drink. Recently a large sum of money collected in the Transvaal by one Kupa Jetha for the benefit of the whole caste, was divided into four parts and handed over to the *patels* of the four divisions.

Dhodia's (109,615) are found chiefly in Surat and Thána. They are one of the most numerous of the early tribes and chiefly work as field labourers and hereditary servants (*hális*). They admit members from higher castes, and their *khuts* or exogamous sections, many of which are apparently other caste names, seem to show that the tribe is recruited from numerous castes. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. A man may marry two sisters and brothers may marry sisters. Boys and girls are married between five and twenty. The boy's father has to pay a *dey* or bride price of from Rs 16 8 to Rs 22-5. Similarly well-to-do parents purchase a husband for their daughter. He lives with his proposer father-in-law and works for his bride (*khandúliá*) for five years, when, if the daughter approves of him, the marriage is performed. In certain rare cases parents purchase a girl for their boy and allow the pair to live as husband and wife without performing any ceremony. Marriages are celebrated only on Thursdays. The service is conducted by two women of the tribe, who are called *cerno*. The remarriage of widows is permitted. A widow may marry a younger brother or any other younger relative of her deceased husband. Divorce is allowed. Dhodias eat the flesh of goats, sheep, pigs, deer, squirrels, fowls, and fish and drink liquor. They eat food cooked by Dublás, Naikdás, Chodhrás, etc. Social disputes are settled at meetings of all the adult male members of the caste residing in a village. A person associating with a member of a lower caste is put out of caste and is not admitted until he passes through a purification ceremony which is conducted by the castemen themselves. Breaches of caste rules are punished by fines not exceeding Rs 5 in each case, which are generally spent on drinking toddy. Part of the fine (in no case less than annas 4) is deposited with a casteman who has some credit in the community, and out of the fund thus collected the funeral expenses of poor members of the caste are met.

Dhors (18,506) are found in small numbers all over the Deccan and in Belgaum and Bijápúr. The name Dhor is probably derived from *dhor* meaning cattle, as they are tanners of cattle skins. They have seven divisions, none of which eat together or intermarry. They are (1) Budhlekari or Budhgar, (2) Bandelkhandi, (3) Hindustani, (4) Kankajá, (5) Karnátak, (6) Khetarphedi, (7) Marathá or Dhor proper. Their exogamous divisions are indicated by surnames. They have *devaks* such as the *Umar* (*Ficus glomerata*), the *Jambhul* (*Eugenia jambolana*), the *maryudvel* (*Euponia biloba*) a hatchet, etc. Marriages are prohibited between members of the same *see* or *devak*. Marriage with a father's and mother's brother's daughter is allowed, a man may marry his wife's sister and brothers may marry sisters. Marriage is infant as well as adult. The bride price ranges from Rs 50 to Rs 200. Widow remarriage and divorce are allowed. Dhors eat the flesh of sheep, goats, deer, fowls and fish, and drink liquor. In Sholapur, they eat *pakh* at the hands of Mahárs and Mángs. Their family deities are Bhaváni of Tuljápúr and Kondanpur, Janai, Khandobá of Jejuri, Mahádev of Singnápúr and Vithobá of Pandharpur. They employ both Bráhmaṇ and Lingáyat priests. As a rule they bury their dead. *Mahádaya* is performed for the propitiation of deceased ancestors.

Dublá's (127,870) are found chiefly in Broach, Surat and Thána Districts. They claim a strain of Rájput blood and especially a close connection with the Ráthods. They are a mixed race undoubtedly like the various Koli groups. They are farmers and labourers, but most of them are *hális* or hereditary servants of Anávalá Bráhmaṇs and other better class cultivators. They have twenty divisions, many of them geographical, (1) Bábá, (2) Balsáná, (3) Báruná, (4) Ohoriá, (5) Damani, (6) Haraviá, (7) Isriá, (8) Kharohá, (9) Mándviá, (10) Nardá, (11) Olpádiá, (12) Pálá or Khodá, (13) Ráthodiá, (14) Sarviá or Saráviá, (15) Sipriá, (16) Taláviá, (17) Ukhará, (18) Umriá, (19) Vásáviá or Vásávdá, (20) Volriá. Of these, the Taláviás are highest in social rank. They take wives from the girls of the Saráviás, but do not give their daughters in marriage to them. The Taláviás and Mándviás eat together and intermarry. With these exceptions the members of the above mentioned classes seldom eat together and never intermarry. Marriages are prohibited when relationship can be traced between the two contracting parties. Marriage with a father's sister's and mother's sister's daughter is not allowed. A man may marry his wife's younger sister and brothers may marry sisters. Boys are generally married from ten to twenty and girls from ten to eighteen. The boy's father has to pay to the girl's father a *dey* or bride price of Rs 15 to Rs 20. The *dey* is sometimes paid in the form of grain. The *khandúlio* form of marriage in which the bridegroom has to serve a bride's parents for a certain number of years is also in vogue. The remarriage of widows is permitted. A widow may marry a younger brother or any other relative of her deceased husband younger than himself. Divorce is allowed. Dublás eat the flesh of sheep, goats, hares and fowls. They are extremely fond of iguanas. They drink liquor to excess and eat the leavings of higher castes. They do not eat at the hands of inferior castes such as Naikdás, Chodhrás, etc. They eat at the

hands of Kōlis and Dhodlās. According to some they eat at the hands of Pārs and Mōsmāns. They admit Hindus of higher castes such as Rājputs, Kanbū, Kachhās, Kōlis, etc., as well as Dhodlās without performing any ceremony. Kōlīs, Chodhās and Naikdās are admitted on payment of all charges of the feast which is given to the people of twenty to twenty five villages who may assemble at the time of their admission. In some places an entrance fee of from Rs. 10 to Rs. 5 is taken from the new comers. Duhās appear to be admitted by religion. Besides spirits and ancestors they worship Hanumān and different forms of goddesses such as Shikotri, Āgashī, Himari, etc. They treat Brāhmins with respect except in a few of the wilder villages. At marriages and sometimes at the time of the naming ceremony they make use of their services. Except a few of the poorest who bury they burn their dead. Persons dying of leprosy, small-pox and other contagious diseases and children under four years are buried. Every year in the month of *Chaitra* or *Māgh* a ceremony is performed for the propitiation of the deceased ancestors in which a devotee or *jāgī* becomes possessed of the spirits of the deceased ancestors and is given food and liquor. In some places wooden images are installed in the name of the deceased ancestors and they are worshipped on Sundays and Thursdays with offerings of goats, fowls, toddy and liquor. Caste disputes are settled at meetings of all the adult male members of a village. Eating with a Mōsmān or Pārsi is punished by expulsion from the caste and can be atoned for by purification by Brāhmins if there be any in the village. If a woman is seduced by a casteman, and is willing to return to her husband, the seducer is fined Rs. 2. If she declines to return to her husband, the offender is fined Rs. 10 to 25 according to his means which is given as compensation to the wronged husband. If a woman elopes with a man of another caste, she has to undergo purification before she is re-admitted, the expenses of which are borne by the husband if he wants her back; if not, by her parents or relations. Breaches of caste rules are punished by fines not exceeding Rs. 2 in each case, which are spent on drink.

Gābīs (24,816) are found on the sea coast chiefly in the Ratnagiri and Kānara Districts and in Sāvāntvādī State. They call themselves Konkān Mārāthās and state that they were originally Mārāthās and named Shīrvāṇ's navy. On the defeat of the Peshwās by the British and the consequent abolition of the Mārāthā navy they took to fishing, which isolated them from the Mārāthās. Before the establishment of the British supremacy at sea in 1760 and to a less extent during the next forty years, when the reefs and backwaters passed under British control, they caused serious loss by their piracies. The traces of *kūls* and *derals* still to be found amongst Gābīs, are tolerably clear indication of the probable Mārāthā origin of the caste. Their hereditary occupation is seafaring and catching and selling fish. Some of them hold land and a few are *hīdās*. According to some the caste have Brāhminic *gāstas*; according to others, they have *kūls* similar to those of Mārāthās. Like Mārāthās they have also *derals* or marriage guardians which are installed at the time of marriage. The rules regulating the restrictions on intermarriage are confused. A Gābī may marry his mother's brother's daughter but not his father's sister's daughter. Descendants of sisters cannot marry within three degrees of relationship. A man may marry 4 sisters and brothers may marry sisters. Boys are generally married from fourteen to twenty, girls from eight to fourteen. The remarriage of widows is permitted. A bachelor is not allowed to marry a widow. A husband can divorce his wife on the ground of unchastity with the sanction of the caste *panch*. Gābīs eat the flesh of goats, sheep, horses, deer, wild boars, fowls and fish and drink liquor. They follow the Hindu law of inheritance and are Hindus by religion. Some are followers of the Vārkarī and Rāmādāśī sects. They worship all Brāhmin gods. Their priests are Chāpāvan or Kārādhā Brāhmins. Their dead are either burnt or buried. *Sāradāśī* is performed annually on the anniversary of the death.

Gām Vakkals (12,132) also called Gāngādas, are chiefly found in the low land villages between the Gāngāvali and Shīrvāṇi rivers in the Kānara District. They are one of the Vakkal or cultivating castes of Kānara ranking next to Hālvakki Vakkals in social order. Their name appears to be derived from *gām* a corruption of the Sanskrit *grām* = village. Their own tradition is that they were named after Gāma, one of their ancestors, who brought the Harik from Hayakobādas and gave them Gām Vakkal women in marriage on condition that after marriage the women should not abandon their original fashion of dress. A similar claim to a former connection with the H vik is advanced by the Hālvakki Vakkals, and is supported by the fact that Harik women dressed in the same style as the Hālvakki and Gām Vakkals as recently as 1906. In so doing they set at defiance the orders of H vik priests to assimilate their costume to that of other Brāhmin women. In social organization, religion and customs the caste resembles Hālvakki Vakkals. Each village has a hereditary headman known as *hādvāl* who is appointed by the Swāmi of the monastery at Kudli in Mysore. H vik inquires into breaches of caste rules with the assistance of a few leading men of the village and if the offence is proved, refers it to the Swāmi for decision. Persons who dine with members of a lower caste and women who have been seduced are excommunicated. A person guilty of selling liquor is fined from Rs. 5 to Rs. 10 other offences also are punished by fines. All fines go to the Swāmi.

Gāmṭas (9,50*) are a sub-division of Dhils.

Gāniga (5,378) (*gāda* a mill and *gava* a workman) or oil-pressers are found all over the Karnāṭak and Kānara. They have two main divisions, Hindu and Lingyāt. The former though pretending to be a distinct Hindu cast appear to be greatly influenced by Lingyātism inasmuch as they wear the *siaga* and follow Lingyāts in most of their ceremonies and customs.

Some members of one of their divisions, named Vantiyats, wear both the *linga* and the sacred thread. Almost all Gánigs are oil-pressers, a few being husbandmen, cart-drivers or petty dealers. Hindu Gánigs have eight endogamous divisions: (1) Sajan or pure, (2) Kare or black, (3) Bile or white, (4) Vantiyat or men with one bullock, (5) Pasti (meaning unknown), (6) Pancham (belonging to the five crafts), (7) Kempu or red, and (8) Vaishnav or followers of Vishnu. All except the Vaishnav eat together but none intermarry. Their exogamous divisions are indicated by surnames. Widow remarriage and divorce are allowed by the Sajans and Pastis. In Kánara widows' heads are shaved. Except the Vaishnavs all eat fish and flesh and drink liquor. Among the Kánara Gánigs the use of liquor is forbidden. They hold themselves to be high class Vaishyas and will not eat food cooked by any one but a Havik Bráhmaṇ. The caste follow the Hindu law of inheritance and are followers of either Shiva or Vishnu. They consider it a sin to blindfold their bullocks while yoked to the mill. They have also a belief that it is sinful to work a pair of bullocks and hence the class of Vantiyats or one bullock men (*raṇṇi* one and *yattu* ox). The Karnátak Gánigs respect and feast Jangams. The priests of the Kánara Gánigs are Havik Bráhmaṇs. The followers of Shiva bury and the rest burn their dead. In the Karnátak, the clothes of the deceased are brought home, worshipped on the seventh day and given to Jangams.

Gá'vada's (6,750), also called Mith Gá'vadás or salt Gá'vadás, are found in the Ratnágiri district and the Savantvadi State. In Kanara the term *Gaviddá* or *Gaudu* means a village headman and is assumed as a title by the Vakkal or cultivating castes. According to Molesworth *Gavada* is derived from *gunv* a village and means a village headman. The Gá'vadá or Mith Gá'vadá of Ratnágiri district is, however, distinct from the Vakkal castes and speaks Marathi and is not so conspicuously Dravidian by type. The caste presents the interesting aspect of a group passing from a primitive totemistic organization into a Bráhmaṇical one of *gotras* through the Marathi system of *kuls*. An examination of the different accounts received shows that some families of the caste still show reverence for the trees representing their *deras* by not cutting or dining on or even by not touching their leaves, although the rule barring intermarriages between persons having the same *derak* is fast dying out. Most of the accounts state that Kashyap is the *gotra* of the whole caste, a step further towards the adoption of the Bráhmaṇical *gotras* after the intermediate stage of the Maráṭha *kuls* by which the restrictions on intermarriage are mainly regulated in this caste. One account gives Kashyap, Vatsa and Bháridwáj as the *gotras* of the whole caste and states that intermarriage is prohibited between members of the same *kul* as also between members of the same *gotra*, but members belonging to the Kashyap *gotra* may intermarry, which is inevitable as most families of the caste have so far only selected this *gotra*.

The original occupation of Gá'vadás was making salt. They are now mostly husbandmen, cartmen, and field labourers. Except a small group that still make salt and are looked on as socially degraded for that reason, there are no endogamous divisions of the caste. A Gá'vadá may marry his father's sister's or mother's brother's daughter. He cannot marry his mother's sister's daughter. A man may marry two sisters. Brothers are not allowed to marry sisters. The marriage of widows is permitted. A husband can divorce a wife on the ground of infidelity with the sanction of the caste *panch* and the caste priest. A divorced woman is turned out of caste and generally becomes a prostitute. They eat goats, sheep, wild boar, deer, fowls and fish and drink liquor. In religion and ceremonies they follow Bhandáris.

Gavandis (39,103) or masons, are scattered in small numbers all over the Presidency. Their chief occupation is working in stone and earth and building walls, houses, cisterns and wells. The Ságur and Jiro Gavandis also make earth and lime images of Hindu gods and saints and sell Ganpatis. The Gavandis of Bijápur formerly made salt also. Some are husbandmen and labourers. They have five endogamous groups: (1) Maráṭhā, (2) Jire, (3) Ságur or Kámáthi, (4) Kánarase and (5) Chunar, Kadiya, Sungar or Gujarátí.

Maráṭha Gavandis seem to be Maráṭhā Kunbis whose special occupation has formed them into a separate caste.

Jire Gavandis, found only in Pandharpur and Sholápur, are called Jire after a former headman's surname reputed to have been builder to the king of Bijápur. They are said to have been Maráṭhā Kunbis who were put out of caste because they refused to pay a fine of Rs 150 which their castefellows imposed on them for building mosques for the Adilsháhi kings (1430—1680) at Bijápur.

Ságur or Kámáthi Gavandis are found chiefly in the Sholápur district. They claim Kshatriya descent though they admit they have now become Shudras. They assert that they originally came from Benares to the Nizám's territory, whence they are said to come to the Sholápur district three hundred years ago. Their castefellows are still found near Hyderabad, some of them wearing the sacred thread and dining in silk waistcloths.

Kánarase Gavandis are also known in Dhárwár as Ságur Chakravartis, that is, sea rulers. They appear to have been much influenced by Lingáyatism and occasionally employ Lingáyát priests to conduct their ceremonies. Their priests are Oshamas or Bráhmaṇs. They eat fish and drink liquor.

Kodiyás or Gujarát Gavandis are also known as Chunarás and Sungars. In ceremonies and customs they follow the other artisan castes of Gujarát.

The Kadiyās of the Ahmadābād district have a central organization consisting of forty hereditary headmen whose control extends over Ahmadābād, Pāntij, Wadhvān, Lāndi, Dhadhuka and Surat. Offences (social and domestic questions are the commonest but professional matters are said to come under the panchāyats jurisdiction as well) are punished by fines or excommunication. The proceeds of the fines are spent on caste feasts or on the purchase of vessels for caste dinners. The Kadiyās of Kāthiawār have a central panchāyat consisting of four to six members selected by a majority of votes of the caste with a headman also thus selected. Any member can ask the headman or *lotwāl* to summon a meeting. Offences are generally punished by fines which are deposited with the *panch* and are used in building or repairing temples, feeding the poor or Sādhus and purchasing or mending the pots belonging to the caste.

Gaylīs (2854) or milkmen are found all over the Deccan, Konkan and Karnātak. They claim descent from Krishna, the eighth incarnation of Viṣṇu. They are evidently a functional caste recruited from many other castes such as Dhāngars, Kurubās, Marāthās, Kumbās, etc. Their hereditary occupation is tending cattle and selling milk, butter and ghi. They have eight endogamous divisions (1) Ahir (2) Konkani, (3) Marāthā, (4) Nagarkar (5) Wajarkar (6) Dhāngar (7) Kiri hira and (8) Kurubā members of which neither eat together nor intermarry. In Kolāha, the Konkani Gaylīs are split up into Dābhollē and Chembh who do not eat together nor intermarry. Besides the above divisions the Golās or Kānarese cowherds, who are described separately, are also considered by some to be a subdivision of Gaylīs. The caste appears to have been in places strongly influenced by Lingāyatism, and most of them still employ Jangams to conduct the ceremonies abstain from flesh and bury their dead. There are a large number who are purely Lingāyats. Marriages are prohibited between members bearing the same surname. Marriage with 'father's sister' and 'mother's sisters daughter' is not allowed. Marriage with a maternal uncle's daughter is allowed. A Gā H may marry two sisters and brothers may marry sisters. The remarriage of widows is permitted. Divorce is allowed. Some eat fish and goats, sheep, and fowls, and drink liquor; others are vegetarians. Gaylīs rank above Kumbās. Their chief god is Krishna. Their family deities are Bābādev, Khandobā, Ambā, Jandā, Kāndā, Vitthobā, etc. Their priests are either Jangams or Brāhmins, but the latter presence is necessary at the time of marriage. The dead are either burnt or buried. They perform *shraddha* and *mahātīra*.

Ghānchīs (22410) or oilmen (from *ghāsī* = oil press) are found chiefly in towns and big villages in Gujarāt. Though they have Rajput tribal surnames, they claim descent from Vānās of Modhna in North Gujarāt. Ghānchīs mostly keep to their original occupation of pressing and selling oil, though some deal in corn fruit and vegetables and some are cultivators. There are six divisions Ahmadābādīs, Champānerīs, Modhās, Pātānīs, Sīdhpurīs, and Burtīs. They all call themselves Modh Ghānchīs and were probably originally one group. But as usual in Gujarāt, the Modh Ghānchīs of Sīdhpur who settles in Surat becomes a Sīdhpurī Modh (hānchī compare Bhālā Kolis in Buncb) and intermarriage ceases. Of the above Modhs and Sīdhpurīs rank highest, the other divisions eating food cooked by them while the latter do not eat food cooked by the other four. None of the six divisions intermarry. Marriages between near relations and in the same family up to seven generations are prohibited. Marriages are generally infat. Widows are allowed to marry. A widow may marry a younger brother of the deceased husband, but never the elder. Divorce is rare. Except the Modhs and Sīdhpurīs, they eat goats, sheep, fowls, doves and unclawed-footed animals and fish and take liquor. They eat *peṭh* at the hands of Kanbis. Socially they rank almost equally with Burtīs and Calico printers, though Golā-Ghānchīs is a common synonym in Surat for low caste groups in contradistinction to the Brāhman Vānī classes. Their filthy oil stained clothes doubtless lower them in a scale which is based to some extent on external cleanliness. They can admit outsiders of higher caste. They follow the Hindu law of inheritance, sometimes excluding daughters. They belong to the Svāmīnārāyan, Rāmanandī and similar sects of Hādevism. Their priests are Brāhmins. They burn their dead except children under eighteen months old who are buried. They perform *shraddha*.

Mahammadan Ghānchīs (by profession) are found in some parts of Gujarāt. Those in Godhra town are establishing a claim to be Sheikhīs and marriages between them and other Sheikhīs have taken place. They have been separated from the other Mahammadan Ghānchīs of the district for a very long period and deny all connection with them. They may be said now to have attained practically the social rank of Sheikhīs and to have sloughed off the professional name of Ghānchī with its unpleasant associations.

The Modh Ghānchīs of Surat have a central organization which exercises control over Surat and Rānder and Oipād, other places in the district having their own independent organizations. The city of Surat is divided into twelve localities, each having a hereditary *skāth* and *patel*. Besides these there is also a *skāth* and *patel* for the whole caste whose office is also hereditary. Disputes occurring in a particular locality are decided by the local *skāth* and *patel* at a meeting of the members of that locality. If their decision is disregarded the question is referred to the head *skāth* and *patel* who summon a general meeting of the caste, in which the question is finally decided. Breaches of caste rules are punished by fines. Each locality has its own fund which is spent on purchasing cooking utensils for the caste dinners in the locality and on charity. Out of the general fund of the whole caste kept by the head *skāth* and *patel* (house) has been lately purchased for the use of the whole caste. The Champānerī

and Ahmadábádí Gháñchis of Surat have an organization having jurisdiction over Surat city, Sarbbar, Kadodra, Sachora, Mota, etc. In Surat they are divided into seven localities each having a *shekh* and *patel* of its own with a head *shekh* and *patel* over them all. The offices of all these are hereditary. The Pátani Gháñchis have a similar organization with nine groups. Except that out of the general caste fund the Pátani Gháñchis maintain a temple of Bahucharí, both these subdivisions follow the same procedure in settling their social disputes as the Modh Gháñchis. The Sidhpuriás settle their social disputes at meetings of all the adult male members of the caste according to the votes of the majority.

In Ahmadábád city there are five factions, each with two hereditary headmen, who call meetings through a paid Bráhmán messenger when any complaint is laid.

Golas (19,791) of Ránás are found throughout Gujarát and Káthiáwár. Their hereditary occupation is pounding rice. They claim Rajput descent and in token of their claim add the word Ráná to their name. They are variously described as belonging to the Ku-hyap or Vájasni *gotra*. They have a number of surnames which are exogamous. Marriages are prohibited within five or seven degrees of relationship. A Gola cannot marry a girl from a family in which a girl has been given from his own. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Brothers are allowed to marry sisters. Girls are generally married from five to seven, boys upto twelve. The dowry (*pallan*) settled on a girl varies from Rs 25 to Rs 100 according to the means of the boy's parents. Widow marriage is allowed. A widow may marry a younger brother of her deceased husband. Though some profess to be vegetarians, Golas eat fish, fowls, goats, deer, hares and antelopes. They drink liquor to excess and are markedly dirty in their appearance and in their habits. They worship all Hindu gods and goddesses, the special object of their worship being Khodiar Máta. The Golas of Kaira belong to the Piráni sect. The priests of Golas are Audich, Rayakwál, Mevadá or Shrimáli Bráhmans. The dead are burnt except children under eighteen months who are buried. They perform *shraddha*.

The Golas of Surat city had originally two local groups for the settlement of social disputes, Navápurá and Begampurá. In course of time the Navápurá group was split up into fifteen smaller groups and the Begampurá into seven. Each of these smaller groups is divided into two or more still smaller groups each comprising a certain number of houses. Each of the second class of the groups has a pancháyat of its own consisting of a *patel* and *moholedár* who exercise jurisdiction over all the minor groups of which it is composed. There is also a permanent central organization of the whole caste composed of the twenty-two *patels* and twenty-two *moholedárs* mentioned above. The head of this organization is a *patel* selected by the whole Gola community of Surat. He has two assistants one from Navápurá and the other from Begampurá selected from among the *patels* of each. Disputes between the residents of a smaller division are decided by the pancháyat under whose jurisdiction it is situated. An appeal against their decision lies to the central organization. A member desiring to call a meeting of his divisional pancháyat has to pay a fee of from annas 8 to Rs 5 to the *patel* of his division who convenes a meeting by sending round word by his *moholedár*. When a *patel* wants to hold a meeting on his own account he has not to pay the fee. The fee for convening a meeting of the central organization is Rs 7-8, which is paid to one of the assistants of the head *patel*. The invitations for this meeting are sent round by a Bráhmán who is paid annas eight for his service. This meeting is attended by all the *patels* and *moholedárs*. No Gola except these is entitled to address the meetings or to give a vote unless permitted to do so, though the deliberations of the meeting are public and open to all the members of the community. Breaches of caste rules such as failure to attend a funeral, infringing the rules regarding dowry, etc., are punished by fines by the divisional pancháyats. Offences of a serious nature such as breaches of betrothals and caste injunctions against drinking liquor or taking animal food, marriage with a woman of another caste, non-performance of funeral rites, burying the dead, etc., are dealt with by the central pancháyats. The fines collected by the divisional *patel* are deposited with him and spent on caste feasts, purchase and repair of caste utensils and on charity. The fines collected by the head *patel* are spent on repairs to the caste temples and buildings and on feeding Sádhus and Bráhmans.

Gollas (4,931) or Gols, also known as Gopáls in the Belgaum district, are a mixed tribe of wandering cowherds and medicine sellers. They are found chiefly in the Karnátac. Their original home appears to have been Telangan, and most of them still speak Telugu at home. It is said that about a hundred years ago, during a great famine in Telangan, many of the tribe migrated northwards in search of food, some of them selling drugs. This led to the formation of a caste, who though known as Gollas, keep quite distinct from the original Gollas who are cowherds. The Gollas, who are medicine sellers appear to be recruited from many castes such as Maráthás, Vaidus, etc. They have Maráthá surnames, Mere, Pawár, Shinde, etc., and most of their ceremonies and customs are like those of Maráthás. They have six endogamous divisions (1) Advi or Telugu Gollas, (2) Hanam Gollas or Bhingis, (3) Krishna Gollas or Yádavs, (4) Kenguri Gollas, (5) Páknák Gollas and (6) Shástra Gollas. Marriage is infant as well as adult. Widow remarriage and divorce are allowed. They eat goats, sheep, fowls and wild game including panthers and drink liquor. They eat food cooked by Bráhmans, Lingáyats, Rajputs, Maráthás and Sonárs but not by Dhangars, Waddars, Kolhátas, Koravas and Jingers. They worship Hanumán, Hulgevá, Yallammá, Margái, and Krishna.

They have no priests, but they summon Brāhmins to conduct their marriages. The Hanam Gollas are married by a *guru* or religious teacher of their own caste. The dead are generally burned. On the third day after death they are purified by a Lingayat priest, who gives them *shra* which they rub over their bodies.

The Gollas who are cowherds are divided into (1) Gollas proper (*) Hāt-Gollas, (3) Hāt-Gollas, (4) Kāl-Gollas, (5) Kempe-Gollas and (6) Ur-Gollas who neither eat together nor intermarry. They follow Lingayat ceremonies and bury their dead. Their chief gods are Shiva, Parvati and Kālībhairava. Their priests are Shrivatslav Brāhmins, and their spiritual guide a Lingayat who lives in Mysore. They eat fish fowls, sheep and deer and drink liquor. They rank next to the cultivating classes.

Gondhalls (637) from *gondhal* = a confused dance, are found all over the Presidency except Gujarāt. They are a class of religious monks recruited from many castes, and are generally children offered to gods in fulfilment of vows. They state that the founders of their caste were the sage Jamadagni and his spouse Renukā, and they came into the Deccan two or three hundred years ago from Māhur and Tuljāpur in the Nisām's territory which are their original places of residence. They call themselves the sons or devotees of the goddess Bhavām, and wear round their neck a garland of yellow shells called the Bhavām cowries. Being the devotees of the goddess, they enjoy the same semi-sacred position among the lower class Hindus as the Brāhmins enjoy among the higher classes. During the early period of the Marāṭhā supremacy the *gondhals* or songs of the Gondhalls were much in favour and very effective in rousing feelings of patriotism among the unlettered masses. In those days, people, whose praises were sung by Gondhalls and in whose name their *dashū* or sacred drum was beaten were considered to be highly honoured. At present they make their living chiefly by performing a religious dance and by begging in the name of the goddess Bhavām. They have six endogamous divisions, (1) Marāṭhā (2) Kumbhār (3) Kālamrau, (4) Renukal, (5) Brāhman and (6) Akarmāṭhe or ba tards. The last eat food cooked by the first five. The first four eat food cooked by the fifth, but not with one another. In ceremonies, food and costumes all except the Brāhman section follow the Marāṭhā Kunbis. They rank lower than Marāṭhās who do not eat food cooked by them.

Gosa vis (678) are found chiefly in the Deccan. Like Bāṭ the term is indiscriminately applied to many classes of vagrants professing to follow a religious life. The term Gosaṭi is corruption of the Sanskrit Gosvāmi, that is one who has conquered his passions. They are religious mendicants and belong to the Shāivā sect, as opposed to Bhāvis who are Vāishnavas. They are recruited from all castes except the artisan classes and castes below Marāṭhās. They are divided into *gharās* or house holders and *sahyās* or celibates who eat together. Most of them are celibates in name and many of them have mistresses whose children they freely admit. Though many live by begging, few are rich, living as money lenders, traders, writers and husbandmen. Many Gosaṭis enlisted in the Peshwa army and Gosaṭis formed portion of most hill-fort garrisons.

Guravs (5,335) are found all over the Presidency except Gujarāt. They are a class of temple ministrants and consist of five endogamous divisions, viz (1) Shāivā Gurav or Nagan, Nilkanth, Svayambhu Gurav Pajjri, Devlak (*) Kād Gurav or Junar Kotadne, Gaerav Gurav (3) Hūgar Jeer or Malgar who are mostly Lingayats, (4) Jan Gurav (5) Kunkari Gurav or Bhāvika. None of these divisions intermarry with the others. The Hūgars or Jeers are of particular interest inasmuch as they contain three religious groups the Lingayats or *laga* wearers, the Hindus who wear the sacred thread and a mixed group wearing both the sacred thread and the *laga*.

These various divisions are generally styled indifferently Gurav. The Kād Guravs rank below the Shāivā group. From their names Nagan and Junar it seems probable that the division occurred when the Ahmednagar and Bijapur (Junar) kingdoms were separate powers in the land, and the genesis of these groups is an instance of the influence of political boundaries on caste fission.

The Jain Guravs are found in the Mālvā tāluka of the Raichūgiri district. It is not clear why they are called Jain. Enquiries show that there is no trace of any respect paid by them to Jain Thurtankars. There is a Shāivā temple at Valganī, village in the Mālvā tāluka which is called the Jain Rāmeshwar temple probably after the Jain builder and it may be that the pre-Jain Guravs are the descendants of the Jains who had taken to the worship of Shiva under the influence of Lingayatism.

Shāivā Guravs are considered superior to the other Gurav sub-castes. By tradition they were originally Brāhmins but became degraded on account of the murders of Sodarshana, who had four sons, from whom the caste claim descent. They are invested with the sacred thread and abstain from flesh and liquor and their observations and ceremonies approximate to those followed by Dashnath Brāhmins. They have both the Brāhmanic system of *gotras* and the divisions by surname common to the lower castes. The restrictions upon intermarriages are regulated mainly by surnames as many families do not know their *gotras* fact which tends to show that the latter system was adopted by the caste at a later stage with view to raise themselves in the social scale. They allow widow remarriage and divorce. Their priests are men of their own caste. In the absence of their own priests Brāhmins are employed. They take food only from Brāhmins and the latter smoke with them.

Junari or *Kadu Guravs* differ from the Shaiva Guravs in that the former eat flesh and drink liquor and perform their ceremonies after the fashion of Kunbis. Their *devak* consists of the leaves of the *rad* or banyan tree. They dine with Kunbis.

Konkani Guravs resemble the Konkani Maráthás in their customs and ceremonies. Their *devak* consists of a twig of *lalamb* (*Anthocephalus cadamba*) which they will not cut either for building purposes or for fuel. Besides ministering at temples they also slaughter animals offered to the gods and they play on the clarion or *sana* at marriages. They eat goats, sheep, fowls, deer, hares, pigs, and fish.

Lingayat Guravs are non-Panchamsáhi Lingáyats entitled to *ashtavarna* rites. In addition to minstreling at temples, playing music and selling flowers, some are astrologers and fortune-tellers and others are husbandmen.

Jain Guravs resemble local Bráhmans in matters of religion and customs though they have a system of divisions by *devaks*. They abstain from flesh and liquor and do not take food or water from any Hindu caste, even from Bráhmans.

Hajáms (189,180) or *Nhávis*, the barber caste of the Presidency, are found in all parts. The bulk of them are Hindus, but a large number is found even among Lingáyats and Musalmáns. The caste is also known as Nádigis, Vániks, Kshauraks, Nápits Káigirs, Samukhs, Válands, Gháujes, Matkos, Kelasis and Váridi-Chaskis. The name *Hajám* is in use all over the Presidency except Kánara, where *Nádig* is the Kánarese term for a barber. The name *Nhávi* is met with all over the Presidency except Gujarát. *Kshaurak* and *Kelási* are names by which the caste is known in Kánara. The remaining names are more or less synonyms, some in use in Gujarát and others in the Deccan.

In the Deccan, various traditions are current regarding the origin of the caste, one of which states that they are descended from the snake Shesha that encircled Shiva's neck, and another playing upon the word *nabhi* relates that they are born of Shiva's *ndbhi* or navel. The Gujarati Hajáms claim a Kshatriya descent. The fact that the names, surnames, social organization, religion and customs of the Maráthá *Nhávis* are identical with those of the Maráthás, suggests that the two castes originally belonged to one tribe. In some places even to this day, among the higher Maráthá families, *Nhávis* are required to serve water at dinners, and in *Násik* and *Khándesh* they are also employed as cooks.

The hereditary occupation of the *Hajám* is shaving, hair dressing and nail paring. They do not shave the impure castes who have barbers of their own. The *Junari* division of the Maráthá *Nhávis* who shave Christians and Musalmáns are considered lower in status on that account. In Gujarát, the *Hajám* is the go-between in marriage arrangements, is also a torch bearer, and, in well-to-do families often serves as a house servant. Formerly he practised surgery also, opening boils and abscesses and bleeding by applying leeches. Most of the *Hajám* women both Maráthá and Gujarati act as midwives.

The *Hajáms* of the Bombay Presidency have three main territorial divisions, (1) Maráthá, (2) Gujarati and (3) Kánarese who have nothing in common except their occupation.

Maráthá Nhávis have two territorial divisions, Maráthá or *Deshi* and Konkani who neither eat together nor intermarry. The Maráthás are split up into eight groups (1) *Gangátirkar* or *Godávari*, (2) *Ghátí*, (3) *Junari*, (4) *Kunbi*, (5) *Khándeshi* or *Mashálji*, (6) *Váideshi*, (7) *Vájantí* and (8) *Yelmár*. The Konkanis have a bastard division known as *Shinde*. In the southern part of the *Ratnágiri* district and in the *Sávantvádi* State there is a third division who circumcise, and on that account are considered inferior and called *Bandes* or illegitimate. In ceremonies and customs Maráthá *Nhávis* resemble Maráthás and Konkani *Bhandáris*. Both have *devaks* similar to those of Maráthás.

The *Nhávis* of the city of Poona settle their social disputes at meetings of all adult male members of the caste under the leadership of old experienced members in the assembly. If the assembly does not agree and the matter is serious, it is referred to the general body of the caste who assemble at *Alandi* on the eleventh day of the dark-half of *Kárák* and their decision is final. Offences are generally punished by fines or excommunication. The fines recovered are spent on religious purposes such as building *dharmaśálas* (rest-houses) at *Alandi*. The *Nhávis* of the *Sátára* district have a central organization embracing ten or more villages apiece. The headquarters of one such organization is at *Karhád* where resides its *mehetre* or headman whose office is hereditary. The headman has an assistant or messenger known as *chaugulá* whose office is also hereditary. Social disputes are settled at meetings of the castemen of the villages under the control of the *pincháyat* under the presidency of the headman who declares his decision in the presence of the *pátel* and the *kulkarni* of the village concerned. The penalties for breaking caste rules are a caste feast and a fine of Rs 4. Out of this sum annas 4 are given to the *chaugula* and the remainder is appropriated by the headman.

Kanarese Nhávis do not differ from local castes of similar standing except that they do not allow divorce.

Gujarat Hajáms have five main divisions (1) *Babars* or *Márvádís*, (2) *Bhátíás*, (3) *Lambachíás*, (4) *Malas* and (5) *Masuríás* or *Matakíás*. Of these the *Lambachíás* stand highest. They allow *Bhátia Hajáms* to smoke out of their pipes but they will not eat with any other division. None of the divisions intermarry nor do they eat together except that all will eat food cooked by a *Lambachíá*. Widow marriage and divorce are allowed. The levirate is permitted. Except the

Misra of South Gujarāt who eat goat and drink fig or Hajāms live on the ordinary food grains. They eat food cooked by high caste Hindus and by Kanbis. But except the Matakās they do not eat food cooked by Kelis or others below them in rank. Neither Limbachis nor Bhātās Hājāms eat food cooked by Cutch Bhātās, because Bhātās formerly ate fish. On the other hand some of the unclean classes do not eat food cooked even by Limbachis. In ceremonies, religion and customs they follow Kanbis.

In the Grand Nadiād and Mātar tālukas caste questions of local importance are settled at meetings of the leading men of the village. Serious offences such as *adārd* (remarriage) without the permission of the parents, marrying another man during the lifetime of the husband, enticing away a married woman, etc., are required into at meetings of the castemen of *shaddis*, or groups of villages constituted for marriage purposes, each of which comprises from seven to twenty-seven villages. In the Kapadvanj tāluka, one Dungar Karna of Sarasam is considered to be the headman of the caste and must attend all caste meetings. The Hajāms of this tāluka have four *kaddis* two consisting of forty-two villages each one consisting of eighteen villages and one of hundred and twenty-five. In the Borwad taluka, there are two *kaddis*, one comprising twenty-six villages and the other nine. Each of these *kaddis* has a *ger* or Brahman priest who collects men to decide any question. In other talukas also invitations are sent round for the meeting of the *panchayat* by the caste *ger*. Breaches of caste rules are generally punished by fines. In most places the fines are deposited with a banker and are spent on caste dinners or on purchase of pots for the caste. Sometimes part of the amount is spent on charitable and religious purposes. The Borwad Hajāms send all the amounts collected by fines to Dāker where some of the money is given to the temple of Ranobhodji, some is spent on feeding *siddhis* (ascetics) and the remaining on feeding cows. Besides the money received by fines, the *panchayats* can also raise money by subscription. The Hajām *dharmashala* (rest-house) at Borwad was thus built at a cost of Rs. 1,000 each family contributing Rs. 4. In Ahmedabad city there is a hereditary headman.

Halepalkas (48423) are a caste of toddy-drawers found entirely in the district of Kānara. The term Halepalk is usually derived from *hal* old and *palk* a soldier. In connection with the name Komarpalk another Kānarese caste, the derivation is not improbable; and it gains in probability from the fact that both the Halepalks and Komarpalks, at the advent of British rule, were notorious as a troublesome tribe of banditti, who appeared to be warriors by profession. The caste seem to be connected with the Bhillavas or Divans of South Kānara and perhaps with the Tyams of Malabar who are also toddy-drawers by profession. Little is known for certain regarding their origin, but from the fact that the *sudris* or high priest of one of their divisions lives at Anegundi (Vijayanagar) and that the caste tradition connects them with the kingdom of Vijayanagar it would seem probable that they were at one time very largely employed in the service of the Vijayanagar kings and formed an important element in the fighting forces of the south. The instances of a totemistic social organization amongst them establish the Dravidian origin of the caste.

The hereditary occupation of the caste is toddy-drawing. They also largely follow agriculture, quarrying and stone-cutting, and are carpenters, smiths, traders, cart-drivers and village servants under Government.

The caste consists of two exogamous divisions, (1) Tongina Divar or Tongina Makkala and (2) Barud Divar or Kā Divar. The Tongina Makkala, or children of the cocoanut tree, live on the coast. The Barud Divars take their name from the *baris* or bastard mango palm (*haryota urens*) and reside above ghāts. The former are again split up into Nāndharis and Trindharis, the latter being the social superiors of the former. Both of them bear the mark of the Rāmkrishna sect on the forehead. The caste has a number of exogamous sections known as *halis*, each of which is named after some animal or tree which is held sacred by the members of the same. The *halis* are traced through females, which suggests the former prevalence of polyandry and makes it certain that the original home of the caste was in Southern India. Marriages are prohibited between members of the same *hal* and between paternal cousins even though they belong to different *halis*. But a man may marry his maternal uncle's daughter or a deceased wife's sister. Among coast Halepalks girls are married before they attain puberty; above ghāts they are married up to the age of sixteen. The bridling portion of the marriage service is the *Dādis* ceremony in which the hands of the bride and the bridegroom are joined and pot of milk is poured over them by their parents. The bridegroom has to pay the bride's parents a *da* or bride-price which varies from Rs. 5 to Rs. 100. In order to save this payment double marriages are sometimes arranged. It is not feasible the bridegroom is sometimes adopted by the parent of the bride as a domestic son-in-law (*masa-al ya*) in which case he has to stay and work at the bride's house receiving some of the profits of her family. The marriage of widows is permitted. Divores is allowed. They eat fowls, pigeons and sheep, wild pig, goat, rats, hares, tortoises and deer. The coast Halepalks do not drink wine or liquor those above ghāts do. The former drink *paiki* and *kachil* from the hands of all Brahman castes and from *Nāris*, and not from any other caste. The latter drink *kachil* from the hands of Hādvāki and Kot Vāhal also, though none of the Vāhal castes would eat *kachil* from Halepalks. The only Hindu castes which drink *paiki* or *kachil* or drink or smoke with the Halepalks are *Agar*, *Māli* and *Chamāra*. The Halepalk of North Kānara follow the Hindu law of inheritance; those of South Kānara (Madras Presidency) follow a law of succession through females. They belong to the Hindu religion and are followers of Rāmānuja. Venkatramana of Tirupati with his servant Hanuman are the deities of their

special worship. They employ Trīṇāṁdhārī Vaiṣṇav Brāhmanas from Sīgar district for religious purposes, who are not respected as Brāhmanas in Kānara. Of the local Brāhmanas only Saklāpuris act as their priests. Havik and other Brāhmanas are not allowed to officiate on pain of being put out of caste. The dead are burnt. Some of the coast Halepüks perform *śrāddha*. The above ghāt Halepüks perform only *mahālaya*.

The Halepüks of Kānara have twelve *śhimes* or territorial divisions. Of these four are found among the coast Halepüks, viz. Ankola *śhime*, Chāndāvar *śhime*, Gersappa *śhime*, and Mirjan *śhime*. Of these four divisions the Chāndāvar *śhime* occupies the first place and Konalli near Chāndāvar is the recognized head-quarters of the caste, being known as *tai-śhala* or mother-place. The above ghāt Halepüks belong to the remaining eight *śhimes*, which are Bilgi, Banvasi, Herur, Islur, Karur, Sūsi, Sondi and Yellāpur. Of these eight *śhimes* the Bilgi *śhime* occupies the highest place, the head-quarters of which are at Belehali, where there is a *maṭh* presided over by a *guru* who is a Trīṇāṁdhārī. Each *śhime* consists of a number of village settlements presided over by a hereditary *hālmra* or *budnast* who presides at meetings of the caste, settling disputes or referring them to the *gauti* who is the head of several *śhimes* and is entitled to collect dues from those within his jurisdiction.

Hālvakki Vakkals (30,300), also known as Gīvalas, are found only in the Kānara district. Vakkal or Vakkalig in Kānarese signifies a cultivator and the term Vakkal is not therefore a caste name but a profession. In the Bombay Presidency and Mysore the Vakkals are the Kānarese cultivating castes. Raddis and even Halepüks have at times been included under the name Vakkalig. The name Hālvakki is commonly said to be derived from the Kānarese *halu* milk-white and *alki* rice, probably because the Hālvakki Vakkals are the chief growers of the better kind of rice (*hāḍalkki* in Kānarese means table rice). This caste is also found in Mysore. They seem to be amongst the earliest settlers on the coast. They have now lost all tradition of connection with Mysore but a trace perhaps remains in their worship of Venkatramana of Tirupati in North Arcot. Hālvakki Vakkals seem once to have been the great landlord caste of Kānara and subsequently to have given place to Haviks, Gaud Sārisvats and Lingavats. It is still a common tradition that their women intermarried with the early Havik settlers and evidence is forthcoming to render this tradition not improbable. There are no endogamous divisions of the caste. They have numerous *balis* or exogamous sections of a totemistic nature. The *bali* is traced through males, the caste in this point differing from the majority of their neighbors who either trace their *bali* through the female or through both sexes, the latter presumably being the intermediate stage between the older fashion and the modern system. Persons of the same *bali* cannot intermarry. Consanguinity on the father's side is, as among Brāhmanas, a bar to marriage, e.g., a boy cannot marry either a paternal or maternal cousin. Marriage with a deceased wife's sister is allowed. Girls are married from the age of eight to sixteen, boys between twelve and eighteen. The binding portion of the marriage is the *Dhare* ceremony in which the parents of the bride join the right hands of the bride and bridegroom and pour milk on them from a small metal pot. At none of their marriage ceremonies or processions is there any instrumental music, the women only singing. The boy's father has to pay to the girl's father a *teru* or bride-price varying from Rs. 20 to Rs. 64. In order to save this payment double marriages are sometimes arranged, but if this is not feasible, the bridegroom is sometimes adopted by the parents of the bride as a resident son-in-law (*mane alaya*) in which case the bridegroom escapes payment of the bride-price but stays and works at the bride's house sharing the profits of her parents. The marriage of widows is permitted. A husband is allowed to divorce a wife. A divorced woman cannot remarry during the lifetime of her husband. They eat domesticated animals like fowls and goats sacrificed to the village deities, as also wild animals killed in hunting, such as hares and deer, provided they are not sacred to their own *balis*. They do not eat fish. They never touch liquor, and carry their dislike of it so far that they never stand under a coconut tree which is being tapped. Hālvakki Vakkals are Hindus of the Rāmānuja school of Vaiṣṇavism. Their patron deities are Venkatramana of Tirupati and his attendant Hanumān. They respect and consult Brāhmanas but do not employ them to perform any ceremonies. The bodies of the married dead are burnt, those of the unmarried are buried. Every year a feast is held in honour of deceased ancestors when the caste is feasted and offerings are made to the ancestors.

"Hālvakki Vakkals live in isolated villages peopled by their caste with a strong and elaborate caste organization. Their settlements lie between the western slopes of the Sahyādris and the sea. They stretch from the Kālinadi near Kārwar on the north to the Shrivāṭi near Honāvar on the south. This tract is divided into five territorial groups or circles known as *śhimes*. Hebbankeri or Honāvar, Chāndāvar or Kumta, Gokarn or Katgal, Ankola, and Nādgari or Kārwar. Each of these village groups has a *śhime-gauda* or group headman and each village or hamlet in the group has its village headman or *ur gauda*. The five group heads are under a chief or *aras-gauda* who has a minister or *pradhān-gauda*. The civil head or *aras gauda* has a colleague, a religious head or *guru gauda*, who holds the rank of a *svāmī* and helps the civil head to enforce discipline. The religious head is a layman of the caste who marries in the caste and eats with the members. His office is hereditary and his duty is to fix the expiation of any offence proved against a member of the caste. He does not join in the ordinary meetings of the caste, but when an offence is proved before the civil head, the civil head fixes the fine and refers the matter to the religious head who prescribes the expiation suitable to the offence. The religious head is treated with much respect by the people and also by the civil head. The head-quarters of the civil head are at Hegde, four miles north of Kumta, those of the minister at Valgalli three miles, and those of the religious head at Talgod.

five miles from Kumbha. The offices of all these headmen and even that of the *belld* or headle, are hereditary. The functions of the village heads are to call meetings to enquire into ordinary breaches of social rules, to dispose of minor offences against time-honoured customs by fines up to Rs. 16 and to report to the group head or *shame gunda* serious matters in which a heavier punishment is considered necessary. The group head or *shame gunda* hears complaints against the decisions of the heads of the villages in his group and has power to put out of caste or levy an unlimited fine. The village head is treated with much respect by the villagers who offer him betel leaves and nuts and give him the highest place at any village meeting. The village groups in turn bow a like respect to the group head and the group head to the civil head. Each village head has a headle or *belld* who carries messages from the village heads to the people and to the group head. At certain intervals the civil head and the religious head with the help of the minister or *pradhān* call a general caste council to settle social disputes, punish the refractory or re-admit the penitent. A penitent is allowed back to caste on paying a fine varying from Rs. 16 to Rs. 100. The general caste meetings and councils are held at uncertain intervals, generally once in three or ten years, at any convenient place fixed by the civil and the religious heads. The council lasts seven to twenty days and sometimes a month, during which the members are fed and other expenses met by contributions of food or cash. The ordinary charges vary from Rs. 100 to Rs. 300 besides the materials and labour supplied by the people in making the council hall. The right of being members of caste committees *jāti-bhāgasīdhis* and of receiving certain complimentary offerings called *samaryādās* are zealously guarded by some of the richer families. The peculiar and apparently very ancient organization of this caste shows no sign of decay.⁶⁰

Hanbars (17451) are chiefly found in the Belgaum, Dharwar, Bijnapur and Kánara districts and the Southern Marāṭha States. The term Hanbar means an owner of cattle with upright horns. Each Hanbar family keeps one or two white bullocks with wood horns, which they worship very devoutly. They were originally a pastoral tribe who wandered about grazing their cattle in the jungles. They are now mostly husbandmen and field labourers. They have four subdivisions, (1) Hale or Old Hanbars, (2) Hore or New Hanbars, (3) Bile Shriyas and (4) Bhamad Shriyas. Of these the first two eat together and intermarry. They have several exogamous divisions known as *bedāgas*. Marriage is allowed with father's sister or mother's brother daughter but not with mother's sister daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Boys are married at any age, but girls must be married before the attainment of puberty. Widow marriage and divorce are permitted. Hanbars eat goats, sheep and fowls and drink liquor. Their chief deities are Shiva, Māruti, Yallammā and Maṅgala vī. Their priests are generally Brāhmins, but Jangams are also sometimes employed to conduct marriages. The dead are generally buried, though some prefer cremation. For the propitiation of deceased ancestors Brāhmins are worshipped in the dark half of the month of *Bhādrapad* cash payments are made to them and the water in which their feet have been washed is drunk with reverence. Ordinary breaches of caste rules are dealt with by the leading members of the village, and the offender has to apologise to the party aggrieved or offer coconuts to the village goddes. Serious offences are dealt with by the *asthikari* or headman of a group of villages in a meeting of the leading members of the villages. The final court of appeal is the caste *gava* who lives at Hanbarhalli. He decides the cases that come before him in consultation with the leading men of the neighbouring villages. The offender has to meet the expenses of the meeting and to pay *dakṣiṇa* or a cash present to the *gava*.

Harkantās (7923) a class of fishermen, are found only in the Kánara district, in the sea-coast towns and villages from Kārdar to Honāvar. They have numerous exogamous sections of a totemistic nature known as *bedis*. Marriage with mother's brother daughter is allowed but not with a father's sister daughter. A man may marry a wife's sister after the death of the wife. Girls are generally married from ten to twelve always before attaining puberty; boys from fifteen to twenty five. The boy's father has to pay *ṭara* or bride-price of from Rs. 8 to Rs. 52. The remarriage of widows is permitted with the sanction of the caste *panal*. A widow cannot marry member of her late husband's *bedi*. She may marry her mother's brother son, but not her mother's sister's son. Harkantās eat goats, sheep, deer, hares, pigs domestic fowls, fish and all wild game. They drink any liquor but have a special *paṇal* for toddy. They eat food cooked by all higher castes except Sonārs. They eat cooked food at the hands of lower castes except Halepaika, Komārgalla, Marāṭha Kumbhā all the fishing caste of Kánara and the degraded classes. Only the depressed classes and sometimes Khāris eat food cooked by Harkantās. They follow the Hindu law of inheritance with this peculiarity that even self-acquired property is subject to partition. They worship all Hindu gods and goddesses, their special deities being Kōṭibhā and Bālbhā, who are propitiated whenever an epidemic breaks out or a storm arises at sea, or there is a scarcity of fish. Their priests are Hivik or Joshi Brāhmins. The dead are generally buried in a lying position with head to the north. For the propitiation of deceased ancestors cows are fed on the new-moon day of every month, and every year on the new-moon day of *Bhādrapad* cows are fed and cartmen are fasted.

Harkantās are a well-organized community. A group of four or more villages has its headman (*asthikari*), secretary (*clanpe*) and messenger (*belld*); these with the adult male members of the community form a committee who have power to decide caste disputes and fix the punishment for breaches of caste rules. The principal committees of the caste are at

Kárwár and Mirján An appeal against a decision of the committee lies to the special committee convened for the purpose, consisting of Kárwár and Mirján *budvants* as presidents and representatives of the caste from all other villages as members. A second appeal lies to the agent of the Shankaracharya of the Shringeri monastery who lives at Gokarn. Petty offences are punished with fines varying from annas 2 to Rs 10, serious offences such as adultery and eating with members of a lower caste, with excommunication. The offices of *budvant*, *chanlgo* and *kollár* are hereditary. In case the rightful incumbent is too young or otherwise incompetent, the next-of-kin officiates or another member of the community is elected.

Holiya's (250,890) or Holers, also known as Jambus and Valers, are found chiefly in the Karnátak and in parts of the Deccan and Kánara. The term Holiya or Holer is derived from either *holá* (a field) or *hole* (pollution) signifying the low status of the tribe. Like the Dheds of Gujarát and the Mahárs of the Deccan they are the broken residue of the original inhabitants of the Karnátak, whom the Aryan conquerors reduced to slavery. Like them they are hereditary village watchmen, remove and skin dead cattle and sell the horns and the hides. They eat beef and carrion and hold the same degraded position as Dheds and Mahárs. In the Karnátak they have two endogamous divisions, Proper and Potrajás, who neither eat together nor intermarry. The Deccan Holers have fifteen endogamous divisions which eat together but do not intermarry. They are (1) Aynvle, (2) Bhurlinge, (3) Dhanvat, (4) Gárode, (5) Gige, (6) Gotrang, (7) Gulik, (8) Jávir, (9) Kámle, (10) Karde, (11) Hálmane, (12) Mávat, (13) Nrmáde, (14) Pársha and (15) Vágár. They have several exogamous divisions known as *bháricks* in Sholápur and *kul* in other places in the Deccan. Marriages are prohibited between members belonging to the same *kul*. Similarity of *devak* is also a bar to intermarriage. Some of the *devak's* are an axe (*kurlad*), the whirler of a spinning wheel (*chat*), the sunflower (*suryaphul*) and leaves of five kinds of trees (*páñchpulak*). Marriage with a mother's brother's daughter is allowed but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Girls are generally married between five and fifteen, boys between twelve and twenty. The boy's father has to pay a bride-price of Rs 20 to Rs 100 to the girl's father. The essential portion of the marriage ceremony consists in pouring water (*Dhare*) over the clasped hands of the bride and bridegroom. The remarriage of widows is permitted. Divorce is allowed. Holiya's eat all kinds of flesh including beef and pork, and drink liquor. Some of them do not eat food cooked by Dhors, Mángs, Chámhbárs, Nhávis and Parits. They do not worship the regular Hindu gods nor employ Bráhma priests to officiate at their ceremonies. Their family deities are Dydámvá, Durgavvá, Udchavvá, Yallavvá, Margavvá, Hinodjá and Venkatramana. The dead are buried. They do not perform *shráddha*. Among the Holers of the Sholápur district social disputes are decided at meetings of the leading castemen. In the Málsiras taluka there is a standing body consisting of four leading members selected by the caste. It has a headman *birlingya* or *changalyá*. Its control extends over several villages. Offences are punished by fines either in the shape of money or caste dinners. The Holiya's of the Athni taluka of the Belgaum district have four members called *karbedavaris* for every seven, fourteen or thirty-three villages, who decide social disputes at meetings called by the *gandchúri* (beadle) of the caste.

Jogis (5,296) are found scattered in small numbers all over the Presidency. The term *Jogi* is derived from the Sanskrit *yoga*, union, and means a follower of the Yoga or Pátanjali school of philosophy. It is popularly applied to all who lead a life of asceticism. The Jogis form a religious brotherhood founded by the saint Gorakhnáth. They are nicknamed Kánpáke or slit-eared, because they make big holes in the lobes of their ears in which they wear large thick ivory, clay, bone or fish scale earrings. They are also called Náths after their founder Gorakhnáth. They have two divisions of a territorial type, (1) Gujarát Jogis and (2) Maráthá Jogis who include the Karnátak and Kánara Jogis. The former are pure ascetics. The latter have two divisions, regular and secular. The regular Jogis live by begging, the secular Jogis in addition to begging also work as husbandmen and labourers. Some breed buffaloes and dogs, and some make and sell smooth black stone vessels. They have twelve endogamous divisions, (1) Are, (2) Balgár, (3) Berak, (4) Bhorpi, (5) Dombári, (6) Davarji, (7) Jogá, (8) Ker, (9) Kindri, (10) Kurub, (11) Mendar, and (12) Murád. They have ten clans, each of which belongs to one of the twelve orders said to have been founded by twelve disciples of Gorakhnáth. Marriages are prohibited between members of the same clan or order. The restrictions upon intermarriage are the same as those among Maráthás. Widow marriage is allowed. They eat goats, sheep, hares, deer, wild pigs and fowls, and drink liquor. Except that they initiate their boys in their order at the age of twelve and that they bury their dead, their ceremonies do not differ much from those of the surrounding cultivating castes.

Joshis (3,157) from *jyotishi* = an astrologer, also known as Pingles, Budbudkis, Gidbudkis, Kudbudes, Doshgars and Davaris, are chiefly found in the Deccan, Konkan or Karnátak. They are a caste of wandering beggars and fortune-tellers recruited from Maráthás, Dhangers, Máls and other castes of Maráthá origin. The term Joshi means an astrologer. The names Budbudki, Gidbudki and Kudbude are onomatopoeic names representing the noise of a small hour-glass shaped drum, which the Joshis play as an accompaniment to the songs which they sing as they go begging from door to door. Another name for the drum is *davar*. The name Pingle has its origin in their practice of consulting the *pingalá* or spotted owl (*Carine brahma*) before starting on their begging rounds in the early mornings. Joshis have two divisions, Proper and Akarmásho or bastards, who eat together but do not intermarry.

Their exogamous sections or *kuls* are similar to those of Maráthás, whom they follow in religion and customs. Their *desat* consists of the *páicháppes* or leaves of five kinds of trees. They eat fish and flesh, and drink liquor. It is said that they eat the leavings from Bráhmans' leaf plates. They rank themselves with Maráthás, but Maráthás will not eat with them because they take alms from Mahárs and Mángs and receive cooked food from persons with whom Maráthás do not eat.

Kabballigars (35,586) are found chiefly in the Karnáttak along the banks of the Bhímá and Káshná and in Kánara on the banks of the Gangaválí river. They are also known as Ambá, Ambig, Ambekar, Bárkar, Bárakar, Bhíllakabhera, Kabber, Kabber, Gangumakkalu, Jál, Sangar and Sunnakallu Bostha. The names Ambá and Ambig are derived from the Sanskrit *ambá* water and are chiefly in use in Kánara. The term Gangumakkalu means river children and is equivalent to the English fisherman, being applied to many castes who fish in rivers but the caste members endeavour to connect it with the sacred Gangas in order to raise themselves in the public estimation. The caste is largely represented in Mysore by the Bosthas. It is alleged that their original home was in the Bellary district of Madras. *Telugu* is the home speech of one of their divisions. This and the fact that the *Adhyas* and *Dáds* ceremonies—common to most Dravidian castes—are performed amongst them at the time of marriage, support the theory of a southern origin. A survival of a totemistic organization amongst the Kánara Ambis seems to point to the same conclusion. The caste in places is adopting Bráhmánical *gotras*. It is loosely organized. Many girls remain unmarried and follow prostitution as a calling and the same is true of most of their divorced women. Members of higher castes such as the better classes of Jangiyá and Jáine, Maráthás, Reddis, etc. may be admitted into this caste. Their hereditary occupation is fishing, ferrying and palanquin bearing. They have two main divisions of a territorial type, Karnáttak and Kánara.

Exogamous divisions have eleven endogamous divisions, (1) Ambig (2) Belgammar (3) Bilgar (4) Bhól (5) Boyar (6) Durgammurá (7) Haiga, (8) Kabber (9) Lohagár (10) Momegará and (11) Mowál. They have 101 exogamous divisions known as *belas*. Marriage with a sister's, father's sister's or mother's sister daughter is allowed. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Girls are married either before or after they come of age. The boy's father has to pay *tera* or bride-price of from Rs. 12 to Rs. 100 to the girl's father. The binding portion of the marriage service is the *Dáds* ceremony in which the girl's maternal uncle joins the hands of the bride and the bridegroom and pours water over them. The marrying of widows is permitted. Divorce is allowed. Kabbalgars eat goats, sheep, fowls, hares, deer and fish and drink liquor. Their family duties are Bharmappá, Opiiparmánand, Malláring, Basavanná, Virbhadrá, Dyámmavá, Durgavá, Hulgavá and Bhaváni. Their marriages are conducted by Bráhmans and the death ceremonies by Jangams or by the caste elders. During the fifth or some other odd month after death, a mask or *makkamátá* if the deceased was a man, or a conical vessel if the deceased was a woman, is brought from a local goldsmith and is had among the house gods. Once in every two, three, four or five years customers are feasted for the propitiation of deceased ancestors when the masks of the deceased are worshipped with offerings of articles of dress.

The Kabbalgars of the Párasagál talúka in the Belgam district have formed groups of villages each with a *bellesman* or headman whose control extends over the group under his charge. Their *gav* lives at Anegundi, but is seldom referred to in caste matters. The Kabbalgars of the Belgam talúka have a hereditary *patel* or headman who has control over the ten or twelve villages surrounding Belgam where the caste is found. He decides social disputes at meetings of the castemen which are attended by one member from each household. The *patel* has an agent in each village whose duty is to summon a meeting when told to. Offences are generally punished by fines not exceeding Rs. in each case. Half the fine goes to the *patel* and half is spent on purchasing cooking pots for the use of the caste. When the *patel* and members of a meeting do not agree, the matter is referred to the Maráthá *patel* of Belgam who is the recognized agent of the *Swámi* of Sankashwar.

Adhyas and *Dáds* are split up into exogamous totemistic divisions known as *belas* such as Anebáli and Gangábal. Members of the Anebáli do not wear ornaments (ivory (one elephant) and worship the elephant. Similarly members of the Gangábalí make offerings to the river Gangaválí. The objects of their special worship are Basava and the river goddess Gangaválí. They observe all Jangiyat holidays. Their priests are either Joishi or Haviik Bráhmans. The married dead are burnt, the unmarried are buried. They perform *maddlays* for the propitiation of deceased ancestors. In other respects they resemble the Karnáttak Kabbalgars.

The Ambigs of the Kánara district have in each village a headman called *bedant* who settles minor disputes at meetings of the leading castemen of the village. He has an assistant called *lálá* whose duty is to call the meeting. There is also a head *bedant* called *máds* whose control extends over the whole community. He lives in the Gangádevi temple at Gangaválí in Ankola talúka. All important matters are settled by him at meetings of the *bedants* of as many neighbouring villages as he can collect, and also of other leading members of the community. The offices of both the village and head *bedants* are hereditary but the caste has the right to dismiss a village as well as the head *bedant* with the sanction of the *párapátyádr* (agent) of the Sringeri *máts* at Gokarn, if he is found to misbehave himself. An annual subscription of annas 1½ per household is levied for the maintenance of the temple at Gangaválí.

Kabber (1,229)—see Kabballigar

Ka'chha's (12,757) are found in all Gujarát districts and States. They are also known as *Pastágrá*, meaning fruit-sellers, and *Kunjari*. They are said to be Kanbi and Koli cultivators who took to growing garden produce. They contain nine divisions, three of which, *viz* (1) *Ajvalia*, (2) *Andharia* and (3) *Khambharia* are found in North Gujarát and Sind. The remaining six are (1) *Ahmadabadi*, (2) *Khamar*, (3) *Khatri*, (4) *Koli*, (5) *Mán* and (6) *Sangari* in South Gujarát. Of the former *Andharias* are the lowest *Ajvalias* and *Khambharias* eat together, but do not intermarry. Of the latter, *Ahmadabadis* stand highest in social rank, and the other divisions eat with them but not with one another. *Kachhas* have no exogamous divisions. Like many Gujarát castes they have formed *gols*, beyond the limits of which marriages are prohibited. Sometimes taking a girl from outside the *gol* is allowed, but the marriage of girls outside the *gol* is punished by fines. Marriages are prohibited within seven degrees of relationship. Marriage with a mother's sister's mother's brother's or father's sister's daughter is not allowed. A man may marry two sisters and brothers may marry sisters. Marriage is generally infant. The boy's father has to give the girl a dowry (*palun*) of Rs 125 or more in the shape of ornaments and articles of dress. The remarriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. *Kachhas* are Hindus except the *Andharias* and *Khatris*, who, like the *Máni* *Kanbis*, are followers of *Imámsháh* and observe half Hindu half Musalmán rites. *Kachhas* employ *Bráhma*n priests and burn their dead except children under eighteen months who are buried.

The *Kachhas* of the *Jambusar taluka* of the *Broach* district have a central organization at *Jambusar* consisting of twelve hereditary members. Its jurisdiction extends over all the villages of the *taluka*. Meetings of the *panchayat* are convened by sending round invitations with the caste *gor* (priest). Offences are punished by fines on pain of excommunication. The amounts realised from fines are devoted to religious objects and to caste festivals. There are similar *panchayats* also in the other *talukas* of the district, all of which recognise the decisions passed by one another. The *Kachhas* of *Ahmadabad City* have a *panchayat* consisting of four hereditary members. It decides social disputes at meetings of the castemen who are summoned by the caste *gor*. Offences are generally punished by fines. The amounts recovered from fines and a tax of Rs 1-0-9 levied per house every year constitute the caste fund which is kept with the caste priest and is utilised for religious and caste purposes. The *Kachhas* of the *Borsad taluka* in the *Kaira* district have formed an *ekadu* or group of twenty-two villages for the settlement of social disputes. Each village has also a *panchayat* of its own, consisting of one member from each family. The *ekadu* *panchayat* consists of forty-four members, two from each village under its charge. Invitations for holding meetings of the *panchayats* are sent by the caste *gors* (priests). The expenses of the meeting are first paid by the complainant and afterwards recovered from the opposite party if proved guilty. Decisions are passed by a majority of votes of the members. An appeal lies to the *ekadu* *panchayat* against the decision of the village *panchayat*. The penalties imposed are fines and caste dinners. A village *panchayat* can fine up to Rs 501, the *ekadu* *panchayat* up to Rs 1,551. All the funds of the general *panchayat* are equally distributed among the twenty-two villages. These and the village funds are managed by the members of the village *panchayats*. They are spent in charity, in the erection and repair of caste buildings and the purchase of cooking utensils for the use of the caste. Village and *ekadu* *panchayats* similar to the *Borsad* *panchayats* are also found in other parts of the *Kaira* district.

Kadia' (10,439)—*see* *Gavandi*.

Kaika'dis (9,614) are principally found in the Deccan. They state that their original home was *Telangan* which seems probable from their language, a mixture of *Kánarese* and *Telugu*. They are a wandering tribe and were once notorious robbers, but they have now adopted comparatively settled habits. The tribe is loosely organized and appears to have been recruited at times from other criminal tribes such as the *Bhámítás*, *Lamáns*, etc. There are nine endogamous divisions of the tribe: (1) *Borivále*, (2) *Dhuntale* or *Chor*, (3) *Kámáthi*, *Kusubatanvále* or *Lálhájárvále*, (4) *Káji*, (5) *Lamán*, (6) *Mákadvále*, *Kunchavále* or *Khulkhulevále*, (7) *Urkaikádi* (*uru*=a village), (8) *Váibase*, and (9) Half-caste *Kaika'dis* known as *Bhámítás* or *Tuhlías*. The *Boriváles* and *Váibases* are of settled habits and look on the other divisions as their social inferiors. The *Kámáthi*s are basket-makers, and their women make a livelihood as prostitutes, the *Mákadváles* wander from place to place exhibiting performing monkeys, the *Kájis* are flute-players and performers of magic, the *Lamáns* make bullock packaddles. *Urkaikádis* are musicians and basket makers, and *Bhámítás* are pick-pockets. There are five exogamous divisions in the tribe. A *Kaika'di* may marry his father's sister's or mother's brother's daughter, but not his mother's sister's daughter. Marriage with a wife's sister is allowed and brothers may marry sisters. Infant as well as adult marriage is in vogue. Sexual immorality is generally connived at, one of the divisions following prostitution as a calling as stated above. The marriage of widows is permitted. Divorce is allowed. *Kaika'dis* eat fish and goats, sheep, deer, hares, fowls and pigs, and drink liquor. Members from higher castes are said to be admitted into the tribe on their paying a certain amount of money to the tribesmen which is spent on a feast. *Kaika'dis* follow the Hindu law of inheritance and belong to the Hindu religion. Their priests are the *Deshasth Bráhma*ns, but the use of *Bráhma*ns is not yet universal in the tribe. The dead are either burnt or buried. An image or *tál* of the deceased is made and installed amongst the household gods and it is worshipped on the *Dasará* and *Liváli* holidays.

Kala'ls (7,500) or Ka'lans are found in small numbers throughout the Presidency. They are distillers and liquor-sellers and belong to the great Kalal tribe of Northern India.

Kamathis (3,370) or Telugus are found chiefly in the City of Bombay, the Deccan, Karnatak and Thana. The term Kamathi includes a few scattered immigrant members of Munur vira, Golavira, Gullodis, Mangalodis and Salodis who speak Telugu and came to the Presidency some hundred years ago from Hyderabad and Madras. They rank generally with and closely resemble Marathis. They follow a variety of callings but their commonest occupation is some form of more or less skilled labour.

Kanades (3,820) are professional herdsmen from the centre of the peninsula. As their name implies they have a southern origin. They talk a corrupt Telugu in their homes and have no tradition of their migration. They make a living by cattle breeding and the sale of milk and ghee. They are to be found in some numbers in the ghât talukas of Ahmadnagar and the Igatpuri taluka of Nasik.

Karo Vakkals (10,641) or black Vakkals, are found in the forest tracts and remote villages of Ankola taluka and a few in the forest tracts of the rest of the Kanara district. They are styled *kare* or black because they are darker than the other Vakkal castes. In religious customs, ceremonies and other particulars they closely resemble the Halavkhi Vakkals. They are distributed over twelve *skimas* or territorial divisions. Each village has a headman called *gras gadd* or *bradcast*, and each *skima* is under the control of a *skima gadd*. The village heads have only the power of fining up to a certain limit but the *skima* headman may impose unlimited fines, and outcaste or re-admit offenders as well as hear appeals against the decisions of the village headman. (1)

Kasa is (2,711) or Khas tiks are found scattered in small numbers in every part of the Presidency. They work as butchers. They appear to have been recruited from Dhangars, Marathis, and Kunbis who took to killing sheep and goats when the Musalman incursion into the Deccan created a demand for such food. In ceremonies and customs they follow Marathi Kunbis.

Kasar (3,918)—see Tambat or Kasar

Kathis (28,550) are found in Kathiawar and Ahmedabad. They are a stalwart race of warriors and freebooters and the numerous towers still standing throughout the western parts of Ahmedabad bear witness to the terror their name inspired and explain how they became the eponymous *desas* of the ancient Saurashtra. They are supposed to have come from Central Asia, being driven east by the Musalmans. They first settled in Sind but were banished thence by the Sumra king and took shelter in 1,400 A. D. in Soonth in the dominions of the Dhan, a Rajput ruler of the Valli race whose Kathi origin is incontestable. Unlike most Hindu women, Kathi ladies are their husbands companions and, like their Rajput sisters, exercise considerable influence over their lords. Most of the Kathis are talukdars and petty land holders. All sons share in the estate, or did till recently and the chiefs of yesterday are the yeomen or even tenants of today. A few have dropped to the position of labourers. They have two main divisions, Sakhiyats and Avartis. The former comprise the three tribes of Valli, Kumri and Kachar named after the three sons of Dhan, ruler of Dhank, by Umribdi daughter of Umrdo a leader of the Kathis. The Avartis are descendants of the original Kathis. The Vallis have twenty subdivisions, Kumris have ten and the Kachars seven. The Avarti Kathis have ninety three subdivisions. The Sakhiyats marry the daughters of Avartis, Ahirs and Babris, but never among themselves even if the subdivisions be different. The Avartis, Ahirs and Babris marry the daughters of Sakhiyats. Marriage with a father's sister or mother's brother's daughter is allowed, but not with a mother's sister's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is adult. Widow remarriage is allowed but it is seldom practised, except in the case of husband dying and leaving a younger brother. In such cases the rule is peremptory that the younger brother must marry his brother's widow. Divorce is allowed. Kathis eat goats, sheep, fowls and fish, and drink liquor. They eat food cooked by Khatis, Bagars, Ahirs, Babris, Kumbhars, Rabaris, Bhavars, Hatis, Mahis, Rajputs, Velmals and Khavris, all of whom eat food cooked by Kathis and by one another. The favourite duty of the Kathis is the sun. They use it as symbol on all deeds. Their priests are Molh Brahmins. The dead are burnt except lepers and children who have not cut their teeth who are buried. At funeral ceremonies instead of feeding crows they feed plovers. They perform *shraddha*.

Kathis have a permanent central organization at Jajpur whose control extend over the whole of Kathiawar. It consists of members and a headman, who are generally men of high standing residing at Jajpur. When a dispute arises in a village or a town a meeting of the local members is held, who give their decision after consulting the central panchayat at Jajpur. It is reported that a code of rules for the administration of the whole tribe is under consideration at Jajpur.

Ka'tkaris (91,319), from *kāṭh*, *kaṭ* catechu and *kar* to make, meaning catechu-makers, also known as Kāthodis (Kāthodias in Gujarāt), are found chiefly in the part of the Western Ghāts that runs through the Thāna and Kolāba districts. They are probably of Bhil origin and are believed to have come from the north and to have originally settled in the Gujarat Athāvāsi, the present district of Surat. They have a division named Athāvār to this day. According to their story they are descended from the monkeys which the god Rām took with him in his expedition against the demon-king Rāvan of Ceylon. Their appearance, customs and religion seem to show that they are an aboriginal tribe, little influenced by Brāhmanism. Their peculiar dialect contains certain words common among the Bhils and their customs, to some extent, indicate a Bhil origin.

The original occupation of the tribe was catechu-making. Some of them still make catechu, but the majority find work as rice cleaners and field labourers during two or three months of the year. A few partly support themselves by tilling poorer *varlas* soil. When their supply of grain is finished, they gather and sell firewood and wild honey, and with their bows and arrows kill small deer, hares and monkeys. When these fail they feed on field rats and their stores of grain. The men are notorious thieves.

Kātkaris are split up into five endogamous divisions: (1) Athāvār, (2) Dhed or Dhor, (3) Sidhi, (4) Son or Marāthā, and (5) Vārap. The Son or Marāthā Kātkaris do not eat cow's flesh and are allowed to draw water at the village well and to enter Kunbis' houses and temples. Sidhis are doubtless in origin African immigrants. Vāraps or reveras may have been either Christian or Musalmān. Dhors or Dheds are beef-eaters and therefore the lowest of the tribe, socially. Like the Mahārs, they are held to be impure. The exogamous divisions of Kātkaris are identical with surnames, many of which, such as More, Vāghmāre etc., are alleged to be totemistic in origin. Among Dhors there are no restrictions on intermarriage among different families, but among Sons marriage is prohibited between members of the same surname. First cousins are not allowed to marry though second cousins may. Marriage with a wife's younger sister is allowed, and brothers are allowed to marry sisters. Girls are generally married between twelve and fifteen, and boys between twelve and twenty-five. Should a girl become pregnant before marriage, the fault would be condoned by marriage, but the ceremony would be performed with widow marriage rites. The offer of marriage comes from the boy's father, who has to pay a *dey* or bride-price of Rs 5 to the girl's father. The marriage of widows is permitted. A widow cannot marry her mother's sister's or mother's brother's son or a member of her late husband's section. Divorce is allowed with the permission of the head of the tribe. Kātkaris eat field rats, squirrels, porcupines, lizards, snakes, monkeys, civet cats, deer, wild pigs, doves and partridges. They (except the Dhors) do not eat the flesh of the cow and the brown-faced monkey, who, they say, has a human soul. They drink liquor. Kātkari women were formerly said to carry off men of other castes. The youth's friends regarded him as an outcaste and he then joined the Kātkaris living with one of their women. The Kātkaris are reported by Dr Wilson to have similarly compelled strangers to join their community. No relic of the custom has been traced, but in some parts of the Thāna district members from higher castes such as Vārhis, Kolis, Thākars and Kunbis are still admitted into the tribe on their paying a sum of Rs 5, which is spent on treating the tribesmen to liquor.

Kātkaris appear to be animistic in religion. The chief object of their worship is the tiger-god whose image is generally set up in the forest or on the boundary of the village. They also worship the Kunbi village god Gāndev and such minor gods as Māolyā, Mhashī, Vetāl, Jarimari, Hirvā and Chedā. They have neither spiritual guides nor priests. All their ceremonies are conducted by the elders of the tribe. The dead are burnt and no ceremonies are performed annually for the propitiation of deceased ancestors.

In the Kolāba district, in each Kātkari *vādā* or hamlet there is a headman called *nāik* whose office is hereditary and is now confirmed by Government. Should a succession fail, a successor is elected by the Kātkaris of the *vādā*. Social disputes are settled at meetings of the adult male members of the *vādā* presided over by the *nāik* or *karbhari*. Any one who considers himself aggrieved may approach the *nāik* and demand a meeting of the *vādā* to consider his case. Sometimes a money payment of a rupee or Rs 1-4 is made to the *nāik* on such occasions. The questions dealt with are entirely social and domestic, such as that of a woman refusing to live with her husband, or of a man seducing the wife of another, or of a Kātkari breaking caste by eating with a Mu alimān, Pāresi, Christian or Mahār. Offences are generally punished by fines of from Rs 5 to Rs 20 on pain of excommunication. The fines received are invariably spent at once and always on liquor.

Ka'yasth Prabhus (27,120) are found principally in the Thāna and Kolāba districts. They prefix the word Chāndraseniya to their name after Chandrasena, a Kshatriya king of Oudh, from whom they claim descent. They believe themselves to be originally warriors by profession, but are now mostly writers, holding posts of various grades in the service of Government and of the Native States. They have twenty-five *gotras* or exogamous sections, the members of which claim to be disciples of the Rishis after whom they are named. Marriages are prohibited within six degrees of relationship on the side of the male and four degrees on the side of the female. Girls are married before they come of age, boys generally being four or five years older. Kāyasth Prabhus eat fish and mutton. As regards wine and other alcoholic drinks many of the caste allow them but only in private. They eat food cooked by vegetarian Brāhmanas of Mahārāshtra. They worship the god Shiva in preference to Vishnu.

They also worship minor gods such as Khandobā and Bhairav commonly worshipped by Hindus. Except that their marriages are performed in the marriage *mandal* and that unembathed widows are held crossed over the heads of the bridal pair, their religious customs do not differ from those of Brahmans. Like Brahmans they gird their boys with the sacred thread and do not allow widow marriage or divorce. They burn their dead and perform *śrāddha*.

Khatriyas (9,358) also known as Chāmḍiās, Chhadiās, Chāmārs and Dabgārs are found chiefly in Broach, Surat and Rewa Kāntha. They take their name from *khat* or *chhat* the outer skin, their occupation being tanning and working in leather. The caste appear to have originally sprung from a Rajput ancestor and a low caste woman. They are split into six exogamous divisions, (1) Khambāṭiā or Cambay (2) Kothariā, (3) Nadiā, (4) Pātāni, (5) Sarā, (6) Tprā. The Khambāṭiā and Pātāni or Molāvar divisions are hypergamous the Khambāṭiās marrying Pātāni girls, but not giving girls to the boys of the Pātāni division. Their exogamous sections, called *kuls*, are in some instances named after places but a number of common Rajput family names are found among them. Marriages are prohibited between members of the same *kul* and in the case of those who have no *kul* within seven degrees of relationship. Marriage with a wife's younger sister is allowed and brothers are allowed to marry sisters. Girls are married before they attain puberty, boys from the age of five years. The remarriage of widows is permitted. Divorce is allowed. Khatriyas eat goats, sheep, cattle, fowls, ducks and fish, and drink liquor. They eat *pakli* at the hands of Dhads, Māngs and Bhāngs. They admit into their caste members from other castes except Bhāngis, Māngs and the very lowest. They follow the Hindu law of inheritance and belong to the Rāmānandī, Kābir and Rohidās sects. Their priests are Gārūdās or Kāṭhiā Brahmans. The dead are either burnt or buried. *Śrāddha* is performed in the month of Bhādrapad.

The Khatriyas of the Surat district have formed groups of villages known as *clerds* for the settlement of social and domestic disputes. Each *clerd* disposes of offences committed within its jurisdiction. Matters relating to the whole caste are decided by all the *clerds* combined. A meeting of the *clerds* is summoned through the Gārūdā priests. Two men from each village generally attend a meeting of *clerd*. From an assembly thus formed five are selected to form a *panch*. The decisions passed by this *panch* are final. Offences are generally punished by fines not exceeding Rs. 10 in each case. The fines realised are spent in feeding the assembly. The Khatriyas of the Broach district have a central panchayat comprising 176 villages situated to the north of the Narbada. The Khatriyas or Chāmārs of the Kaira district have an *ekād* or group comprising 213 villages in the Borwad taluka, Cambay, Pottlād and a few villages in the Anand taluka. Its constitution is similar to that of the Surat *clerds*.

Khatris (99,683) or Kāhatris are found chiefly in Broach, Surat, Ahmedābād and Bombay City. They claim to be Brahma-Khatris and state that they came into Gujārat from Sind in the sixteenth and seventeenth centuries in response to a strong European demand for their cloth. Their features, complexion and the fact that they wear the sacred thread favours their claim to Brahma Khatri origin; and the great veneration in which they hold the Devi at Hinglāj in Sind would seem to point to some early connection with that province. They wear women's garments and other cotton clothes, though this industry has suffered much since the introduction of European piece-goods. Many Khatris, especially in Surat, earn a living by preparing the gold and silver thread used for embroidery. They live as a rule on vegetable food but many in South Gujārat eat flesh and drink liquor to excess. By religion they are Vaishnavas. But most of them prefer the worship of Devi especially of Hinglāj Mātā. Except that they allow widow marriage, their customs differ little from those of Vāṇās.

The Khatris of the city of Surat have formed two committees for the administration of caste matters, a larger body consisting of a hundred members and a smaller one of ten or twelve, which is the managing committee. The members of both bodies are elected, those of the latter being called *ekāda*s or *ekāda*ras. Meetings are convened by sending round invitations by the caste priest. Breaches of caste rules are punished by fines or excommunication. The caste funds are managed by the managing committee in consultation with the larger body. They are generally spent on caste dinners, purchase of vessels for caste dinners and repairs to or construction of the caste buildings or temples. The Khatris of Kāthiawār have permanent central panch yats in Jāmnagar, Bhāvnagar, Porbandar and Gondal, and temporary panchayats in other places, consisting of from four to twelve members with a hereditary headman or *patel*. Ordinary breaches of caste rules are decided by these panchayats. Questions on which the panchayats cannot come to a decision and serious matters are discussed and decided by the hereditary *patels* at the *moḍis* (gatherings) of the caste that are held annually near the hill of Oḍham in the village of Patanva in Gondal territory. The decisions given at these *moḍis* are binding upon the whole community.

Kharyas (17,01) are found principally in Cutch, Kāthiawār, Cambay, Gujārat, Thāra and in Bombay. The term Khāry is Persian, signifying a sailor and is consequently applied somewhat indiscriminately to all leading a sea-faring life. Another derivation of the term is from *kār* (salt land). Kharyas being found cultivating salt lands on the coast to this day. They are also known by the honorific title of *kharipādli*. They claim a Rajput descent. They are sailors and are known as the best builders of bridges in all part of India.

In Bombay and Gujarát towns and cities they almost monopolise the work of skilful tile-turning. Their women work in cour, make ropes and sell fish. They have six endogamous divisions, (1) Rajput (2) Koh, (3), Khambátí, (4) Hásoti, (5) Surati, and (6) Barochi. Rajput Khárvás eat with Rajputs and follow Rajput customs. The Koh Khárvás are the descendants of pirates who used to infest the southern Káthiawár coast and have a strong infusion of Rajput Koh blood. They do not differ from Kohs in their customs. The remaining four divisions, as their names show, are territorial in origin. Marriages are prohibited between near relations. Marriage with a wife's sister is allowed, and brothers are allowed to marry sisters. There is no strict rule regarding the marriageable age of boys and girls, although marriage after the age of puberty is not favoured. The boy's father has to bestow on the girl ornaments worth about Rs 30. The binding portion of the marriage ceremony is the *mangalphero* or walking round the sacrificial fire. The marriage of widows is permitted, marriage with a deceased husband's brother being preferred. Divorce is allowed. Khárvás eat fish, goats and fowls, and drink liquor. The special objects of their worship are goddesses, such as Ambáji, Bahuchará and Harsad. The dead are burnt except children under eighteen months old who are buried. They perform *shraddha*.

The Khárvás of Surat have two pancháyats the one called *samast* is local and the other called *chordsi* is a general assembly of people collected from a number of villages. There is a headman or *patel* whose office is hereditary. He settles social disputes at meetings of the caste-men to whom invitations are sent round by the caste messenger called *kotval*. Offences are punished by fines not exceeding Rs 10 in each case. Failure to pay the fine entails loss of caste. If an excommunicated person desires re-admission he has to pay an additional fine of Rs 3-8. The money recovered by fines is generally spent on paying the *lotval* at the rate of Rs 3-3 a month, and on performing certain religious rites. The Káthiawár Khárvás have permanent central pancháyats consisting of from two to five members with a headman selected by a majority of votes of the caste. Like the Surat Khárvás they have also messengers who are called *kotvals* or *mukádam*s. The amounts recovered by fines are deposited with the headman who spends them on caste feasts, religious charities and gifts to the poorer members of the caste. The Porbandar Khárvás are considered to be the highest in social rank and all important matters are referred to the panchayat at Porbandar for decision. The decisions passed by it are final and binding over the whole Khárvá community of Káthiawár.

Kha'rvís (10,819) are found chiefly in the Kánara district. They are said to have come from Goa where they were of importance before the rise of the Portuguese power. Their chief occupation is sailing coasting craft. They catch and sell fish and carry palanquins. Like the other fishing castes of the Presidency and like their Gujarát namesakes (Khárvás) they turn tiles. Groups of families having the same family deities are exogamous, the chief family deities being Báneshwar, Dámodhar, Kadtari, Mahámáyí, Mbálsá, Ravalnáth and Kantrá Devi, the shrines of all except the last being in Goa territory. There is no rule regarding the marriageable age of girls. The boy's father has to pay a bride-price of Rs 16 to the girl's father. The marriage ceremony is conducted by the caste headman (*budvant*), the essential portion of it being the *Dhäre* ceremony in which the *budvant* passes a cotton thread round the neck of the bride and bridegroom, joins their hands and pours water over them. Widow marriage is permitted but seldom practised. Khárvís eat fish and flesh except beef and pork, and drink liquor. They are particularly devoted to Ammás, Jatkas, and Mhastis, spiritual beings who are symbolised by shapeless stones, though they worship all Hindu gods. Their priests are Havik and Joishi Bráhmans. The dead are either burnt or buried. *Mahálaya* is performed annually when members of the caste are feasted.

"Each village has a committee of *chaugulas* formed of the leading members of the community under the presidency of a headman called *budvant* or wise man. The *budvant* decides all social disputes according to the opinion of the majority of the *chaugulas*, and refers difficult and contested questions to the *raut* or trooper who is the head of a group of villages. The *raut* submits to the head of the Sringeri monastery any complicated question which he finds difficult to settle. The decisions of the heads of the caste are enforced by *kolhars* or messengers."

Khavás (31,173), or personal attendants, from *khás* = personal, called *Hajurs* = of the presence in Rewa Kántha, Vajurs or ministers in Pálanpur, and elsewhere Golás or Lundás that is household slaves, are found in most parts of Gujarát, Cutch and Káthiawár in the houses of Rajput chiefs and Rajput laudlords or Girasíás. They are a mixed class recruited from Rajputs, Kohs, Dhánkas and other castes and Musalmáns. Formerly their position was no better than that of slaves, and it was a common practice to sell or transfer them from house to house. This was particularly the case with the females who were maid servants to high Rajput ladies. Even now an implied proprietary right still exists over the Khavásans or Golis. They can be sent by a chief as maids with a princess to her husband's house. Even a married Khavás has no right to the company of his wife and, if dismissed from service by the chief, cannot take his wife with him. She and her children must remain with the other attendants of the chief, and she may even be handed over to another Khavás with whom she may live in a conjugal relation. It follows naturally that the Khavásans or Golis are often of easy virtue and are seldom married. Instances are not rare, in which Golis endowed with good looks have attracted the fancy of the chiefs themselves and been made the members of the chiefs' harem.

As the number of Khavās began to increase such of them as were not required by the chiefs had to support themselves which led to their emancipation from the control of their masters and the birth of a new caste known by the name Khavās, but including among its members men and women connected by the usual marriage tie, serving as clerics and artisans. Some by their intelligence and position have so far improved their condition that in rare cases even Girāś is willing to take one of their daughters in marriage if she is dowried. They believe that they were originally landlords, and a few still hold land. But the majority are in personal attendance on Rajput chiefs and Girāś, cultivators and day labourers. Except in Ahmedābād they eat goat, sheep, bear antelope, spotted deer hare, fowls, partridge and quail, and drink liquor. They eat food cooked by Rajputs, Kumbhārs, Bhattārs, Bhavāds, Vilāds, Bhois, Ahirs, Chitrans Pakhālis, and Mers, all of whom eat food cooked by one another. In religion and customs they follow the lower classes of Rajputs.

1. KOLIS (72,678) are found principally in the southern part of the Surat district. Their name suggests that they passed into Gujarat from the Konkan, and this view to some extent is supported by their language which is a mixed dialect of Gujarati and Marathi. Their religious and social customs seem to show that they are a primitive tribe with animistic beliefs. They are labourers and cultivators. They have very little stock and do the greater part of the tillage with their hands. Marriage is adult. The boy's father has to pay to the father of the girl eight or ten rupees as dowry. Among them the practice of serving for a wife (*khendāś*) prevails. Widows are allowed to remarry. On his agreeing to pay her husband the amount he spent as dowry a woman may leave her husband and go to live with another man. Kolis worship the primitive gods Brahma and Vāghdev. They do not respect Brahmins or employ them as priests. The dead are burnt. At the end of a year after death a silver image of the deceased is set up in the house and in front of it a lamp is lighted every two or three days.

Kolis (2,006,121) are found throughout the Deccan, Gujarat and the Thana and Kolaba districts. The following short account of the various tribes commonly included under the general and insulting term Koli can only be considered tentative. The names of the various groups vary from district to district, and sometimes from taluka to taluka, and it is impossible to reconcile in all details the various local accounts received or to indicate with any finality relationships which may exist between the different groups.

The term Koli is variously derived, but the suggestion that the word means a clansman (from *kul* clan) seems as probable as any. In any case it is certainly commonly applied by outsiders to the vague group of cultivators and fishermen of mixed descent who cannot claim the status of Kunbis and have not been absorbed in any of the various occupational groups bearing other names evolved from the social stratum to which the Koli tribe originally belonged.

In 1826 it appears that two kinds of Kolis were recognised in the Deccan.

1. KOLETS: "occupation to live in boats on ponds and rivers, and catch fish. It is added that the Kolets in the Deccan in some places bring water to persons of rank arriving in the village and are sharers in the Bullootee-pottas. Those who manage boats are called N. wuroo, in the Karnatak Umbigar. They also fill pakals with water and catch fish."

2. Dongarwa Koli: occupation killing jungle animals and feeding on wild fruits and roots. These at present are found in the western Mawals and in the Konkan, some are cultivators, others live on the wild animals they kill.

Both the above are placed above the unclean castes somewhat below the Kunbis who are regarded as the pure Sudras of the books and are subdivided into Maratha Koonbes, Koonbes Wano, and Kanarso Kamatee or Tyling Kamatee or Hindoosethes (includes Chappartands). It is added that such of them as are high Marathas (as the families of the Satara Raja and other houses of pure Maratha descent) do not allow their widows to remarry. Their children by slave girls are termed Kum-nul and Sinda. Bhils are separately described and assigned a lower place. A fragment of the late Rev John Wilson printed in 1866, gives a description of the aboriginal tribes of the Presidency based on personal observation and a study of their language and customs. He regards the Bhils as the most independent and isolated of the aboriginal tribes but lay stress on the change of physique produced by good food, climate and occupation. He quotes with approval the opinion of another competent observer who says that the (Bhil) natives of the plains "are scarcely to be distinguished from the other classes of society though exposure, fatigue and poverty have left their accustomed marks in the diminutive figure and deep lined countenance of the hardy denizen of the hills." Kolis or Kulis he describes as not so independent as the Bhils, "being intermingled in most districts with the Hindu cultivators." He regards them as the ab- igines of the plains as the Bhils are of the hills, and states his conviction that "they do not differ in race from the Kolambis or Kumbhis." Their physical appearance is hardly distinguishable from the Kanbis: their touch does not defile, and the Kolambis in Gujarat sometimes take their wives from them more or less secretly. Koli chiefs of pure blood is difficult to distinguish from the Rajputs who have actually admitted their Koli blood. Habits and occupation he believes, have the greatest effect on their physical appearance. No complete list of the Kolis is attempted but he mentions the Talabala as the most numerous and respectable, the Son Koli as the original inhabitant of Bombay Island, the Raj Koli of Jawbar and the North Konkan, the Mahadry and Malhar of the Deccan, and the Kharras and Agars of Surat and Thana. Lastly the

Dhudias, Chaudhams, Warhs, Katkaris, Dubalas and Thakurs are described as further off-shoots from the great Koli tribe with more or less marked characteristics and customs engendered by their isolation in special surroundings. The latter are the descendants of the Thakurs of Gujarát, who fled to the hills in the time of Mahmud Begada's persecutions and induced others to join them. They are described as indistinguishable from the Warhs now.

The first and the main division of the Koli tribe must be geographical, into Kolis of Gujarát with their large admixture of Rajput blood and the Kolis of the Deccan. To these may be added the seafaring Kolis of Gujarát who may or may not return themselves as Máchhus or Khárvás and the curiously distinct group of Maráthi speaking Son Kolis found along the sea coast close to Bombay. The Deccan Kolis are comparatively easy to differentiate and the main groups are the Malhár or Pánbhari Kolis, the Ráj or Mahádev Kolis, Son Kolis and Dhor Kolis. The latter are the lowest in the social scale and eat beef and the flesh of animals found dead in the jungle. The Chief of the Jawhár State is a Mahádev Koli, and either this fact or the mixture of Rajput blood which they claim probably accounts for the synonym Ráj and for their highest social position. For the rest Malhár and the Mahádev Kolis closely resemble Maráthás and in some districts are almost indistinguishable from them. The Son Kolis are fully described in an interesting note contributed by Mr O Rothfeld, I C S, which is given below.

"The Son Koli community forms in many respects the most interesting of the castes in the Kolaba district. Distinguished physically from the other inhabitants by their light-brown complexion, the round curves of the face and their smiling expression, they are equally distinguished by their aristocratic constitution, their separate dialect, and their occupation. It is clear that they are the descendants of a people as widely distinguished on the one hand from the dark Ágrí, Maráthá and Mahár castes who form the major part of the population as on the other hand they are from the grey-eyed and pallid Konkanasths who are its spiritual timocracy. It is also clear that from the date of their settlement on the north Konkan coast line they have kept themselves unusually unaffected either by the amours or by the moral, mental and physical ideals of the surrounding population. They have thus contrived to preserve the earlier type of their people (whichever it was) comparatively unaffected by the divergent characteristics of their neighbours. History is not clear as to their arrival on the coast but a probable inference from tradition is that the majority of the present Kolis is descended from immigrants from the hills who arrived some four hundred years ago. If this be correct it would certainly go far to explain the marked differences in type. But doubt is thrown upon the tradition (it seems to me) by the difficulty of understanding the sudden conversion of hillmen into fishers. The matter must be left open until there has been further investigation into and collection of the legends and data of the vast and interesting tribes known collectively as Kolis, to my mind the most important question for the ethnology of Western India.

I regret that, for various easily explicable reasons, I was unable to take anthropometric measurements of Son Kolis. I feel sure, however, from observation that I am not wrong in saying that physically they bear a considerable resemblance to the Chunváha Kolis of North-West Gujarát.

The Son Kolis extend along the coast line from Harnaí in Ratnágiri district to Arnála in Thána. Their tribal occupation is fishing, in which practically all find sufficient and profitable employment. A few have now become wholesale fish suppliers and fish merchants, and a very few are clerks or accountants in Government service. The language which they speak at home is a *patois* of Maráthi, gradually obsolescent under the grinding of the Local Board School and the newspaper. In the Koli home language the inflexions of the verbs are syncopated or varied, certain variant substantives are used, and the formations of adverbs of place and other speech adjuncts differ from the standard language. Examples are "táváde" for "tikde," "áváde" for "ikde," etc.

The caste is divided into families, and marriage within the family is forbidden. But the forms of the family gods have become shadowy and their outlines are obscure in the mist of ages. I have, therefore, been unable to trace totemistic survivals with any certainty and it is difficult to assert that the family deities are now so constant a distinction as they should be. The caste, however, believes that supernatural retribution will overtake the whole family if a marriage within its limit take place even in innocence, and the prohibition may with certainty be assumed to be a totemistic survival.

The tribe seems only recently to have entered the fold of Hinduism. The tradition of the Son Kolis themselves is that they were taught to know the gods properly by Kalu Bhagat, a Koli of Varsoli near Alibág, in the times of the Peshwás some two centuries ago. The teaching of Kalu Bhagat was especially directed to the adoration of the god that sits enthroned at Jejuri, the god that is Malhár and Mártand and is Khandobá. And so to this day Jejuri remains the chief shrine or centre of Koli worship. And the descendants of Kalu Bhagat are still the high priests of the tribe. Before they became the worshippers of Khandobá, the Kolis say, they were in the state of ignorance (*adnyáni*). The parallel word *jahaliyat* used by the Arabs to describe the loose animism that preceded Islam will at once occur to memory. That, therefore, the tradition relates to the first Hinduising of the Koli tribe, there can be little doubt.

The administration of tribal affairs rests in the hand of the hereditary *Sar pátíl* whose residence is at Alibág. Under him, each village community has the subordinate

administration of a hereditary *patil* of the Kols. These *patils* are assisted in arriving at their decisions and in their promulgation by the deliberations of a *panchayat* or caste meeting. The local *patil* sends his invitation to the Kols of his village. The *Sar patil*, when he fixes the date of hearing, invites the Kols of four villages to attend, and at the request of the parties, may extend the invitation to eight, twelve or twenty villages. But the decision lies with the *patil* or *Sar patil* and is not reached by any vote or referendum; and the position of the *panchayat* is strictly that of assessors, not of a jury. Caste jurisdiction is exercised mainly in regard to the laws of navigation and fishing rights, or what are really professional questions. In respect to the sailing of ships and the crossing of one boat on the course of another the rules framed and enforced by the *patil* are as stringent as those of the Royal Yacht Squadron. The caste *patils* with their assessors further deal with certain criminal offences like assault, hurt and riot, and with certain torts like breaches of promise to marry. The *Sar patil* sitting by himself in Chambers has further the right or duty of protecting women who become pregnant without being wives, of fining their paramours, and of fining them husbands.

The dress of the Son Kols offers a few distinguishing peculiarities. The way in which the women's *saris* leave the head bare and are tightly drawn round the thighs and between the buttocks with an effect like bathing drawers, is in itself distinctive of the caste. In respect of jewelry anklets are never worn by man or woman. Apparently however this is a matter rather of fashion than of religion or superstition. On the right hand women wear silver bracelets of peculiar and heavy shape such as is worn by no other caste. No other bangle or bracelet ornament or jewel is worn on that hand; and the absence of such adornments are for women as a sign of the covenant under which the Dast protects fishers from the perils of the sea. On the other parts of the body on left hand and neck and head, women wear ornaments as they please according to the wealth and enjoyment of their husbands. There is no custom of tattooing in the caste and men are never touched by the tattooer's point. Recently however a few women have begun to tattoo in imitation of other castes. Even these however do no more than tattoo *tilak* on the brow.

The sale of fish caught by fishing boats is done exclusively by the women of the caste. In consequence the women wield great power, manage household affairs entirely themselves, and look after the household funds. The Kol fish-wife is as fine and independent as her sister of Newhaven. Like her she has her share of her husband's drink when there are guests in the house or the sorrow of the swirling driving rain is forgotten in cheering glass.

The chief customary laws or *dharmas* of the caste are the following:—Burial and cremation are used without distinction according to the wealth of the surviving relatives. But an inviolable custom decrees that persons dying of contagious diseases, like small-pox or cholera, shall be buried. Marriages are seldom entered upon till after puberty and the bridegroom is usually required to have attained at least twenty years of age. A young man below that age is not considered to be fit for rowing if he have wife to cherish. The bride is usually consulted by her parents and asked whether she be willing to accept her suitor. Recently however Brahman influence and the desire to be fashionable have to some extent impaired this excellent rule and substituted the Brahman marriage of compulsion. Widows are allowed to remarry. Full divorce is accorded only to husband if his wife be taken in adultery. Otherwise only orders of what may be called judicial separation are allowed. Thus if a man becomes a leper or a Christian, he will be excommunicated and his wife will therefore obtain a *sad-akhi* or separation order from the *Sar patil* or head of the tribe. But until the separated husband die, the woman has no right to remarry. The same natural results follow this custom as in England arise from judicial separations. A noteworthy feature of marriage customs is that there is still a faint tradition that it is best if younger brother marry his elder brother's widow. This is however no living compelling tradition as among certain tribes of Gujarat Kols. Such as it is however it may point to an earlier community of life with the other Kols of Western India. This community of descent is so far recognised by the Son Kols that they acknowledge their affinity to the Dangar Kols, though intermarriages have for a long time been forbidden. The Son Kols however claim a higher rank for themselves and will not eat food prepared by Dangar Kols. Of a connection with the Gujarati Kols they have no knowledge but they are freely prepared to admit the probability of such an affinity.

The Kols of Gujarat present numerous difficulties in classification mainly due to the varying nomenclature employed in different areas and the extreme vagueness of our Kol informants. The highest families in the social sense prohibit widow remarriage in imitation of the Rajputs, and the same is true of the Khant and Miri Kols of the north and of the Patels or Patelis Kols of the Panch Mahals and the Rewa Kintha. These high caste Kols have given brides to Rajputs, and selling Rajput husbands to Mohammedans or converted Rajputs. They never give their daughters to the lower Kols such as Pagis, Kotwals and Patanwadis. There are several general terms in use among Kols such as Dhari and Taladi, and while in some districts the term has a definite significance, in others it has none or an entirely different one. In Kaim, where Kols are most numerous, all except the Kols proper or Patanwadis are known as Dhari, a term which includes the Khant, Miri and Taladi Kols, the latter being further subdivided into Vagdas, Pagis, Kotwals, and Bards. Thus a Miri Koli is totally distinct from a Taladi Miri and a Rajput clan name like Vagda or Parmar may or may not give some indication of a Koli marriage group. Over the border in the Ahmedabad District, the term Dhari is never used, and the Koli aristocracy

and Dhandhuka in the Ahmedabad district) and Indorá from Indore are met with Jahangadla and Kakapuri are also two special Branch tribes coming below the Talabáda.

The above is little more than a record of local names and their local significance and adds little to our ethnological knowledge of the various Koli groups.

As the Kolis now stand they are plainly very mixed race with too little pride in their descent to trace distant relationship or form large and distinct marriage groups. The infusion of Rajput and Bhil blood is most marked in some of the groups of Gujarát Kolis and the distinction between Rajput and Koli or Bhil and Koli in extreme cases is almost nonexistent.

The customs of the Maráthi-speaking Kolis present similarly little of interest. Like their Maráthi cousins they have *devrás* which regulate intermarriage.

The pancháyat system except that of the Son Kolis already described is weak among all Koli groups. Among the Khánts of Káthlawár there is a permanent assembly with a headman and large questions are referred to special caste meetings held at Dervan Bodwader (Jumápad) and Vasárad (Sorath). In the Nál Káthla tract of Ahmedábad there is a central pancháyat among the Talabáda Patelis and one village is recognised as the headquarters of the caste. In Kapadvanj we find some traces of feudalism and the local Thákúr not having attained to Rajput status, is hereditary headman and levies certain fees from one group of Talabáda. In Tharad State the headman is appointed by the State and the State receives a certain proportion of all fines levied by the central pancháyat. Elsewhere village pancháyats, convened mostly to meet specific cases are the rule. The Malhar Kolis of Násik have a hereditary *malhar* or headman with certain rights and a central pancháyat for important questions. In Jalálpur (Surat) there are assemblies for the village or group of villages among the Talabádis and cases are levied on remarriage or on the occasion of a voyage to the Transvaal. Naturally where pride of caste is not marked, regulations for the preservation of caste purity and reputation are not much in evidence, and the dominant factor in all pancháyat systems being absent, there is very little life in it.

Kolghas (5,849), a very primitive tribe held to be impure but refusing intercourse with Bhangas, are found in the States to the South-east of Surat. They are hereditary servants, labourers and wood cutters. Their condition is poor and some of them eat roots and at times fast two or three days together. They allow widow marriage and burn their dead. They worship *Hanumán* Bhúdev and Kákabáid, the small-pox godless. They pay no respect to Brahmins, and have no priests of their own class.

Komarpatiks (10,650) are met with only in the Kánara district. Until twenty or thirty years ago they styled themselves Komárpatiks, but of late they have assumed the more grandiloquent title of Khetr Komárpanth and now claim to be Kshatriyas. The name Komárpanth, or followers of Komár is probably taken from the Lingáyát teacher Komár swami, whose headquarters are in Káledgi, and the name Khetr is corruption of the Sanskrit *Kshatriya*. The name Komárpatik suggests their being connected with the warrior's profession, *patik* meaning soldier. The caste state that they came to Kánara from Kalbarga in the Nizam's dominions. They appear to have formerly been soldiers in the services of the Sonda chiefs. After Haidar Ali's conquest of Kánara in 1763 they took to brigandage and became the terror of the country but since 1799 when the district came under British rule they have become peaceful and orderly.

Komarpatiks state that they were originally soldiers by profession. They are now mostly husbandmen and cart-drivers, a few being palm tappers. There are two endogamous divisions of the caste Hindus and Lingáyats. The former reside below the gháts and form the main body of the caste; the latter are found in the above-ghát tálukas. The Hindu Komárpatiks consist of eighteen exogamous sections which are local in origin. Brother's children and sister's children cannot marry but daughters of brothers can be given in marriage to sons of sisters. A sister's daughter may be married to a brother's son if no other suitable match is found. A man may marry a deceased wife's sister, and brothers may marry sisters. Double marriages are sometimes arranged in order to curtail the marriage expenses. Girls are married from eight to twelve, boys from fourteen to twenty. The remarriage of widows is permitted. Third marriages are allowed, but in such cases the man is married to a plantain tree first or the woman to cock, and the *Sott* (see bride or bridegroom) is sacrificed to avoid disaster to the man or woman who thus braes the wrath of two previous wives or husbands. Divorce is not allowed. They eat the flesh of goats, sheep, fowls, wild pigeons, wild boar and fish. Formerly they did not drink liquor but of late some have taken to it though moderately. They eat at the hands of Brahmins and Vánis only. All lower castes except the Gámvákhals eat at their hands.

Komarpatiks follow the Hindu law of inheritance. Those who profess to be Hindus are still Lingáyats in several respects. The objects of their special devotion are Basava, Venkataravana, Kálbháirava, Málhapuras or ancestral gods and Shástra or ancestral *śāstra*. They respect Jangams and employ Joláhi, Haráka or Gand Sáravát Brahmins for religious and ceremonial purposes. A century ago the dead were buried in Lingáyát fashion, but now they are burnt. The well-to-do perform *śráddhá*. Each settlement of Komárpatiks has its hereditary headman called *rádes* with an orderly or *padár* and each group of villages has its superior headman or *Kállat*. Social disputes are referred to the village headman, who meet together under the presidency of the circle head and settle disputes. In important matters a meeting of the men

of the class is called and they are told the decision of the heads. Any who question the decision are put out of caste till they submit. If the headmen do not agree, the matter is referred for settlement to the head of the Smárt monastery at Sringeri in Mysore whose decision is accepted as final. Ordinary offences are punished by fine, the amount being credited to the village temple. For serious breaches of caste rules the offender has to make atonement by eating the five products of the cow, and, if he has disgraced himself by eating with people of low castes, the offender must go to Gokarn in Kumta and have his head shaved, and then sitting under a triangle made of the base or stem of cocoa-palm leaves, and laying a few blades of straw on his head, he must bathe in the holy pool and swallow the five products of the cow. The power of caste rules is said of late to have grown weaker."⁽¹⁾

Komtis (21,855) or **Vaishyas** are a caste of traders from Mysore found in small numbers in Belgaum, Bijápúr and Dhárwár. They deal in cloth, money and jewels.

Koravas (23,254), also known as **Korár**, **Korgar**, **Kormár** (**Koramá**), and **Korchar**, are found principally in the Belgaum, Bijápúr and Dhárwár districts. They are a wandering tribe of hunters, fortune-tellers, cattle-breeders, carriers, musicians, basket-makers and thieves. They are immigrants from Mysore and the Támil-speaking districts of Kurnool, Salem, South Arcot and Coimbatore in Madras, where they are generally known by the name of Kuravan. They appear to be an aboriginal tribe in the process of being Hinduised. Bráhmans do not take part in their ceremonies. Their women are not considered unclean during their periods. The dead are buried, and only a few of the leading Hindu holidays are observed. On the other hand the tribe has many primitive practices including the *couvade* (in Mysore) and trial by ordeal. Their home tongue is a mixture of Telugu, Támil, and Kánarese, indicating the country of their origin. They have nine endogamous divisions, (1) Sanadi, (2) Kunohi, (3) Adivi or Kál Kaikádi, (4) Pátradi, (5) Modi, (6) Suli, (7) Ghantichor, (8) Bid or Vir, and (9) Dabbe or Uru. Of these Sanadis, who are now of settled habits, are considered to be the social superiors of the rest with whom they neither eat nor intermarry. Bids and Dabbes eat together, and Bids will give their daughters to Dabbes though they do not marry Dabbe girls. The tribe has four family stocks which are exogamous. Girls are married either before or after they come of age. The marriage of widows is permitted under certain restrictions. Divorce is said not to be allowed. Koravas eat the flesh of goats, sheep, fowls, hares, pigs and other animals, and drink liquor. Although they hold a very low position their touch is not considered defiling. Their favourite gods are Máruti, Yállammá, Márayyamá and Huligevá. They have no priests. The dead are either burnt or buried, burying being more common. In each village and in each quarter of a town the Koravas have a pancháyat consisting of a hereditary headman who is called the *sarpanch* and four members selected by the castemen of the locality concerned. Social disputes are settled at meetings of the pancháyat. When a pancháyat cannot come to a decision, the matter is referred to another pancháyat. Offences are punished by fines which are kept by the headman and spent on caste feasts.

Koshti, Hatgar, Ja'd or Vinkar—see Deva'ng

Kumbhárs (247,501), or potters, from the Sanskrit *kumbhakár*, are an occupational caste, found throughout the Presidency. They are divided into sixteen groups, *viz* (1) Ahir or Laháncháke, (2) Bhonde, (3) Gujaráti, (4) Goremaráthás, (5) Hátghade, (6) Hátode, (7) Kannad, (8) Karnáta or Pancham, (9) Konkani, (10) Lád or Thorcháke, (11) Ládbhuje, (12) Lingáyat, (13) Málvi, (14) Maráthá, (15) Pardeshi and (16) Rajput. As usual, in Gujarát there are further territorial endogamous groups such as Ahmadábádi, Surati and Lád. Many of the others also are of the territorial type, *e.g.* Maráthá, Kannad, etc. Some are immigrants, *e.g.* Pardeshis, Rajputs, Málvis, etc. Others are more or less off-shoots of the main territorial groups. Goremaráthás are of wandering habits chiefly found in Belgaum. None of the above divisions eat together or intermarry. The chief occupation of the caste is making tiles, bricks, earthen pots and figures of men and animals. In an old list of 1827 the groups are thus arranged—

Koombhar—Bráhmaṇ and Oogra—making pots

"	—Maráthe	} making tiles, bricks and pots
"	—Baldee	
"	—Pardesee	

Sekwatee Rájwatee Kumbhárs—making images of men and animals

The latter are "estimated below Kumbhárs." In villages, they form part of the village establishment and provide the villagers with earthen pots, for which they are paid in grain at harvest time, or as in Gujarát, hold village lands. The Konkani and Kannad Kumbhárs seem to have been local priests before the arrival of the Bráhmans and they still officiate in some of the temples of the local deities. Besides acting as temple priests, they perform death ceremonies called *Kumbhár kṛiyá* for all Shudras except the depressed classes. They serve as mediums between the gods and all classes of Hindus and are also sorcerers. Maráthá Kumbhárs have *kuls* or exogamous sections identical with surnames, many of which are common Maráthá surnames. Among the Konkani Kumbhárs of Ratnágiri, families residing in the same village form an exogamous unit. The *deváls* of the Maráthá Kumbhárs consist of (1) the leaves of the *jámbhul* (*Lugenia*

(1) Bombay Gazetteer, Volume XV, Part I pages 292-3

Jambolana) and fig tree, (2) the *śāḍḍatara* or bat-shaped piece of wood with which they beat their pots to harden them before baking, (3) a wreath of the creeping plant *marvā* which grows by the sea side, (4) the potter wooden platter or *pāl* and a hoe (*kaḍal*), (5) the leaves of the *śāḍḍa* (*Prosopis speciosa*) and *rai* (*Calotropis gigantea*). Among the Akh Kumbhārs of Khāndesh every *kūl* has a separate *derak* e.g. Hivarkars have the *āicer* (*Azadirachta indica*), More have the feathers of the *mor* (peacock) Vāghs have the *ayās* (*Hardwickia binnata*) and so on. The *derak*s of the Konkani Kumbhārs consist of the *Kalamā* (*Anthocephalus cadamba*) Umbel (*Ficus glomerata*), *Kaḍal*, earth from an ant-hill, and peacock feathers.

A Kumbhār may marry his mother's brother's daughter; he cannot marry his father's sister or mother's sister's daughter. Marriage with a wife's sister is allowed, and brothers are allowed to marry sisters. Girls are generally married between five and sixteen boys between eight and twenty-five. The remarriage of widows is permitted. Divorce is allowed. Except the Karnāṭak and Lāṅḍyāt Kumbhārs all eat flesh and drink liquor. In the Deccan, they eat *baṭak* and *paṭṭi* at the hands of Koṭhīs, Dhāngars, Nihāvis, Kōks, Marāṭhās, Kunbis, Sonārs and Lād Vāṅjārs. Koṭhīs, Dhāngars, Nihāvis, Kōks, Marāṭhās and Kunbis eat food cooked by them. They follow the Hindu law of inheritance and are Hindus by religion. Their priests are local Brahmins, though in some places in the Karnāṭak they employ Lāṅḍyāts also. The dead are either burnt or buried. *Śrāddha* is not performed by all. Kumbhārs have a headman who is called *saḍḍṛy* in the Deccan and *baḍṛat* in Kānara. Social disputes are settled at meetings of the castemen presided over by the headman. Branches of caste rules are punished by fines which are generally spent on feasting and drinking. In Poona, the amount of fines is spent on clarified butter served at a feast in any caste-fellow's house. Gujarāt Kumbhārs generally follow Kāṭhī customs, living on vegetable food and generally eschewing liquor. Their widows remarry. The Kumbhārs of the city of Surat have formed three local divisions for the settlement of their social disputes. All branches of caste rules occurring within the boundaries of a division are inquired into at meetings of all the adult male members of the division, and their decisions are final. Offences are punished by fines, which are deposited with one or two leading men of the caste and are generally spent on feeding castemen or on charity. A somewhat similar organization exists also in Ahmadābād.

Kunbis (2,480,230) or cultivators are found in all parts of the Presidency including the northern part of Kānara, south of the Kāḷṅḍī river in that district. In the southern part of Kānara they are represented by a functional group, similar in status and occupation called Vakkāls, which, like the Kunbis, consist of many distinct castes. The term Kunbi according to some is derived from the Sanskrit *kṛt* cultivation. Pandit Bhagwānād Indrājī traces the word to *kr̥t* household. It also seems possible that the word comes from the Dravidian *kūl*, now meaning a labourer but apparently formerly a husbandman, tillage being the chief form of labour. The Gujarāt Kunbi, Uṇḍ Province Kunbi, Deccan Kunbi or Kāṭhībī and South Kānara Kūḷwādī are all descriptive names of the husbandmen class. In the cave inscriptions the name is Sanskritized as *Kaṭkumbhika* (householder) but the most probable connection seems to be with the Dravidian *kūl*. The first point to note is that Kāṭhī or Kunbi is purely functional title and that no such caste exists in the ordinary sense. Some Kunbis are immigrants from the north while others are indistinguishable from the local population. As the term implies, most Kunbis are landholders and husbandmen. Some of the higher families are landed proprietors, *ḍaḍḍā* *lās* and *paṭṭi* in the Deccan and *paṭṭi* in Gujarāt. Some are employed in Native States and a few in Government service. Many Kunbis of the Deccan enter the army and in Bombay and other centres of business are employed as earners, labourers, garden or house servants or in the steam spinning and weaving factories where whole families find well-paid employment. Many of the town Kunbis of Gujarāt are skilled weavers of silk and cotton, while many who have become rich have taken money-lending and have invested their capital in mills. The two chief groups of Kunbis, Marāṭhā and Gujarātī, claim a Kāṭhīya origin, but on very different grounds. The former are closely connected with and in many places indistinguishable from the ordinary Marāṭhās, who claim to be Kāṭhīyas but appear to be a local tribe from the survival of totemism in the form of *ḍaḍḍ* still prevailing amongst them. The Lād and Kādā groups of the Gujarāt Kunbis appear to be Gujār by descent, the connection between whom and Rājputs is well established. Kunbis may for convenience be divided into four territorial groups, Marāṭhā, Konkani, Khāndeshī and Gujarātī. There is a fifth group called Gujār who appear to be a branch of the Gujarāt Kunbis who settled in Khāndesh on their way through from the north. All except the Gujarātī group have an Akāṭhīya or Kādā division for illegitimate offspring.

Marāṭhā *Kāḷ* is generally supposed to be the same as Marāṭhā. The similarity of their social organization and of its support this view and the fact that the *ḍaḍḍ* are largely totemic suggest that they are of pre-Aryan origin. It is also noteworthy in this connection that as amongst Mahrās and other primitive tribes, the number five play a prominent part in their birth and marriage ceremonies. The social organization of the Marāṭhā Kunbis is of course similar to that of the Marāṭhās, and no further description of this sub-group of the great Marāṭhā community is required. Marāṭhā Kunbis decide their social disputes at meetings of the village castemen under the presidency of the *paṭṭi*. The decisions of the *paṭṭi* are often

disregarded and their power is fast declining. In Kánara, Ratnágiri and parts of the Southern Maráthá Country religious questions are referred to the head of the Sankeshwar or Sringeri Monastery.

Konkani Kunbis consist of two divisions, (1) Konkani, Detale or Kále and (2) Talheri. The former are found in the Khánápur taluka of the Belgaum district and the ghát talukas of North Kánara, the latter in the Thána district.

Kále Kunbis generally live in isolated villages near forests. They belong to a number of clans or *kuls*, each of which has special gods and goddesses whose shrines are in villages, which are the head-quarters of the clans. Persons of the same clan and family deity cannot intermarry. The auspicious day for the marriage is fixed by a Havik Bráhmaṇ, and the service is conducted by a Lingyat priest, the binding portion being the *Dháro* ceremony in which water is poured on the joined hands of the bride and bridegroom. Widow remarriage is allowed by those sections of the caste who live in Kánara. They eat deer, wild pig, wild fowl and fish. They do not eat the flesh of domestic animals under pain of excommunication and though the drinking of alcohol is forbidden it is extensively practised. They rank with Maráthás though they do not eat with them.

Kále Kunbis seem once to have been greatly influenced by Lingáyatism. The chief object of their worship is still Bísava or Nandi and their priests are Jangams. Their family deities are Nairi, Bhutnáth, Mahamái, Monái, Kumlíng, Shrináth and Kálnáth, who have shrines in each of their settlements. The dead are buried. The spirit of the deceased is believed to take its seat on the trees in the burial ground. On the third day after death a medium is employed to persuade the spirit to leave its seat on the trees and come home to the house of the deceased. Every year the deceased are propitiated by feasting castemen.

"I very Kále Kunbi settlement has a headman called *budrant* in whose house caste meetings are held. The settlements are grouped into circles called *maháls*, each *mahál* having a superior headman called the *mahál budrant*, and they in return are subordinate to the *gauda* at Phondiya in Goa, who is the head of the whole caste. The village heads have the power of putting out of caste for a time and fining upto Rs. 100 women guilty of adultery and all who eat with people of low castes. The power of permanently putting out of caste is reserved to the group head and the right to readmit into caste belongs to the supreme head. Their chief circles are Achra, Mavinguna, Nanni, Ulvi, Supri and Landha. Every family pays 4 to 8 annas a year to the supreme head. These dues are levied once in three years by his manager who comes and lodges in the house of the group head. Every family sends one man to the house of the group head with the subscription, and they remain three to ten days in general council to settle disputes. The expenses of the council are met by subscription. Fines are spent in feasting the caste people, each house furnishing one guest to the feast."

Talheri Kunbis are found almost entirely in the centre of the Thána district along the basin of the Vantarna between the Tal pass and the coast. The term Talheri seems to mean a lowlander, perhaps as opposed to Varahi, an uplander and Malhári, a highlander. Talheris are composed of two main elements, a local element apparently little different from the Son Kohis, and a foreign. The early or local element is much stronger than in Gujarát and Maráthá Kunbis. The foreign element is chiefly Maráthá, traces of which are to be found in their surnames and *devals* and in the similarity of customs between the two castes. The relations of Talheris with Maráthás are the same as those between the Maráthá Kunbi and Maráthá. They eat with Maráthás and Maráthá Kunbis and to some extent intermarry, and do not differ from them in appearance, religion or customs.

Khándesh Kunbis have seven subdivisions. (1) Ghatole, (2) Kumbhári, (3) Madráj, (4) Loni, (5) Pánjná, (6) Tilole or Tirole and (7) Vanjári. Ghátóles are said to have come from above the Ghats, that is from the south side of the Ajantha range. They eat but do not marry with the Tilole Kunbis. Lonis, regarded as an aboriginal tribe, dwell chiefly on the banks of the Girna and in small villages on the Típti. They eat with Tiloles, Pánjnás, Gujars and Vánis, but marry only among themselves. The Kumbháris are a small tribe and very poor. Vanjáris originally belonged to the great tribe of carriers of that name, but they have long formed themselves into a separate caste by taking to agriculture and by copying the manners and customs of the Kunbis. Pánjnás have four divisions. (1) Kandárkar, (2) Navghari, (3) Revá and (4) Thorgavhana. The Revás form the main stock, the other three originated in feuds and disputes. The Thorgavhanas take their name from Thorgavhan near Sáveda, and Kandárkars from Kandári on the Tápti near Bhusával. The Navgharis would seem to be descendants of nine families or houses who left the main stock and settled in different villages throughout the district. All the divisions eat together, but on account of disputes as to which division is highest, they do not intermarry. Tiloles are said to have come from upper India and to have belonged to the class of Dadar Pavárs.

Gujar Kunbis consist of eight subdivisions. (1) Análá, (2) Dále, (3) Dore, (4) Garí, (5) Kadará, (6) Kháprá, (7) Londbári or Bád and (8) Revá or Levá. There are a few families of Dáles on the banks of the Tapti in Shahade and Taloda and in Ráver towards Barhánpur. The Dushmukhs of Jámner are said to be Garí Gujars, but they claim equality with and call themselves Revá Gujars. Revás or Levás appear to be an offshoot of the Gujarát Levás.

They consider themselves a very superior caste, eschew flesh and liquor and eat only at the hands of Brahmans. Kadvās, Anādis and Dālos are found only in small numbers. Kadvās appear to be a branch of the Gujarāt Kumbas of the same name, and, like the parent stock, celebrate their marriages once in twelve years. The Londhāris are said to have acquired the name Londhāri from their being exclusively employed in ginning cotton. The Khāprās are a mixed or inferior class.

Among the Revā Kumbas of East Khāndesh caste disputes are inquired into at meetings of the village castemen held in a temple, *chāradī* or other convenient place at the instance of the aggrieved party. If the cause of dispute relates to more than one village a meeting of the members of the villages concerned is convened. The questions commonly dealt with are inter-caste with women of lower castes, eating with lower castes, prostitution, failure to maintain wife or mother indulging in intoxicating drinks, following low occupations and the like. Decisions are passed according to the majority of the votes of those present. The penalties imposed are fines and purification on pain of excommunication. The proceeds of fines are credited to the caste funds and are spent on religious and charitable purposes. An appeal against the decisions of the village meetings lies to the general meeting of the community held once a year or two at Padālā in Vāval tilsuka under the presidency of the hereditary headman known as the *Kāstamāndūt* (head of family). This meeting also deals with serious breaches of caste rules and its decisions are final. In a district where all caste organization is practically obsolete, the Revā Kumbas like their brethren in Gujarāt are distinguished from their neighbours by their communal pride of birth and their effort to maintain all their caste prestige.

Gujarāt Kumbas are divided into four main endogamous divisions: (1) Levās, (2) Kadvās, (3) Anjās and (4) the Dāngis of Mahi Kānthā. The Levās are often addressed as Pātālās, a title of distinction which is sometimes claimed by Kadvās. Other titles commonly used are Desāl, Amā, and Patel. Of the above divisions, Levās and Kadvās eat together, but do not intermarry. Levās and Kadvās do not dine with Anjās.

Levā Kumbas are the largest division of the Gujarāt Kumbas. They are found all over Gujarāt, but chiefly in the tilsukas of Anand, Nadiad, and Borvad in the Kaira district. They are found also in Cutb, where they have two territorial divisions, Hald and Vaghadī, who eat together but do not intermarry. The Gujarāt Levās consist of two groups, Pātālās or shareholders and Kanbas or husbandmen. The Pātālās do not give their daughters in marriage to the Kanbas but take their daughters on payment of a handsome dowry. Further the Pātālās of 18 villages in the Charotar (part of Kaira district) are called Kūhās or men of family and do not give their daughters in marriage to the Pātālās outside these villages, who are called Akūhās or men of no family. Marriage is prohibited within seven degrees on the father's side and five on the mother's though this rule is not strictly observed. As among Vānis, they have *gols* or groups of villages formed for the purpose of taking brides. Marriages are generally performed between members of the same *gol* but the areas of the *gols* are not permanently fixed. Widow remarriage and divorce are permitted except among Pātālās. Levās do not eat flesh or drink liquor. The lowest caste from whom they will take cooked food are the Vānis who do not object to eat *pakki* at their hands. Levās worship the usual Hindu gods and goddesses and also revere the Mūsalmān saints. Their priests are Brahmans. They burn their dead and perform *śradhās*.

The Levā Kumbas of Ahmedābād city settle their social disputes at meetings of the leading members of the caste presided over by hereditary headman. One or two Brahmans are engaged for sending round invitations whenever a meeting is to be held. The Levā Kumbas of the Kaira district settle their social disputes in the same way except that in the Kapāvanj and Anand tilsukas there are *Kadī* groups of villages formed for marriage purposes which also constitute central *panchāyats*. Offences are generally punished by fines or excommunication, the fines being deposited with well-to-do members of the caste and spent on caste dinners, banking *śradhās* (houses) for the caste and other caste purposes.

Kadvā Kumbas are chiefly found in Ahmedābād and in the Kadī tilsuka of the Baroda State. They are closely connected with the Levās. Except in Surat they have no subdivisions. In Surat there are three subdivisions who eat together but for the last thirty-five years have ceased to intermarry. As among Levā Kumbas they have Kūhā and Akūhā sections in south Gujarāt the relations between which are the same as those between similar branches of the Levās. A Kadvā Kumbas divorces his wife with the permission of the caste, but in north Gujarāt the wife cannot divorce her husband without his consent or after she has borne a child. The marriages of Kadvās are celebrated once in every nine or ten years. There are 8 original *śākhās* or exogamous sections mostly called after the names of villages in the Panchāb. At present Kadvās marry outside their villages and call themselves after their village, e.g., Nardīās from Nardā. These new *śākhās* are continually in process of formation. There are various social grades amongst them, the Ahmedābād city Kadvās being the aristocracy of the caste. Children about month old and even unborn children are married on the hypothesis that the sexes will prove correct. The mothers actually walk round the altar in the marriage booth to satisfy the agreement. Consequently suitable husbands are frequently not available on the marriage day and as before the next possible marriage day the girl will have reached a marriageable age the difficulty is overcome as follows: the girl is married to a bunch of flowers

on the general marriage day and then the flowers are thrown into the well or a river. The girl thus becomes a widow, and may contract a second informal marriage (*nátrá*) on any suitable opportunity. An alternative is to induce some married man to go through the ceremony of marriage on payment of a small sum of money on condition that he divorces the girl immediately. The divorced girl may then contract a second marriage. In religion, food and other particulars, the Kadvás resemble the Levás. The Levás and Kadvás have been called by competent observers the best cultivators of all India and resemble well born Rajputs in appearance. The extravagance of their marriage customs has led to small families and in many tracts their numbers are appreciably on the decline.

The Kadvá Kunbis appear to have no caste organization of any kind except in Ahmadábád city where social disputes are settled at meetings of the castemen, but there has been a considerable development of individual independence and a leading member of the caste recently complained that he could bring no caste influence to bear on his son-in-law who refused to maintain his wife.

A'jñá Kunbis are found chiefly in North Gujarát. In appearance they are more like Kohis than other Gujarát Kunbis, and like Rájputs some of their names end in Sing. They have twenty-three clans who eat together and intermarry. Girls are married when they are one to eleven years old. Widow marriage and divorce are allowed. Unlike other Kunbis, they eat sheep, goats, wild pig and hare and drink liquor. In religion and customs they follow the Levá Kunbis. Some of the A'jñás of Cutch are Jains.

The A'jñá Kunbis of Ahmadábád have a central organization consisting of forty-two villages, sixteen in the Ahmadábád district, seventeen in Baroda territory and nine in the Mahi Kántha Agency. Social disputes are settled at meetings of members from these villages, two each from the smaller ones and three or four each from the larger. These invariably include the *mukhs* of the villages who are appointed by Government. Out of the meeting, eight or ten are selected to form a committee who hear the disputes and pass decisions. Invitations for the meetings are passed round by the Bárot of the caste who gets *anras* 8 to Rs 5 and a dinner to the members of his family on the occasion of every caste dinner and marriage. Offences are generally punished by fines on pain of excommunication. Breach of a marriage contract is punished by a fine of Rs 51 and enticing away a married woman by Rs. 151. The amounts realised from fines are deposited with a banker in the name of three or four members of a big village on behalf of the pancháyat.

Dángi Kunbis are found in Mahi Kántha. Originally A'jñás, with whom they dine but do not intermarry, they are said to have lost their position by adopting the dress and language of Bhils. Many of them live in Mewár and have marriage and other relations with the Mahi Kántha Dángis.

Kurubás (315,617) or shepherds (*kuri*=sheep in Kánarese) are found throughout the Karnátak and Kánara. They are found in large numbers in Mysore, Madras and the Nizam's territory. In Tamil they are known as Kurumban. It is supposed that the Kadambas of Banavási were Kurubás. Another suggestion is that the Yádav dynasties of the Deccan may have been Kurubás. Their connection with the Dhangars of the Deccan, the Santháls of Bengal and the great Ahir tribe has also been propounded as a theory, but no proof can be adduced. The great Dhangar subdivision of Hatgars, however, is found also among the Kurubás, as also another subdivision known as Khilláris who wander from place to place with herds of sheep.

Kurubás are by hereditary occupation shepherds and blanket weavers. Many are husbandmen and a few are money-lenders. They have two main divisions, Hattikankans or cotton wristlet weavers and Unnikankans or wool wristlet weavers, who eat together but do not intermarry. There is a third division known as Hande Kurubás or Hande Vazirs who have embraced Lingáyatism, eschewed flesh and abandoned sheep rearing for blanket weaving. They marry girls from the Hattikankans after initiation, but never send them back after marriage to their parent's house. The Hattikankans are further divided into Khilláris, Sangars and Hatkars who eat together and intermarry. The tribe have several exogamous divisions known as *bedagus*. Marriage with a father's sister's, mother's sister's and mother's brother's daughter is allowed and also with a sister's daughter. Marriage is infant as well as adult. In Kánara adulteresses, widows and girls who fail to find husbands are free to consort with men of all but the impure castes with whom they live in concubinage. These women are called Kattigarú or prostitutes. Though scorned by regular wives they are not put out of caste and their children marry with the children of pure Kurubás. The offer of marriage comes from either side. The boy's father has to pay a bride-price of Rs 60 or upwards according to his means. The marriage of widows is permitted. Divorce is allowed. Kurubás eat flesh except beef and pork and drink liquor. Their chief god is Birappá, whose ministrants are a class of Kurubás who are called Vúders and are the Kurubás' hereditary teachers or *gurus*. The dead are buried in a sitting position facing the north or east. The funeral rites are the same as those observed by Lingáyats. For the propitiation of deceased ancestors tribesmen are fed every year in the month of *Bhádrapad*.

The Kurubás of the Bijápúr district settle their social disputes at meetings of the castemen presided over by their Vúders who have a casting vote. Offences are punished by

n 1515—71

five, part of which is paid to the *gurus* and part spent on caste feasts. The Kurubās of the Athni tāluka of the Belgaum district have a central organization headed by their *guru*. He is assisted by five or six members whose offices are hereditary. Ordinary questions are decided at local meetings, serious questions by the *guru*. The amounts recovered by fines and subscriptions specially raised are spent on repairs to temples or on making presents to the *guru*. The Kurubās of the Panagad tāluka settle their social disputes at meetings of two to five leading members of the community. They have a *śaśtri* in Hirekuma village who has following in some of the villages. Refusal to obey the decision of the *panchayat* or the *śaśtri* entails excommunication. The Kurubās of the Mundgod taluka have formed groups of villages, each presided over by a *kattimari* or headman. Ordinary branches of caste rules are decided by him at meetings of the leading castemen serious offences are referred to the caste *guru* whose decision is final. Among the Kurubās of the Belgaum tāluka every village has a permanent *panchayat* consisting of two or more members according to its size and a *gavāḍ* or headman, all of whom are appointed by their *guru* who lives at Goshal in the Mundgod taluka. They appoint from among themselves a person who is called *śaśtri* whose duty is to assemble the *panchayat*. Persons excommunicated for serious offences can be readmitted by the *guru* on purification and payment of Rs. 10 to 20. In the Gohāḍ tāluka this can be accomplished by simply feasting the *guru*.

Lamānis (29 443) or Vanjāris, also known as Banjāris, Banjāris, Brinjāris, Lamāns, Labhāns, Labhāns and Sukāris, are found in all parts of the Presidency. The term Vanjāri appears to be derived from the Panjāli *banay* or *vanay* (Sanskrit *vanayaka*) meaning trade or bargain. Lamāni is derived from *lamas* salt, the tribe being the chief carriers of salt before the opening of cart roads and railways. According to the late M. A. M. T. Jackson, the name Lamāni is identical in origin with Labhāni the great trading caste in Sind. If this be correct, all the names of the tribe would appear to be mere variants of the two commonest descriptions of the gram dealing castes in this Presidency viz. Vāni or Banāi and Labhāni. Inasmuch as the origin of the tribe appears to have been the demand for gram earners to accompany the large moving camps of Indian armies, it is extremely probable that the tribe was named, from its occupation, gram dealers. There is no doubt that as such, the tribe has been recruited from varied elements of the population. The tribe is mentioned by Muhammadan historians in connection with S'kandar's attack on Dholpur in 1604 A.D. It is a reasonable assumption that they increased and absorbed many foreign elements during the long wars between the Delhi emperors and the smaller kingdoms of the Deccan from the time of Muhammad Tughlak to Aurangzeb. In certain cases Vanjāris have abandoned the wandering life which the tribe for the most part leads and have settled down as husbandmen or craftsmen. In such cases they tend to form an endogamous division of some caste such as Vanjāri Kumbh Vanjāri Chāmbhāri, Vanjāri Nāvāri, Vanjāri Bāḍāri, Vanjāri Māṅgāri and Vanjāri Mahāri, in the same way as Ahirs, Gujars and Koliā. The original occupation of the tribe was carrying grain, salt and other commodities from place to place on pack bullocks in *śāḍis* or bands. Their trade has greatly suffered since the opening of cart roads and railways. Many of them have settled down as husbandmen, some sell grain and fuel and some are labourers. In the Kānārese districts the wandering Vanjāris have in the past shown strong thieving propensities, and are often accused of stealing cattle, kidnapping women and children and uttering false oaths. They are now settling down into law-abiding citizens.

Vanjāris may be divided into two territorial groups (1) Marāṭhī and Kānārese Vanjāris and (2) G. J. Vanjāris. The former have twenty endogamous divisions, viz. (1) Agavā, (2) Asāṭkar (3) Bhūndre or Bhūndre or Bhūndre, (4) Chāmbhār or Rohāḍā, (5) Chāras or Gavār (6) Dhāḍes (followers of the faith of Islam) (7) Dhāḍā, Māḍy or Māṅg (8) Hāḍar or Nāvāri (9) Jogi, (10) Kānāre, (11) Khāḍā, (12) Kōṅḍāli, (13) Lāḍ, Lāḍjī or Vāḍi, (14) Mahār or Shāḍāḍā, (15) Marāṭhī, (16) Māṭhār, Labhāni, Lamāni or Māṭhārjī (17) Mehāraḍ, (18) Rāḍyā, Lāḍhā or Bombhāḍā, (19) Sōḍār (20) Tambūri or Māḍhāḍā, who are the heads of the Vanjāris. The Gujarāt Labhāns have no endogamous divisions. Each

of the divisions of the Marāṭhī and Kānārese Vanjāris and Gujarāt Labhāns has number of clans which are split up into sub-clans. Marriages are prohibited between members of the same or of allied clans. Marriage with a father's sister's, or mother brother's daughter is prohibited. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. The Lāḍ Vanjāris have a *śāḍ* consisting of the *śāḍpālāri* or the leaves of five kinds of trees which they insert in Kumbh fashion. The *śāḍ* of the Rāḍyā Vanjāris consist of the *śāḍpālāri* the feathers of the *tāḍ* or blue jay (*Oreoscoptes* Indian) and 1 leaf of the *śāḍpālāri*, betel vine. Among Chāḍāns, Marāṭhīs and Labhāns girls remain unmarried up to the age of twenty to thirty; among others the marriageable period for girls is from twelve to twenty. In some parts of the Kānārese districts girls are kept unmarried permanently and such girls frequently live immoral lives. Except among Marāṭhīs and Labhāns the remarriage of widows is permitted. Marriage with a deceased husband's younger brother is allowed. Among Chāḍāns if a widow marries an outsider in preference to her deceased husband's brother, a fine is levied by the *panchayat*. Except among Chāḍāns divorce is allowed. Except Marāṭhīs and Labhāns all Vanjāris eat goats, sheep, hare, deer, fowls, and drink liquor. Among Rāḍyāns and in some places among Marāṭhīs also, the women abstain from flesh and liquor. They rank below the cultivating classes. Their chief god is Bāḍāji. Next to Bāḍāji, they revere Tāḍā Bhavāni, Ambhāḍā, Māṭhār, Māṭhār and Hāḍāji. The chief god of the Gujarāt Labhāns is Shiva whom they call Sāḍāḍā. Formerly all their ceremonies were conducted by themselves. Of late some employ Brahmins, who in some places are regarded as degraded on

that account The married dead are burnt, the unmarried being buried without any ceremony They do not perform *shrāddha*

The social disputes of the Lamánis in the Bijápur district are settled by the headman of the tribe *náik* at meetings of from five to ten members selected by him for the occasion The *náik* lives at Konnur in the Bijápur taluka and his office is hereditary. His authority extends over most of the Lamáni *tandás* in the district He has messengers called *dhalars* (*mangas*) whose duty is to summon the meeting The questions generally dealt with relate to the infidelity of wives Offences are punished by fines which are realised on pain of excommunication The fines are spent either in compensating persons for loss of their wives or in feasting the community In each case Rs 1-4-0 out of the fine is paid to the *náik* Each *tándá* of the Lamánis in the Dhárwár district has a hereditary headman or *náik* with two assistants selected by him All offences—criminal, civil, moral, domestic etc.—are dealt with by the headman If a person files a suit against a casteman in a Government Court, he is again tried by the headman and the usual penalties are imposed Petty offences are punished by fines up to Rs 20, grave offences such as dining with persons of lower castes or keeping intercourse with women of such castes are punished by fines up to Rs 100 in each case The fine must be paid by the accused or by his descendants up to the fifteenth generation. Women accused of grave offences of the above nature are excommunicated.

The Lád Vanjárs of the Ahmadnagar district have in some places hereditary headmen called *ráyas* who settle social disputes with the assistance of four or five members selected by themselves Offences are generally punished by fines, part of which goes to the *ráyá* and part is spent on caste feasts and on repairing temples The Labánás of the Dohad taluka in the Panch Maháls district have a permanent pancháyat consisting of nine hereditary members called *náiks* whose control extends over the whole taluka Offences are generally punished by fines and excommunication The fines when accumulated are spent on caste dinners and on purchasing utensils for the caste This pancháyat is subordinate to a superior body composed of fifty-two *náiks* having jurisdiction over the Labánás living in Dohad taluka, Jhálod Mahál, Kushálgad, Dangarpur and Wánsda States An appeal against the decision of the taluka pancháyat lies to this pancháyat No radical change in caste ceremonies and no punishment on a *náik* can be passed except by this body

Lingáyats (1,339,248) are found in large communities in Bijápur, Dhárwár and Belgaum, and in small numbers throughout the Deccan and Southern Marátha Country They are also known as Lingavants, Lingángis, Shivabhaktis and Virshaivas, and derive their name from the word *linga*, the phallic emblem of Shiva, and *áyata* meaning repose. Their name literally describes them, for all Lingáyats—males and females—wear on their body a small silver box containing a stone phallus, the loss of which is equivalent to spiritual death

The Lingáyats as a religious community came into prominence in the beginning of the eleventh century The fundamental principle of their religion is the equality of all wearers of the *linga* in the eyes of God, which suggests that their creed is the outcome of one of the numerous reformations that have been aimed in India against the supremacy and the doctrines of the Bráhmans, whose selfish exploitation of the lower castes has frequently led to the rise of new sects essentially anti-Bráhmanic in origin Of the Bráhmanic trinity they acknowledge only the God Shiva They revere the Vedas, but disregard the later commentaries on which Bráhmans rely Originally they prohibited child marriage, removed all restriction on widow marriage, buried their dead and abolished the chief Hindu rites for the removal of ceremonial impurity But as their original enthusiasm spent itself, the element of caste again reasserted itself and in time evolved ritual and ceremonies in which the influence of the rival Bráhman aristocracy can be freely traced

Until the recent discovery of numerous inscriptions which have been edited and deciphered by Dr Fleet, it was supposed that Lingáyatism was founded by Basava in the latter half of the twelfth century According to Dr Fleet, it was started by a celebrated teacher Lakulisa in the beginning of the eleventh century, and Basava only took a leading part in propagating its doctrines Lingáyat scholars of the present day, however, claim a far earlier date for the origin of their faith, though their contention that its origin is contemporaneous with that of Bráhmanic Hinduism has yet to be established by adequate evidence They also state that the Shaiva sect of the Hindus has always been divided into two groups, the one comprising the wearers of the *linga* and the other those who do not wear it The former are known as Virshaivas, who consist of Bráhmans, Kshatriyas, Vaishyas and Shudras, the fourfold caste division of Manu The importance of this view lies in the tendency of many members of the community claiming to be included within the fold of orthodox Hinduism with the mistaken notion of thereby increasing their social standing A sign of this movement towards Bráhmanic Hinduism among Lingáyats is to be found in the organized attempt made by certain Lingáyats at this and previous censuses to enter themselves as Virshaiva or Lingá Bráhmans, and it seems probable that these claims to a great antiquity for their religion and for a caste scheme based on Manu's model are chiefly significant as signs of the social ambition of the educated members who are jealous of the precedence of the Bráhmans

Broadly speaking Lingáyats appear to consist of three groups of subdivisions The first, which for convenience may be named Panchamsál with full *ashtavarna* rites (see below), contains the priests of the community known as Ayyás or Jangams and the leading trading castes or Bánjigs It is probable that this group is the nearest approximation to the original

converts who could interline and intermarry without restriction. The subdivisions of this group may still dine together but for purposes of marriage the subdivisions rank one above the other, and intermarriage is restricted to the selection of a bride from the group below the senior's the reverse of this procedure is strictly forbidden. Members of the lower subdivisions in this group may rise to the higher by performing certain rites and ceremonies. The Panchamedis rank considerably above the remaining groups. They are described in the Bombay Gazetteer as true Lingayats. The next group is that of the non-Panchamedis with *aksharvas* rites. This group contains over seventy subdivisions which are functional groups such as weavers, oil-pressers, indolayers, dyers, cultivators, shepherds, and the like. It seems probable that they represent converts of a much later date than those styled Panchamedis, and were never admitted to interline or intermarry with the latter. In this group each sub-division is endogamous, that is to say a Jád or weaver may only marry a Jád girl, a Badig or carpenter may only marry a Badig girl, and so on, resembling in this respect the ordinary Hindu castes which are usually endogamous. Members of one subdivision may not pass to another. The names of the subdivisions are commonly indicative of the calling of the members. This group is described in the Bombay Gazetteer as affiliated Lingayats. The third group of subdivisions is the non-Panchamedis without *aksharvas* rites. It contains washermen, tannery, shoemakers, fisherman, etc., who would rank as unclean among Brahmanic Hindus. Lingayats of this group only marry within their subdivision. They are described as half Lingayats in the Bombay Gazetteer. Each of the above subdivisions has several exogamous sections, the higher groups claiming to have five named after five Lingayat saints—Nandí Bhiringi, Vira, Virsha and Shanda. The Lingayats do not allow the children of brothers to intermarry, nor may sisters' children. Marriage with a mother's sister's daughter is also prohibited. A man may marry his sister's daughter, but if the sister be a younger sister such marriage is looked on with disfavour. Marriage is both infant and adult. Widow remarriage is common and divorce is permitted. All true Lingayats are vegetarians. As a rule they do not eat food cooked by any except Lingayats. Their chief god is Shiva, the third deity of the Hindu Trinity signifying the creative and destructive forces in the uni verse. Thence they derive the phallos or *linga* emblematic of reproduction, and the sacred bull, Nandi or Namu, found in all their temples, and in all probability the emblem of strength. They also occasionally worship Hanuman, Ganpati, Yellamma, Maruti and many other Hindu deities. All true Lingayats go through *aksharvas* or the eight-fold sacrament. It consists of eight rites known as (1) Guru, (2) Linga, (3) Vilhuti, (4) Rudriksha, (5) Mantra, (6) Jangam, (7) Tirtha and (8) Prasad. The dead are buried. Although the ceremony of *shradha* is unknown, once in a year on the new moon day of *Bhadrpad* or *Ashwin* they offer clothes and food to deceased ancestors. The disputes that arise on social or religious matter are settled by the panchayat or committee of five elders an appeal lying to the head of the *matá* or religious house. These *matas* are found scattered over the tract of country in which Lingayats predominate; but there are five of special sanctity and importance, viz., Ujjini, Shirnalla, Kollayaka, Balchalli and Benares.

Lohanas (593,584) **Luwa'ns** or **Lawa'ns** are found principally in Sind, Katháwar and Cutch. In Sind they are also known as Valhas, Váals or Bamás. Originally Báthol Bájpats, they are said to take their name from Lohánpur or Lobokai in Multán and to have been driven by the Moslems from the Panjáb and Sind, and afterwards about the thirteenth century to have found their way to Cutch. They probably belong to the Lohánis who formerly held the country between the Sulaiman hills and the Indus. In Cutch in the seventeenth century especially during the reigns of Laksháj and Báiyadhan, Lohánis held very high posts as bankers and ministers. They are now mostly labourers, masons and husbandmen. Some are writers, shopkeepers and grain dealers. Some in Sind are zamindars. Among the Sind Lohánis there are 135 *matas* or exogamous sections and in Cutch and Katháwar also clan titles have given place to *matas*. Marriage on the mother's side is prohibited within six or seven degrees of relationship. Marriage is generally infant. The remarriage of widows is permitted. In Sind, the husband's brother is usually preferred though the widow is free to marry the man of her choice. Divorce is allowed among Gujarát Lohánis, but is unknown in Sind. Lohánis eat goats and sheep and drink liquor. The Sind Lohánis admit into their caste respectable outsiders. The family goddess of the caste is Rándel Matá and they worship by preference Daryá Pir, the spirit of the Indus. Their priests are Sárasvat Brahmins. In ceremonies and customs they follow Bháttis.

The Lohánis of Cutch have both town and village panchayats, the control of a town panchayat extending over all the village panchayats in the *tilka*. The number of members of a town panchayat varies from 8 to 12. A village panchayat has at least two members. Generally the most respectable members of the caste are recognised as *patels* or members of the Panchayat. Vacancies caused by death or other reasons are filled up by the caste assembled in a body. The panchayats have no headmen, all members being considered equal in rank. The meetings of the panchayats are convened by sending invitations by the caste messenger called *sherasi*, who is generally a Sárasvat Brahman. Matters of small importance are disposed of by the village panchayat, serious matters being referred to the town panchayat of the *tilka* concerned. The penalties imposed are mostly fines and religious penances. The caste funds are kept in the custody of one of the *patels* selected by the caste who is bound to keep a regular account of the funds to show to any member desiring to inspect it. The funds are utilised mostly in the erection or repair of the common building or buildings of

the caste, in the purchase or repair of utensils for caste use and in grants in aid to temples, holy persons and indigent members of the caste. The Lohánás of Káthiávar have a central pancháyat for groups of villages. Bhávnagar city has its own pancháyat. In Bhávnagar there is a hereditary headman belonging to the Ghánda family. In other places there is no headman. The penalties imposed are fines, remuneration to the injured parties and religious charity. In cases of divorce, marrying a second wife and breaches of betrothals fines up to Rs. 1,000 are imposed. The funds are deposited with a respectable member of the caste and are spent in the same way as by the Cutch Lohánás. The Lohánás of Sind are specially interesting as presenting a petty trading organization which is rapidly losing the considerable influence it once had in all villages. They still have permanent village pancháyats composed of all the adult male members of the village with a hereditary man known as the *mukhi*. The meetings of the pancháyats are summoned by sending invitations by the servants of the pancháyat who are called *bhats* or *tahals*. Breaches of caste rules are generally punished by fines, stopping social intercourse and in extreme cases by excommunication. Besides the usual fines they also levy in many primitive tracts dues on all wholesale transactions in the village. The pancháyat appoints the *modi* or village trader through whom all business is transacted and a *darwai* or village weighman. The post of *modi* is put up to auction each year and he may be of any caste. The *darwai* is paid a percentage on all weighments and the *modis* receive 2–6 pies per maund on all sales, paid half by the buyer and half by the seller. There is at present a movement in Hyderabad among the Muhammadans to appoint their own *darwais* and have no *modis*. Further the pancháyats receive donations on the occasions of births, deaths and marriages.

Lohárs (117,668) or **Luhárs**, that is blacksmiths, are found in all parts of the Presidency and have five main divisions: (1) Maráthá, (2) Páñchál, (3) Kannad, (4) Konkani and (5) Gujaráti, who have nothing in common except their name and occupation. Their hereditary occupation is making and repairing agricultural implements for which they are paid by the villagers in grain and sometimes hold land for services on a small quit-rent. Owing to the decline in their trade due to foreign competition some of the Gujarát Lohárs have become silversmiths and carpenters. In Kánara also some have taken to carpentry; several have become agriculturists.

Maráthá Lohárs claim descent from Manu, son of Vishvakarmá, the architect of the gods. They appear to have no endogamous divisions except in Sholápur where they are split up into seven groups—(1) Akaj, (2) Kalsabad, (3) Kámle, (4) Pakalgnat, (5) Parvále, (6) Shinde and (7) Lingáre, who neither eat together nor intermarry. Their exogamous divisions are identical with surnames, which are similar to those of the Maráthás. A Lohár may marry his mother's brother's daughter. He cannot marry his father's sister's or mother's sister's daughter. Marriages with a wife's sister is allowed and brothers are allowed to marry sisters. Girls are generally married between seven and twelve; boys between twelve and twenty. The *devak* of the caste consists of *sándas*, a pair of tongs, the *kátolá* or hammer, and the *par-chopalvi* or leaves of five kinds of trees. In some places boys are girt with the sacred thread a couple of days before marriage. The marriage of widows is permitted. Divorce is allowed. Except in Belgáum where they are vegetarians, they eat goats, sheep, deer, hares and fish and drink liquor. They eat *kachchi* and *pakki* and drink water with Maráthás, Vánis, Máls and Dhangars, and Máls, Kolis, Dhangars and Návás eat *pakki* and *kachchi* and drink water with them. They follow the Hindu law of inheritance and belong to the Hindu religion. Some are Lingáyats. Except in Belgáum where they have priests of their own, they employ Bráhmins for religious and ceremonial purposes. The dead are either burnt or buried. In some places they perform *shraddha*.

Kannad Lohárs or *Kammárs* are called Acharis when they work in wood, and Lohárs when they work in iron. It appears from their subdivisions, most of which are named after places in southern Konkan and Goa, and from the fact that their *svámins* or high priest and family deities are in Goa, that they are a branch of the Konkani Lohárs. About twenty-five years back some of them became followers of the head of the Sringeri monastery of Mysore, whereupon the other members stopped all intercourse with them, thus giving rise to a new division. It is stated by some that the caste has Bráhmanical *gotras*. Others assert that they have *kuls* or exogamous sections, which are local in origin. Marriages are prohibited between members of the same *gotra* or *kul*. The first claimant to a girl's hand is her father's sister's son. When a sister's daughter is married to a brother's son, a silver chain is put round the girl's neck by her mother, as she has to go back into the family from which her mother came. Marriage with two sisters is allowed. Girls are generally married between ten and twelve; boys between fifteen and twenty. Boys are girt with the sacred thread between ten and fourteen. The heads of widows are shaved and their marriage is forbidden. Divorce is not allowed. Kannad Lohárs eat fish and goats, fowls, wild pigs, and deer. They drink liquor. They do not eat cooked food at the hands of any other caste. The highest castes who will eat at their hands are Ambis, Mukris and the like. They follow the Hindu law of inheritance and belong to the Hindu religion. Their chief goddess is Kalamá of Ankola. Their priests are generally Jaisi Bráhmins, but in Goa they have priests of their own caste. The dead are generally burnt. Children who have not cut their teeth are buried. They perform *shraddha*. Kannad Lohárs have five *mahals* or districts for the settlement of social disputes. They are (1) Shiveshvar, (2) Májáhi, (3) Kadvád, (4) Kadra and (5) Bád. Of these Bád stands first in importance. Each *mahál* has a headman called *budvant*, who has an assistant under him.

called *lekhrs*. The caste has two *maths* or monasteries, one at Mājālī and the other at Anakola. Offences against caste rules are inquired into by the *judesants* assisted by leading members of the caste, and the fines levied are given to the funds of the monastery at Mājālī. Severe breaches of caste rules are tried by the *judesants* of all *maths* assembled together for the purpose.

Kankasi Lekhrs are also known as Dharvads in the Śāvantrīdī State. They have numerous exogamous divisions which are local in origin. Their *devak* consists of the *kalamā* tree (*Anthocarpalum cadamba*) for which they show their reverence by not burning its wood. In ceremonies and customs they follow the Marāṭhā Lekhrs.

Gujarātī Lekhrs claim descent from Pithro, who, according to tradition, was created by Pitravati out of the dust adhering to Shiva's back for the purpose of forging weapons for use in Shiva's wars against the two demons Andhār and Dhandhār. They have six endogamous divisions: (1) Bhāvnagri, (2) Pāschālī, (3) Shirohlā, (4) Surati, (5) Khambhādi and (6) Parajī, who neither eat together nor intermarry. Besides these, three more divisions are found in Kāthiawār: (1) Sorathī, (2) Meebhakothī and (3) Jhilkā. They have several exogamous sections some named after Rājput clans, others derived from places of residence. Except that in parts of South Gujarāt children of sisters or of brothers and sisters are allowed to marry marriage between near relations is forbidden. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is generally infant. Divorce is allowed. Except among some Cutch Lekhrs the widow is allowed to remarry but marriage with the younger brother of her deceased husband is rare. In South Gujarāt and Cutch they privately eat fish and flesh and drink liquor, but elsewhere Lekhrs are strict vegetarians. The special object of their worship is the Goddess Bhavānī. Their priests are a class of Andhī Brahmins, known as Lohār-gurs and considered degraded as they do not scruple to eat food cooked by Lekhrs. The dead are burnt and *shrāddha* is performed. The Lekhrs of Ahmadābād are divided into number of sections the caste disputes of each of which are decided at their meetings. Invitations for the meeting are sent round by the caste-gate (Brahman priest). Offences are punished by fines the proceeds of which are generally spent in charity.

Lonārīs (7728), an occupational caste of Hims and charcoal burners are found in all parts of the Deccan and the Southern Marāṭhā Country. They are occasionally called Gidhāv (donkey) and Hādī (buffalo) Lonārīs. Their name suggests that their original occupation was making salt (*less* = salt) and in Belgaum they still have a division named Mith, that is salt. They seem to be of Marāṭhī origin and follow Marāṭhīs in religion and customs. Their exogamous divisions consist of surnames or groups of surnames. Marriage with a mother's sister's or a father's sister's daughter is not allowed. A man may marry his mother's brother's daughter or his wife's sister and brothers are allowed to marry sisters. Their *devak* consists of the usual *pal-śipādi* or leaves of five kinds of trees. Widow remarriage and divorce are allowed. They eat goats, sheep, fowls and fish and drink liquor. They eat food cooked by Marāṭhīs, Dhāngars and Malis who also reciprocate.

Māchhis (39300) are found chiefly in Broach, Surat and Thāna in sea-board towns and villages. There are also a few in the inland districts of Kaira and the Panch Mahāla. They appear to be Kols possibly crossed in places with Rājput fugitives and derive their present name from their occupation of catching and living by the sale of fish (*maachhi*—*banakrit* *maachī* a fish). In the Thāna and the Surat coast villages they consider it sinful to burn the wood of the *kol* (*Egle marmelos*) *raspi* (*Ficus religiosa*), *rad* (*Ficus bengalensis*) *ambur* (*Ficus glomerata*) *alam* (*Prosopis spicigera*) and *kalad* (*Terminalia bitoria*). These are all sacred trees in Gujarāt (except the last which is not common in this tract) and associated with various gods and spirits. Māchhi is undoubtedly a practical term and covers various groups of fishermen all over India. Here in the west coast the dividing line between Khārvās, Kols and Māchhis is fairly clear in any given locality but different names predominate in the different tracts. I all eight endogamous divisions are recorded: (1) Dhamār (?) Khārvā, (2) Khoṭi, (3) Koli, (4) Mitrā, (5) Nallā, (6) Proper and (7) Fokhā. Of these the Dhamārs are regarded as Deccan group though all Māchhis now speak Gujarātī. They form the principal Māchhi population of Thāna and South Surat; and the name is claimed by several fishing groups in the Central Provinces, Central India and even in the Panchāla. In North Surat the Khārvās and Koli subdivisions predominate, the Khārvās being socially superior. A Rājput origin is claimed by the Balās Māchhis who are the most numerous, and Rājput clan names are common amongst the Mitr group of Khārvās. Marriage is not allowed with a father's sister's, mother's sister or mother's brother's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Widows are allowed to marry with the permission of the caste headman in places where the caste organization is still strong. A widow can marry a younger brother of her deceased husband. Divorce is allowed. They eat all kinds of fish and goats, sheep and fowls, and drink liquor. Except the Balās Māchhis who worship only the primitive deities Chaitya and Hirrā, they worship all Hindu gods and goddesses. They employ Brahman priests for religious and ceremonial purposes, but not in their houses. The dead are burnt. Many Māchhis perform *shrāddha*. The Māchhis of the city of Surat settle their social disputes at meetings of the castemen presided over by a headman or *patel* whose office is hereditary. Offences are punished by fines which are spent on toddy or liquor. The Māchhis of the Thāna district have similar *panchāyats* in all villages inhabited by them.

Mahárs (524,813) or **Mha'rs**, a tribe or more properly speaking an assembly of tribal units, are found throughout the Maráthi-speaking area of the Presidency, including the coast portion of the North Kánara district. The term includes over fifty tribal fragments that do not intermarry and in reality, like the word *Koli*, connotes more a status than a tribe, being the broken residue of many former aboriginal tribes owning the country, of which they were dispossessed by successive waves of Áryan and post-Áryan invaders. The Mahár lives on the village lands he once owned but in a separate hamlet to the present owners of the soil. By all castes of standing he is considered untouchable. Modern means of locomotion, however, by bringing all classes together, have led to the proximity of unclean classes being tolerated to an extent formerly unheard of. Mahárs are hereditary village servants and are considered authorities in all boundary matters. Most of them enjoy a small government payment, partly in cash and partly in land. The chief source of their income is the yearly allowance or *balutá* given by the villagers. They have fifty-three endogamous divisions, viz (1) Abne, (2) Ándvan or Andhon, (3) Anantkulyá, (4) Antkámble, (5) Balhi, (6) Balkámble, (7) Bárke, (8) Bávan or Bávané, (9) Bávaohá, (10) Báviše, (11) Bel, Bele or Belhá, (12) Ben, (13) Bole, (14) Bunkar, (15) Chelkar, (16) Dvle, (17) Dhed, (18) Dharmik, (19) Dom or Domb, (20) Gardi, (21) Gavasi or Gavase, (22) Ghadshi, (23) Ghatkámble, (24) Godvan or Gondvan, (25) Gopál, (26) Hedshi, (27) Holár or Huvalé, (28) Jháde, (29) Jogti, (30) Junnare, (31) Kabule, (32) Kadvan or Kodvan or Kadu, (33) Kámble, (34) Kásare, (35) Kharse, (36) Kochare, Kosare or Khosare, (37) Ládvan or Ládhan, (38) Mathkámble, (39) Murlí, (40) Nirále, (41) Pán or Pánya, (42) Pradhán, (43) Pular, (44) Ratí, (45) Saladí or Saláde, (46) Silván, (47) Shirsálkar, (48) Soma or Somavanshi, (49) Sonkámble, (50) Sonabalkámble, (51) Sutad, (52) Somkámble, (53) Tilvan. Of the above divisions, the Somavanshis, who claim descent from Soma or the moon, are the most numerous and the social superiors of the rest. Members of the same divisions living in different districts do not intermarry unless some former connection can be traced between them. They have numerous surnames, which are exogamous. Each exogamous section originally owned and worshipped a *devak* or totem, closely corresponding to the *balis* of the Kánarese tribes. The object represented by the *devak* is worshipped, protected from injury by the sect in owning it and brought into prominence at the time of the marriage ceremony. The common *devaks* are (1) *umbar* (*Ficus glomerata*), (2) crab, sunflower, *kohla* (*Cucurbita pipi*), (3) palm (*Borassus flabelliferi*), *pánkanis* (*Pyppa angustata*), tortoise, *kánsav*, (4) *kadamá* (*Anthocephalus cadumba*), (5) buffalo, (6) peacock, (7) cobra, (8) *ndivel* (*Piper betle*), (9) *chámipa* (*Plumeria acutifolia*), (10) sunflower, (11) copper, (12) mango, *jambul* (*Eugenia jambolana*), etc. In many cases the *devak* has become obsolete and has been replaced by a composite totem or *panchpálvi* consisting of leaves of five kinds of trees. The number five plays a prominent part in the birth and marriage ceremonies of Mahárs and may be equivalent to the early numerical conception of many. The *vanak* or group of five ancestors is largely worshipped in outlying villages in the form of a stone carving, representing five caste or tribal elders, kept in the village temple to this day. Marriages are generally prohibited within three degrees of relationship. Marriage is allowed with a mother's brother's daughter, but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed, and brothers are allowed to marry sisters. Marriage is infant as well as adult. The binding portion of the marriage service is the throwing of sacred grains of rice over the bride and bridegroom. Widow marriage and divorce are allowed. The favourite deities of Mahárs are Bhaváni, Mahádev, Chokhobá, Dnyánobá, Khandobá, Vithobá, Mhasobá, Mariá and Satváí, the shrines of the last two deities being found in all Mahár quarters. They employ Bráhmans to conduct their marriages, who perform the ceremony standing at a distance. The dead are generally buried. For the propitiation of deceased ancestors *mahátaya* is performed in the dark half of *Bhadrapad*, when crows are fed and castemen are feasted. Their social position is improving *pari passu* with the industrial development of the country, and the village servant of yesterday drives a motor-car for his private master today amidst the plaudits of the social reformer and the groans of the conservative Bráhman who still considers that a Mahár's duty is to be an efficient Mahár and wait for his reward in a future stage of existence.

The Mahárs of the Násik district have formed groups of from fifteen to fifty villages, each presided over by a headman called *mehetar* or *játpatil* who is appointed by the Deshmukh of Mulher, chief headman of the caste. The *mehetar* is assisted by three to five members selected by the villagers under his charge. Breaches of caste rules are inquired into on the occasion of a marriage or other ceremony when there is a gathering of the castemen. If the decision of the *mehetar* is disregarded, the matter is referred to the Deshmukh of Mulher through the *mehetar* of Mulher. His decision is final. Offences are generally punished by fines which are spent on caste feasts. If any surplus remains, it is spent on purchasing cooking pots for the use of caste. In complicated cases the *mehetar* is sometimes presented with a turban. The Deshmukh is paid Rs 1-4-0 and a *ritlu* (packet of betel leaves) for every case decided by him. His control extends over 1,484 villages in Báglan, Kalvan, Pimpalner, Málegaon and some other talukas in the Násik and Khándesh districts. The Mahárs of the Párasgad taluka in Belgaum district have formed groups of villages for the settlement of their social disputes. In other parts of the district all caste questions are decided at meetings of the castemen which must be attended by one member at least of each family. The Mahárs of the Bijápúr district have a *laltimanni* or headman who lives in Bijápúr. He has under him *kasbedárs*, each of whom has under his control thirty to thirty-three villages. Every village has its own hereditary *náik* or headman, who decides minor offences at meetings of from five to ten leading members of the caste. Breaches of caste rules are punished by fines not exceeding Rs 1-4 in each case, or by excommunication. Sometimes more than this is levied but this is not permitted by caste custom.

Malís (302,205) or gardeners are found in large numbers all over the Deccan and North Gujarát and in small numbers in the Konkan and Karnátak. They seem to be originally

Kumbis who took to gardening and by degrees formed a separate community. *Māhi* being a fanciful name is sometimes applied to other castes folk for the occupation of gardening, e.g. *Pārchalehi*, *Agri*, *Bhārdari*, etc. *Māhis* are husbandmen, gardeners, and day labourers, and their women help them both in tilling and sowing flowers, fruit and vegetables. They are divided into three territorial groups: *Marāthā*, *Gujarātī* and *Kānarese*, who have nothing in common except their occupation.

Marāthā Māhis have eleven endogamous divisions, (1) *Phul Māhi*, (2) *Halde*, *Bhater* or *Kās Māhi*, (3) *Kāchā Māhi*, (4) *Kad Māhi*, (5) *Pāde Māhi*, (6) *Bāyno Māhi*, (7) *Adh-prabhu*, (8) *Adhambh*, (9) *Jire Māhi*, (10) *Unde Māhi* and (11) *Lingyat Māhi*. Of these, *Phul Māhi*, *Halde Māhi*, *Jire Māhi* and *Kāchā Māhi* form the bulk of the caste. The *Phul Māhis* are as their name indicates, florists. They are considered to be the social superiors of the other three divisions. *Jire Māhis* take their name from *jīra* (cumine seed) which they grow. *Haldes* grow *ālad* or turmeric, and *Kāchās* are cotton braid weavers. *Kāchās* and *Phul Māhis* dine together but they will not eat with *Jires* or *Haldes*, who eat food cooked by *Phuls* and *Kāchās*. *Haldes*, who are found mostly in *Nāsik*, are looked down upon by the other divisions of *Māhi* and are said to be treated as *Māhars* because they boil balls of turmeric and prepare them for market. A fanciful resemblance between a part of the turmeric flower and a cow's head is given as the reason for considering this occupation to be degrading. In many cases they have actually given up this work and got it done by *Māhars*. None of the above divisions intermarry. *Kad Māhis* consist of the illegitimate offspring of *Māhis* and of the progeny of the crosses between the divisions. It is stated by some that a *Māhi* girl may be kept by a *Marāthā* as his mistress and become *Kumbh*. *Marāthā Māhis* have no common surnames. Marriages are prohibited between members of the same surname or group of surnames. In some places commonness of *devat* is also a bar to intermarriage. Some of their *devats* are (1) *surayal* or *sunflower* (?) *śrīvastī* (*Cocculus villosus*) (2) *śurya* a vessel used in making *Aravī* an article of food, (3) the *gāndhārī* (4) the *marigold* (*Ipomoea biloba*) (5) *pātāl* red mango, and (6) the feathers of the *śal* or blue-jay. Marriage with a maternal uncle's daughter is allowed. Marriage with a father's sister's daughter is allowed in some places. Marriage with a mother's sister's daughter is nowhere allowed. In *Sāitāra* and *Sholapur* instances are found of *Māhis* having married their mothers' daughters. A man may marry two sisters and brothers may marry sisters. Marriage is infant as well as adult. Widow marriage and divorce are allowed. Polygamy is common, some of the *Māhis* at *Kothrud* near *Poona* having three to six wives. In food, drink, ceremonies, religion and customs they follow *Marāthā* *Kumbh*. They eat with *Marāthās*, *Kumbh* *Shimpas*, *Dhānpars*, *Vanjāris* etc., who will eat food cooked by *Māhis*. They have a spiritual teacher called *Māganda* who lives at *Mungī Pathan*. They either burn or bury their dead according to family usage and perform *śrāddha*.

Gujarātī Māhis follow *Gujarātī* *Kumbh* in religion and customs. In *Ahmadābād* a few among them are administrators in *Jam* temples. As a rule marriages between near relatives are forbidden, though in *Ahmadābād* the children of brothers and sisters marry. Widow are allowed to marry. The widow of an elder brother marries his younger brother. Divorce is granted in places and not in others. They worship the cobra and other snakes. A few of them in North *Gujarāt* are *Jains*.

Kānarese Māhi are also called *Kāmbis* or *Kumbhī Vāhals*. They take their name *Kumbhī Vāhal* from the cloak or *śāl* which they wear during the rains. They seem to have come from *Mysore* as the shrine of their patron goddess (*Chandraguttī*) in *Sobra* in *Mysore*. They have neither clan names nor family names. Children are married generally after the age of five years. Widow remarriage is all ad. They eat fish, mutton, poultry and game and drink liquor. Their priests are *Brāhmins*. They burn their dead except of those under five years, who are buried. They have a headman whose office is elective and is held for life.

Māngs (274 037) represented by the *Māngs* of *Kānarese* districts and the *Māngals* of South *Gujarāt*, are chiefly found in the Deccan and *Karnāṭak*. The tribe is described in Sanskrit literature by the name *Māṅg* of which *Māng* is a corrupted form. They claim descent from *Jambhūli*. Their dark complexion and features and the fact that they are held impure, point to their being one of the aboriginal tribes whom the later settlers reduced to slavery.

The *Māngs* of the Deccan and *Karnāṭak* make all various articles of leather such as ropes, sandals, whips, nose-bags and girths, and hemp ropes, date brooms, bamboo baskets, tent sticks, etc. Several of them are village watchmen and guides. Some are musicians, husbandmen, carpenters, weavers, masons, and labourers. The *Gujarātī Māngals* make baskets and winnowing fans. The *Māng* tribe has three main territorial divisions, (1) *Marāthā Māngs*, (2) *Kānarese Māngs* and (3) *Gujarātī Māngals*. None of these divisions at the present day eat together or intermarry.

Marāthā Māngs have twenty four endogamous divisions, (1) *Arval*, *Gutī* or *Marāthā*, (2) *Hāle*, (3) *Darud*, (4) *Chapalunde*, (5) *Dabkar*, (6) *Dewar*, (7) *Dhalavār*, *Dekavār*, *Dakhalgar* or *Vājanīrī Māngs*, (8) *Dhor*, (9) *Ghadhī*, (10) *Holga* or *Holār*, (11) *Jingar*, (12) *Jirāt*, (13) *Kākar*, (14) *Kohavār*, (15) *Māshār*, (16) *Māng Gārdāl* or *Māle Bhādre*, (17) *Mochī*, (18) *Nāde*, *Nudar* or *Khotrā*, (19) *Parit*, (20) *Pend* or *Ped*, (21) *Shivare* *Shivare* *Valar* or *Pāthāṅās*, (22) *Talga*, (23) *Tokarphode* and (24) *Zāra*. Of these some have an *Akarmāse* or bastard division. The *Māng Gārdāl* are so called because they were originally snake charmers (*Gārdāl*). Other divisions named after occupations are the *Tokarphodes*, *Nāles*, *Mochīs*, *Kākars* and *Shivares*. The *Holgas* or *Holārs*, *Dhor*

Baruds, Parits, Ghadshus and Jingars are doubtless representatives of these castes admitted by the Mángs. The Mánbhávs are probably members of the Mátangapatta sect, popularly known as Mángbháv, which was founded by Krishnabháta

The exogamous divisions of Mángs are identical with surnames. Marriage with a mother's brother's daughter is allowed, but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed. Brothers are allowed to marry sisters. Marriage is infant as well as adult. In the Belgaum district, girls remaining unmarried till after the age of puberty are not allowed to marry afterwards. They become Jogtins and follow prostitution. The boy's father has to pay a bride-price of from Rs 5 to Rs 10 to the girl's father. The *deva* which consists of the *panchpatvi* or leaves of five kinds of trees, is installed after the Maráthá fashion. The binding portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom while marriage verses are being repeated by the officiating priest. The marriage of widows is permitted. Divorce is allowed. Mángs eat fish and sheep, goats, fowls, dead cattle and pigs, and drink liquor. Their favorite goddess is Mariá, the goddess of cholera. Their family deities are Bahirobá, Khandobá, Mhasobá, Ambábá, Bahurí, Janá, Takí, Vitthobá and Yamái. They are not allowed to enter village shrines, but stand at a distance and bow to the god. Their priests are the village Bráhmans. In some places, Gosávis, Bháts or Sádhus of their own caste officiate at their ceremonies. The dead are generally buried. They do not perform *shráddha*.

Kánarese Mángs or Mádigs have thirteen endogamous divisions, (1) Asádaru, (2) Channa Holyá, (3) Dakalera, (4) Dabke Mádig, (5) Dalayá, (6) Dhor, (7) Máng Gadderu, (8) Máng Gadiger, (9) Mim Madig, (10) Mochigar or Mochu, (11) Ped or Phed, (12) Máng Raut, (13) Sanádi or Vájantri. Most of these divisions have representatives among the Maráthá Mángs, which suggests that originally the two communities formed one tribe. Mochus, Pheds and Sanádis eat together but do not intermarry. The rest neither eat together nor intermarry. In religion, ceremonies and customs they closely resemble the Maráthá Mángs. They eat carrion and all kinds of flesh except pork. They rank lower than Holyás from whom they eat.

The Mádigs of the Bijápúr district have formed groups of from ten to twenty-five villages each with a hereditary headman who settles social disputes at meetings of the leading castemen. Ordinary breaches of caste rules are generally inquired into by the residents of the village concerned, from whose decisions an appeal lies to the central *panch*. The duty of summoning caste meetings is entrusted to the caste *talvár*. Offences are generally punished by fines which are spent on drinking and feasting. The Mádigs of the Athni taluka of the Belgaum district have a permanent pancháyat in all villages with hereditary headmen called *mhetres*. In the Gokák taluka, caste disputes are settled at meetings consisting of one elderly member from each family in the village. Serious questions, such as claims to the heirship of an absconded person, marriage between members of the same section, etc., are decided at meetings of the Ganáchári (who is appointed by the Desái of Shendi Kurbet), the eldest member of the Kasha (Gokák) house and the *heryas* or eldest male members of the households in the surrounding villages.

Gujarát Mángs or Mágelas stand lowest in the social scale. Their ceremonies are imitated from those of high class Hindus to a greater extent than is the case with the local wild tribes. They worship Hanumán and Mari Mátá. They do not employ Bráhmans to officiate at their ceremonies, nor pay them any respect. Men called Bháts (doubtless in imitation of the Rajput bards), who claim to be of Bráhman descent, act as their priests. The dead are buried on the fourth day after death. Silver images of the deceased are kept in the house and a lamp is lighted in front of them every seven or eight days. Except the dog, the cat and the ass, whose dead bodies they will not touch, Mágelas eat all animals. They are hard drinkers like all the other depressed classes of South Gujarát.

Ma'ngela's (13,847) from *mág* a fishing net, also known as Dhivars or Tándels, are found chiefly in the Thána district. They are fishermen and coasting traders and labourers. Their exogamous divisions which are identical with surnames are known as *kuls*. Marriage is forbidden between members of one *kul*, similarity of *deva* is immaterial. Marriage with a maternal uncle's, father's sister's and mother's sister's daughter is not allowed. Marriage with a wife's younger sister is allowed, and brothers are allowed to marry sisters. Girls are married between eight and fifteen and boys between twenty and twenty-five. The marriage of widows is permitted. Divorce is not allowed. Mángelas eat goats, sheep, fowls and fish, and drink liquor. They drink water at the hands of Kohs, Váris and Dublás. They follow the Hindu law of inheritance and belong to the Hindu religion. Their priests are Pálshikar Bráhmans. They burn their dead and perform *shraddha*.

Maráthas (3,279,496) are found throughout the Deccan, the Konkan and the Southern Maráthá Country. The term Maráthá is derived by some from two Sanskrit words *maha* great and *rathi* a warrior. According to Sir Ramkrishna Gopál Bhandárkar it is derived from Rattas a tribe which held political supremacy in the Deccan from the remotest time. The Rattas called themselves Mahá Rattas or great Rattas, and thus the country in which they lived came to be called Maháráthi, the Sanskrit of which is Maháráshtra. The latter derivation appears to be correct in view of the predominant influence of Maráthá customs over all the lower social strata of Maháráshtra.

Maráthas claim to be the descendants of the ancient Kshatriyas and connect themselves with Rajputs who are supposed to be the modern representatives of the Kshatriya race. The

similarity of their surnames such as Ahirwā, Chāṭka, Chāndel, Gujar, Kadam, Kachure Lali, Pārvi, Sāṅka, Shākī, Sharda, Yādava, etc., the custom of prohibiting widow marriage and of wearing the sacred thread, the *parādā* system, the part played by the barber (Nāvi) in the settlement of marriages and the fact that the function of serving water at feasts is assigned to him (the barber) both by the Marāṭhās and Rājputs, seem to indicate some admixture at least of Rājput blood. Historical evidence shows that marriage connections were formed between the ruling Marāṭhā families and royal Rājput houses. The mother of the illustrious Sadashī Jayraj of Anhilwāda was a daughter of a Goa Kadam. Lokaḷī Jāḷha, the maternal grandfather of Shīrāp, was a lineal descendant of Rāmdev Yādav of Devgīr. On the other hand, the custom of worshipping *devatā* or marriage guardians at the time of marriage which still obtains among Marāṭhās, suggests an aboriginal origin for the main stock of the tribe. This custom prevails among almost all the lower castes in the Deccan. In it can be traced the idea of the totem, as some of the castes show reverence to the *devatā* by not eating, cutting or otherwise using the object represented by the *devatā*. Marāṭhās have ninety-six *kāl* or sections, each section or group of sections having separate *devatā*. The common *devatā* are (1) *śāṅkari* (*Coccolus vellosus*) *kāl* (turmeric), gold, *rai* (*Calotropis gigantea*) *kāl* (Anthocephalus cadamba), (2) the peacock feather (3) the sword blade, (4) the *pāśāpātri* that is leaves of five kinds of trees, mango, *jāṅkhal* (*Eugenia jambolana*) *ē d* (*Ficus religiosa*) *ālami* (*Prosopis spicigera*) *kāl*, (5) *śāṅkhal* the conchshell, (6) *kāl* turmeric, *kāl*, the flower of *Pandanus odoratus*, (7) *śāṅkhal* (*Ficus glomerata*), *śāṅkhal* (bamboo) a garland of gold or *śāṅkhal* (*Likiepocarpus Ganitrus*) or *śāṅkhal* *ālami*, (8) *śāṅkhal* (*Achyranthis aspera*) and (9) the *śāṅkhal* (*Miconia ferrea*).

Marāṭhās state that their hereditary calling is that of warriors. They are now husbandmen, grant holders, land owners and State servants. Several Marāṭhās are ruling chiefs. They have two main divisions, (1) *Asal* or pure and (2) the rest. The latter or main body of the tribe are in many places indistinguishable from the local Kumbi or Māli. There is also a third division consisting of illegitimate offspring who are known as Lekhāval, Akarmāval or Shindas. The *Asal* Marāṭhā is very particular in marrying his children into an *asal* or pure family but instances are not wanting of poor *Asal* Marāṭhā families marrying into rich Marāṭhā Kumbi families and *vice versa*. Instances are also found of Lekhāval in course of time marrying into the main body of the caste. Marriages are prohibited between families having the same *devatā*. Marriage with a father's sister's or mother's sister's daughter is not allowed. Marriage with a maternal uncle's daughter is permitted. Infant as well as adult marriage is practised. Among the higher Marāṭhā families girls are generally married after puberty between fifteen and twenty. Except that the maternal uncles of the bride and bridegroom stand behind them with naked swords crossed over their heads while the marriage ceremony is being performed, and that the bridegroom carries with him a dagger from the beginning to the end of the marriage, their marriage ceremonies do not differ in any important detail from those of other higher castes, the binding portion being the *śāṅkhal*. The *Asal* Marāṭhās do not allow widow marriage. It is freely resorted to by the lower sections of the community. Divorce is allowed, but is not in vogue among the *Asal* Marāṭhās. They eat fish and goats, sheep and fowls, and drink liquor, and eat food cooked by Kumbis, Mālis, etc. Their favourite deities are Shiva and his consort Pārāṭi. They worship Shiva in his various forms as Khandobā, Bhairav, Navobā, Rokobā, etc. and Pārāṭi in her aspects as Bhavāni, Durgā, Shīkhā, Lakshmi, Jagdī, Boli, etc. Their priests are Desasth, Chitpavan or Karhādā Brahmins. They burn their dead and perform *śāṅkhal*.

There are no regular panchāyats among the Marāṭhās of the Deccan though occasionally caste questions are decided at meetings of the castemen presided over by the Dashmukh or Pāṭil or a leading member of the locality. The Marāṭhās of the northern part of the Ratnagiri district have a headman named Bahirji Kāroji Rāje Shirke of Kutre in the Chiplun tāḷuka appointed by Shankarāchārya. Viskāroo Sarnāḷa are known as the *śāṅkhal* of some eighty-four villages in the Rājāpur tāḷuka, while the Indādars Rāy Rāṅes in the Bārdol State are regarded as caste *śāṅkhal* (authorities) in other villages of the Rājāpur and Devgīr tāḷukas. The jurisdiction of Fadnāḷ extends from the Gadadā to Sodal Māhāl in the Rājāpur tāḷuka. These authorities call a panchāyat when any complaint is made to them, to which two or three members of each village under their jurisdiction, and sometimes a few Brahmins are invited. Rāje Shirke of Chiplun has got a seal. His *śāṅkhal* is one Ghag who lives at Gāḷvā in the Chiplun tāḷuka. This Ghag is the authority to be approached for redress and he reports to Rāje Shirke. When the latter is absent, Ghag is entrusted with the seal. Invitations for meetings are sealed with Shirke's seal. Questions are decided by a majority of votes. The decision of the panchāyat is generally communicated by letter to the leading members in the villages in their respective jurisdictions. The penalties imposed are generally visits to holy places, apology to the panchāyat, giving food to Brahmins and money in charity temporary or permanent excommunication or fine. The proceeds of fines are spent on religious purposes or caste dinners. An appeal lies to Shankarāchārya from the orders passed by the above panchāyats. The Marāṭhās of the Kāṅara district have a group of thirty to forty villages formed by the *śāṅkhal* of Kodalgi *śāṅkhal* who has also appointed a headman called Dādā whose office is hereditary. He decides social disputes and inflicts fines, a large portion of which he appropriates himself and the remainder is set apart to be given to the *śāṅkhal* when he visits the villages.

Mis (No. 225) are a half Hindu half Musalmān tribe found in Cochin. They are hunters and weavers of leaf mats. They eat food cooked by Musalmāns, but a Musalmān will not eat food cooked by a Mis.

Mochis (46,867) or leather workers are principally found in towns and big villages in Gujarát. According to their account, they were Rajputs living near Chámpáner, who got their present name because one of them made a pair of stockings or (*moju*) out of a tiger's skin. Rajput surnames are found among them. They are divided into different sections according to their calling. The chief of these craft sections are Mochis or shoemakers, Ohándlágáras or makers of lac spangles, Rasaniás or electroplaters, Chitárás or painters, Minágáras or workers in enamel, Pánágáras or gold and silver foil makers, Angigáras or makers of idol ornaments, Pákhariás or makers of ornamental horse trappings, Netragáras or makers of idols' eyes, Jingars or saddlers, Dhálgars or shield makers and Bakhtargáras or armour scourers. These sections used to eat together and intermarry, but in some places Chándlágáras, Chitárás and Rasaniás have founded separate castes and obtained higher social status. Their local divisions are Ahmadábádis, Khambhátis, Suratis and Márwádi Mochis, who have lately settled in Ahmadábád. All the above divisions eat together, but do not intermarry. As the names of the different divisions show, the Mochi pursues various callings. Their chief employment as leather workers is shoe making. Near relations or people bearing the same surname do not marry. A Márwádi Mochi cannot marry two sisters. Marriage is generally infant. Divorce is common. Widow marriage is allowed and in some places the widow marries the younger brother of her deceased husband. Besides ordinary grain food, Mochis eat fish and goats, sheep, fowls, and drink liquor. Mochis hold a very low position in the social scale, and though they do not touch Khálpás, Dheds, etc., high class Hindus consider the touch of a Mochi pollution, and do not take even uncooked food or water from his hands. Persons of higher castes who have lost their caste may be admitted to the Mochi caste. They follow the Hindu law of inheritance and belong to Rámánandi, Pranámi, Swámináráyan and Bijpanthi sects. They employ Bráhmans at their ceremonies, who are considered degraded and who are called Mochigors. They burn their dead except the Márwádis who bury them, but erect no monument. They perform *shráddha*.

The Mochis of the Nadiád and Kapadvanj talukas in the Kaira district have a central pancháyat consisting of five to ten hereditary members. Its control extends over Nadiád, Umreth, Mahuda, Kapadvanj and Bálásinor. It deals as usual with questions of marriage and remarriage, but also regulates the holidays to be observed in accordance with the decisions of the trade guilds. Breaches of caste rules are punished by fines which constitute the caste funds. To these are sometimes added money raised by subscription for special purposes. Out of these funds are met the expenses of the meetings of the pancháyat and assistance is also given to the poorer members of the community. In the Anand taluka of Kaira, disputes of local importance are settled in meetings of the village castemen and questions affecting the whole caste by the central pancháyat which consists of ten *patels* or headmen, two selected from each of the five villages of Petlád, Sojitra, Vaso, Nar and Borsad. The central pancháyat has control over 242 villages situated in British and Baroda territory. It has no headman. The Mochis of Thasra have formed *ekadás* or groups for the settlement of their social disputes. The Mochis of Ahmadábád have a permanent pancháyat of ten hereditary members. The Mochis of the Tharad State under the Pálanpur Agency have a headman or *patel* appointed by the State who resides at Tharad. All social disputes are settled by him in consultation with the leading members of the caste at Tharad and other important villages in the State. Breaches of caste rules are punished by fines. Part of the fine is paid to the State whose officials assist in recovering it, part is spent on feeding the members of the meeting assembled, and the remainder on purchasing metal pots for use on occasions of caste dinners.

Mogers (3,949) are found only in the Honávar and Kumta talukas of the Kánara district. The occupation of the caste was originally fishing, but the branch now settled in Kumta have discarded this for a higher calling, and attempt to disclaim connection with the remainder by describing themselves as of the *dalal* or broker caste, and endeavouring to copy the customs of Gaud Sárvasat Bráhmans. They have taken to trade in cotton, rice and betelnuts. Some are clerks and brokers. They consist of three endogamous divisions, the Alyasantána, Makkalasantána, and Randesantán, *i. e.*, those who inherit through females, those who inherit through males and the descendants of widows who remarry. They have twelve *balis* or exogamous sections which are of a totemistic nature, members of each *bali* showing reverence to and abstaining from injuring the object, after which it is named. The *balis* are traced through females. Girls are married before they come of age, males from the age of ten to thirty. Marriage with a maternal uncle's daughter is allowed, but not with a mother's sister's daughter. A man may marry his deceased wife's sister. Brothers cannot marry sisters. The marriage of widows is allowed, but is said to be seldom practised. Divorce is not allowed. They eat fish and drink liquor. They take *kachhi* and *pakhi* from Bráhmans only. They are Hindus of the Vaishnav sect. Their priests are Havik Bráhmans. They have a hereditary headman called *budvant* who has power to call caste meetings and settle minor disputes. Important cases are settled by the religious head of the caste, the *swámi* of the Paratgáli *math* in Goa.

Mukris (4,946) are found only in the district of Kánara. They are sometimes called Hobbe-gaudás or Gaudás, which suggests some former connection between them and the Hálvakki Vakkals who are also called Gaudás. The chief occupation of the caste is making shell lime and field labour. They have a totemistic social organization like the other Dravidian castes of Kánara, respect being shown in various ways to the animals, plants, etc., which form their totems. Girls are married either before or after they come of age. The marriage of widows is permitted. A husband may divorce his wife on account of misconduct.

Mukris eat tortoises, fish and all kinds of fourfooted animals except cows, buffaloes, tigers monkeys, jackals and kinnara. They are very fond of toddy and liquor. They follow the Hindu law of inheritance and belong to the Hindu religion. Their chief god is Virbhadr. They do not employ Brahman priests. All their ceremonies are conducted by the *badants* or headmen of their caste. They bury their dead. On every new moon day a cow is fed with rice, curry and sweet gruel to please the dead.

* Mukris are well organized community and have group heads or *Adras* and village heads or *badants*, each of whom has an attendant or *bakher*. Their settlements are divided into forty groups and the groups into four divisions. The four divisions are Hobbankari in Hombur with eighteen groups, Hargde in Kumta with six groups, Kumta with seven groups and Gokarna with nine. The village heads or *badants* who are subject to the group heads or *Adras* have power to call and preside over councils to inquire into breaches of caste rules, and to punish offenders in accordance with the opinions of the majority of the members. The decisions are enforced on pain of loss of caste. The greatest social offence is to beat a casteman with a mada, or to be beaten with a mada by a man of another caste. The punishment for beating or being beaten is a fine varying from Rs. 1 to Rs. 16. Of this amount three-quarters are spent on a caste feast. The remaining quarter is paid to the manager of Hanuman's temple, who keeps four annas for himself and places the rest to the credit of the temple funds. When he receives his share of the fine, the priest gives the culprit a little of the water in which the idol has been bathed. The offender whether the giver or receiver of stripes, is taken to river, and after bathing is given some holy water, part of which he drinks and part he rubs on his body. The caste is then feasted with toddy, rice, curry and sweet gruel. A *Mukri* who eats with a person of a lower caste, or a *Mukri* widow who becomes pregnant, is turned out of caste. The widow's paramour has to undergo a special purification and pay a fine, which is spent in the same way as the fine for scandal beating. The special purification is as follows: The offender with one or more castemen goes to Gokarna where his face and head including the top knot and moustaches are shaved by a casteman. He is then bathed in the sea, and led to the temple of Mahadevashvar where for the use of the priest he lays on a plantain leaf two pounds of rice, a coconut and a copper coin. On returning to the village he again bathes in the presence of two caste people and passes through seven temporary kadjan huts which are burnt as soon as he passes through them. When the huts are completely burnt the offender drinks water brought from Hanuman's temple and joins some castemen in dinner. If a married woman is taken in adultery she is punished by a severe beating; the hands either of the husband or the next of kin. Insult to a headman or improper conduct at a public meeting is punished with fine up to Rs. 1 the amount being spent in the same way as the fine levied in a scandal beating or widow pregnancy case. Once in two or three years the caste meets at Hanjikkatta near Chandavar in Hombur. Every man has to take with him four annas, six to eighteen pounds of rice and a coconut. The meeting lasts three to ten days according to the business to be settled. At these meetings offenders against social discipline are tried, and important matters touching the welfare of the community are discussed.*

Nadars (886) a caste of agriculturists (*ada* — a village) are found only in the Kánara district. They consist of two endogamous divisions (1) *Torke Nadars* and (2) *Uppu Nadars*, the former being the social superiors of the latter who at one time manufactured salt (*pu* — salt) and thus fell below the rest of the caste, who were cultivators. They have twelve totemistic sections known as *belis* which are traced through females—an indication of a former system of polyandry now extinct. Girls are married from the age of five to twelve, boys from ten and upwards. The marriage of widows is permitted. Divorce is allowed. *Nadars* eat goats, fowls and fish. They do not drink liquor. They eat from the hands of Brahmins only. The highest well-known caste who eat with them are the *Hálavaki Vakkals*. The family god of the caste is Venkateswara at Tirupati. Their priests are *Havik Brahmins*. They burn their dead and perform *shradha*. They have an organization similar to that of the *Hálavaki Vakkals* for the settlement of caste questions. They are very thrifty and have in recent years developed a great thirst for education.

* *Torke Nadars* have strong social organization and settle disputes at meetings held under a hereditary large headman or *baderi*. Their villages are grouped into three circles or *shiras*—Ankola, Mirjan and Chandavar. Each circle has a group-head or *shira-baderi*, the Ankola group-head living at *Shetgiri*, the Mirjan head at *Hirgutti*, and the Chandavar head at *Anbrosani* in Kumta. These three heads are directly under the *Tombur* or *Táttyasháris* of Tirupati who corresponds with them on caste matters. Once in five or ten years, or when the *Táttyasháris* comes to Kánara the group-heads hold a council to discuss caste matters. They have the same powers as the *refudants* of the *Hálavaki Vakkals*, but have no such titles as *eranga d* or civil head, *gura-genda* or religious head, or *shira-ga d* or group-head. Slight breaches of social discipline are punished with fine and serious offences with loss of caste. The fines are spent in caste dinners.

The social organization of *Uppu Nadars* does not differ from that of the *Torke Nadars*. They have the same three circles—Ankola, Mirjan and Chandavar. The head of Ankola lives at *Te laakeri*, the head of Mirjan at *Nidangan* in Kumta, and the head of Chandavar at *Uchali*. All are subject to the *Táttyasháris* of Tirupati in N. th Arkot.*†

Náikda's (18,258), also called **Náiks**, are found chiefly in the Panch Maháls, Rewa Kántha and Surat. The name Náikda or little Náik was probably given them to mark the distinction between them and the Broach Talabada Kolis who were formerly known as Náiks. The tribe is undoubtedly of primitive origin, much mixed from various sources. In the beginning of the last century they were almost in a savage condition, caring little for the customs and usages of social life. They have since settled down as labourers and woodcutters. A few own bullocks and ploughs, and practise fixed cultivation. Marriages are prohibited within two to seven degrees of relationship. Marriage with a father's sister's, mother's sister's and mother's brother's daughter is not allowed. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Marriage is adult. In many cases they do not perform any marriage ceremony. If a girl reaches the age of sixteen and her parents have not betrothed her, she may go and live with any man she chooses, and if he agrees to pay Rs 17 no objection is raised. If a maid commits an indiscretion with a tribesman, she is married to the man. But if the man refuses to marry her some four or five elders of the tribe are summoned, the man takes the girl on his lap in their presence and repeats the word "mother" seven times. He is then suckled by the girl, and is allowed to regard her as his mother. The offer of marriage comes from the boy's father who has to pay a sum of from Rs 10 to 30 to the girl's father. The binding portion of the marriage ceremony consists in the bridal pair walking four times round the sacrificial fire and in feeding each other five times with *lansar* (a kind of sweetmeat) or rice. The remarriage of widows is permitted. A widow may marry a younger brother or any other relative of her deceased husband. Divorce is allowed. Náikdas eat all kinds of flesh including beef, large black ants, squirrels and monkeys. They do not eat the flesh of the ass, crow and snake. They are much given to mahuda spirit and at their festivals drink to excess. Bhils take water at their hands. It appears from the Bombay Gazetteer that they eat with Mussalmáns and that a Náikda guilty of taking his meals with a Dhed, Chamár or Bhangí would be re-admitted into his tribe by giving a dinner to it. They admit members from Bhils, Kolis and other castes. In religion they stand on the border line between Hinduism and Animism. They have taken to the worship of goddesses such as Káliká, Ambá Mátá and Mahakálí. They respect the tiger and swear by its name. They have yards known as *khatri* where rude images of deceased ancestors are installed and worshipped. They show no respect for Brahmanas and even have a saying that the death of a *tilak*-wearer is equivalent to feeding 100 persons. The dead are burnt except children under two years old, who are buried. They do not perform any memorial ceremony for the propitiation of deceased ancestors.

The Náikdas of the Surat district settle their social disputes at meetings of all the adult male members of the village. Breaches of caste rules are punished by fines which are spent on purificatory ceremonies for the offenders and on toddy. The Náikdas of the Panch Maháls district have both villages and central pancháyats. A village panchayat consists of two hereditary members and generally deals with questions such as quarrels between brothers and relations regarding partition of property, rights of cultivation, etc. The party at whose motion the panchayat meets has to treat the assembly to liquor worth from one to half a rupee. Fines are levied by the central panchayat only to which the decision of the village panchayat is communicated. The central panchayats, of which there are six in the Panch Maháls, are permanent bodies constituted for specified villages and consist at the most of two hereditary members from each village under their jurisdiction and have also hereditary headmen. They deal with social and moral questions such as enticing away married women, daughters of a near relative, a Bhangí, Dhed or Chamár girl, killing a cow or committing theft. Punishments inflicted by the criminal Courts are also verified and enhanced by outcasting on the offender's return to his village. Various instances are quoted of recent panchayat action and the organization is plainly far from obsolescent. Offences are punished by fines which are spent partly on compensating the aggrieved parties and partly on drink.

Naroda's (1,841) are an early tribe of cultivators and labourers, found mostly in Cutch.

Niláris (6,584) **Nirális**, also known as Rangáris and Nilgars, are found scattered throughout the Deccan and the Southern Maráthi Country. The term Nilári means an indigo dyer. The caste claim to have once been Kshatriyas, a caste of dyers in northern India. Tradition relates that their ancestors who were twin brothers, on being pursued by Parshurám, hid in a temple belonging to the goddess Ambábái and sought her protection. The goddess gave one brother a piece of thread and a needle, and the other a paint which she spat at him and told the one to sew and the other to dye. From that time the sewer became a Shimpri and the dyer a Rangári. Traces of close connection between the Niláris and Shimpis remain in the Niláris of Kolhápúr, who are stated to belong to the Shimpri caste, and do not differ from the Shimpis in religious and social customs. Niláris often style themselves Nándev like the Shimpis. Their hereditary occupation is dyeing cloth and yarn. Many of them also weave robes and shoulder cloths. They eat fish and sheep, hares, deer and domestic fowls, and drink liquor. In religion and customs they follow Maráthá Kunbis.

Ods (92,277), **Vadda's** or **Beldá's** are found throughout the Presidency including Sind. The name is also spelt Oddo, Woddo, Waddar, Vadár and Ori and appears to be connected with Od-desh or Orissa. This occupational group of workers in earth and stone is found throughout India. The term Od or Vaddá is commonly derived from the Kanarese *oddu* to join. The term Beldári is derived from the Persian *bela* pickaxe. The language, ceremonies and customs of the bulk of the tribe who reside in the Kanarese districts seem to show that they are of Dravidian origin, but they are found wherever a demand for their skill exists and have doubtless

recruited from various other castes. They claim as nasal a Kshatriya origin, but the group is clearly bound together mainly by an occupational nexus and considerable diversity of origin may safely be postulated for groups which are now widely separated in residence. The Vaddars of Kánara still admit members from higher castes such as Kurubas and Kammars and possibly Langyats. The Ods of the Bombay Presidency consist of four main territorial groups, viz. (1) Maráthi and Kánarase, (2) Gujaráti, (3) Sind and (4) Pardeshi.

Máráthi & *d Kánarase* Ods have four endogamous divisions known in Maráthi and Kánarase as (1) *Bhoja* or *Uru*, (2) *Máti*, (3) *Dagad* or *Páthrai*, (4) *Gáhi*, *Ját* or *Játi* and (1) *Bhoja* or *Uru*, (2) *Mánu*, (3) *Kallu*, (4) *Bhandi* or *Bali* respectively. The *Uru* Ods make and sell charcoal and cement. *Máti* or *Mánu* Ods work in earth. *Dagad* or *Kallu* Ods work as stone cutters. *Gáhi* or *Bhandi* Ods are cart drivers and make stone hand mills for grinding corn. *Bhoja* Ods do not eat with or intermarry with the other divisions. The other three divisions dine together but do not intermarry. They have exogamous sections known as *bedages* in the Kánarase districts, which are represented by surnames in the Deccan. Marriage with a father's sister or mother's brother's daughter is allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. The boy's father has to pay a bride price of from Rs. 5 to Rs. 32 to the girl's father. In some parts of the Deccan the Ods have a *devat* consisting of mango or *sváti* leaves, which are tied to the post of the marriage booth along with a little red rice, a packet of betel nuts and leaves, a turmeric root and *sesuáda* (*Prosopis spida* etc.) leaves. The remarriage of widows is permitted. Divorce is allowed. The Maráthi and Kánarase Ods eat practically any animal flesh, except beef. They drink liquor to excess. The worship all Brahmanic gods, their family deities being Venkateswara, Narsoda, Mahadev, Máráti, Janá, Satrái, Murgavá, Nágammá and Yellammá. All their ceremonies are conducted by the caste elders. The dead are either burnt or buried burial being favoured for reasons of economy. For the propitiation of deceased ancestors offerings of new oil and goats and fowls are made on the Hindu new year's day or one of the *Navaratri* days or on any other auspicious day.

The Vaddars of the Bájápur district settle their social disputes in meetings of the village customen. Professional questions such as offering to undertake work already entrusted to another gang are also settled. Offences are generally punished by fines which are spent on feasting and drinking. The Vaddars of the Dhárávár district have in all big towns a temporary *panchayat* consisting of a headman and two assistants selected by him. Like the Bájápur Vaddars they also deal with professional questions regarding work taken by contract. The names of persons excommunicated are reported to all the *panchayats* of the caste so that they may not be readmitted into caste anywhere.

G. járdi Ods state that they are immigrants from the Deccan, which seems probable from the fact that they use *pechupátri* (leaves of five kinds of trees) at the time of marriage, and that some of them are followers of the Bámdái sect. They have two divisions, *ids* proper and *Narabái* or new-converts, who eat together but do not intermarry. The *Narabáias* admit into their fold Kols and members from other castes of a similar status. Gujaráti Ods have a few exogamous sections which indicate a Rajput connection probably feudal rather than hereditary. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Girls are generally married between fourteen and eighteen, boys between twenty and twenty-five. The marriage dower or *des* is fixed by the caste at Rs. 120. The marriage of widows is permitted. *Desertion* or marriage with a younger brother of the deceased husband is compulsory in Káthiávár, but not observed in Gujaráti. Gujaráti Ods eat goats, sheep, deer and fish and drink liquor. Their chief god is Shiva. Their priests are the village Brahmins. They bury their dead.

Sind Ods have six exogamous sections named after Rajput clans. Marriage with maternal relations within seven degrees and with near equates is prohibited. The marriage of widow is permitted. The first claimant to a widow's hand is her late husband's elder brother, the next claimant being the younger brother. If, though one of these is available, a widow marries an outsider she and her husband are put out of caste. Divorce is not allowed. *Sind* Ods eat goats, sheep, deer, antelope, pig, black partridge and fish and drink liquor. Their principal god of worship is the goddess Hingláj. Their priests are either Sárasvat or Poshkarna Brahmins. They bury their dead.

Padtis (8,908) are found only in the Kánara district. They appear to have come from Ora six or seven generations ago, but owing to their having taken to manufacturing salt, a profession followed by a very low caste in Kánara, the parent stock stopped all intercourse and has since remained separate. They believe their original occupation to be the cultivation of salt marsh lands. They are now mostly tenants of superior holders and day labourers. They have two endogamous divisions—Kánarase and Konkani—who neither eat together nor intermarry. Their exogamous divisions are local in origin, most of them having separate family deities. Marriages among brothers' and sisters' children are prohibited, but brother's son daughter can marry a sister's daughter or son. A *Padti* may marry two sisters, and brothers may marry sisters. Girls are generally married between nine and thirteen, and boys between fourteen and eighteen. The marriage of widows is permitted by the sanction of the *bedest* or headman of the caste. Divorce is allowed. *Padtis* eat fowls, mutton, venison, fish and pig, and drink toddy and liquor. They occasionally hunt hare, deer and wild pig, and catch fish for their own use. They eat *kachhi* and *pakki* from the hands of Brahmins, Váris, Maráthi and Gámi ákhalis, and *pakki* only from Bháddáris and Kámaráiks. They will not eat even *pakki* from Soudras. They follow the Hindu law of inheritance, and worship

the ordinary Bráhmán and village gods. Their priests are Joishi Bráhmáns, who are not regarded as equals by other Bráhmáns. The dead are either burnt or buried. *Mahálaya* is performed for the propitiation of dead ancestors every year on the ninth day of the bright half of *Áshvín*.

Páñchāls (81,089) are found chiefly in the Karnátak and parts of the Deccan. They are also found in large numbers in Mysore and Madras. The term Páñchāl is generally derived from *pāñch chāl*, five crafts, and the term is held to cover five classes of artisans: (1) blacksmiths, (2) carpenters, (3) coppersmiths, (4) stonecutters and (5) goldsmiths, who eat together and intermarry. It is to be noted that there are five other distinct castes following the same occupations, who claim to be Páñchāls, but they have nothing in common with the Páñchāls except their occupation. Páñchāls will neither eat nor marry with them.

According to Sir W. Elliot, Páñchāls are a relic of the Buddhist. If this be correct, their name may be a variant of *pāñchāl*, the followers of the five rules, an old name for Buddhists. The caste claims descent from Mann, Mayú, Twashtá, Shulpi and Daivadnya, the five sons of Vishvakarma, the divine architect. They have five gotras, Sanak, Sanatan, Ahabhavan, Pragna and Suparna, which are exogamous. They perform the Bráhmínic *sanskárs* or sacraments and have priests of their own caste. They claim to be Bráhmáns, but their claim has never been allowed. They were often persecuted for performing Vedic rites, and during the rule of the Peshwás were not allowed to tuck up the *dhótar* or waist cloth between the legs and into the waist. In 1905 an old man described how he witnessed a Páñchāl branded on the buttocks by the Chief of Nargund for wearing his *dhótar* in the prohibited fashion. It is, however, worthy of note that whenever religious disputes between the Páñchāls and Bráhmáns have been referred to the religious heads for decision, they have refused to support the Bráhmáns and admitted the claim of the Páñchāls to perform Vedic rites.

Among Páñchāls as among Rigvedi Deshasth Bráhmáns, it is possible for a man to marry his sister's daughter. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Girls are married before they come of age, boys at any age after the performance of the thread ceremony, which generally takes place between the ages of seven and ten. Widows are not allowed to marry, but unlike Bráhmáns their heads are not shaved. Divorce is not permitted.

Páñchāls are strict vegetarians and do not drink liquor. They do not eat at the hands of any other caste but their own. The highest well-known caste who eat food cooked by the Páñchāls are Maráthás. They are both Smárts and Vaishnavas. Their family goddess is Kalká whose shrine is at Sisingi in the Belgaum district. Their priests belong to their own caste. They burn their dead, and perform obsequies after the fashion of Bráhmáns. The social disputes of the Páñchāls of Byapur are settled by the caste *gurus* in consultation with four leading members of the caste. In some places, the *pāñch* or leaders discuss the questions first and then submit them to the *gurus* for decision. The office of *guri* is hereditary and his control extends over one to two or three talúkas.

Páñchkalshis (11,657) are found principally in the Thána district and the town and island of Bombay. They are also known by the name of Somavanshi Kshatriya Pátháre which is the racial or tribal name, but their different sub-castes are called by different names, such as Sútar and Vádvál (from *vádti*, meaning an orchard). These two names indicate the occupation of the larger number of the castemen, and are descriptive names. The name Páñchkalshi may be considered generic embracing all the divisions. The term Páñchkalshi is said to come from an old custom of the caste by which at the marriage ceremony the bridegroom sat upon a chair of state or *sínhásan* decked with five *kalashas* or little cupolas. It is also said to be derived from the pile of five *kalashas* or earthen water pots which are placed at either side of the main entrance from the verandah or *mandap* on the occasion of a marriage.

Páñchkalshis state that they came to these parts of Bombay and Thána with Rája Bimba or Bluma from Paithan on the Godávári at the close of the thirteenth century. They believe that they were originally warriors. They are now mostly husbandmen, carpenters and mechanics. Many in Bombay are clerks and a few follow the learned professions. The chief endogamous divisions of the caste are (1) Vádváls, (2) Sáshtikars and Ashtágarkars, who eat together but do not intermarry. There is a third division known as Málekars or Mális found in the Mala division of Chenai, with whom the above two divisions have no sort of communion. Similarly the Páñchkalshis of the Janjira State form a group by themselves and have no social intercourse with other Páñchkalshis. All divisions have *gotras* which are exogamous. Marriage with a mother's brother's and mother's sister's daughter is allowed, but not with a father's sister's daughter. Marriage with a deceased wife's sister is allowed and brothers are allowed to marry sisters. Marriage is infant as well as adult. The biding portion of the marriage ceremony is the *saptapadi*. The marriage of widows is permitted. Divorce is not allowed. Páñchkalshis eat fish, goats, sheep, wild pig, deer and fowls and drink liquor. As a rule they will not eat cooked food at the hands of any other caste except Bráhmáns. They eat uncooked food prepared by Maráthás and others. Maráthás, Kunbis, etc., will partake of food and drink prepared by them. They worship the ordinary Hindu gods and goddesses. Every family has a *kuldevata* or tutelary goddess such as Mahálakshmi, Ekvirá, Vijreshwari, Jogeshwari, etc. Their priests are Deshasth Bráhmáns of the local group known as Palehikars. They burn their dead and perform *shraddha*.

The panchayat organisation of the Panchkalahis seems to be of very long standing and to have survived the shocks of various social and political revolutions. It is only in latter days, and especially in the City of Bombay that the power and prestige of the panchayats have begun to wane; till fifteen years ago they were a living force, capable of shaping the morals and social life of the people.

Each of the three sections mentioned above, viz., the Śāstrikars, the Ashtāgrikars and the Vādvals, has its own caste organization. The procedure observed at all caste-meetings is that handed down by tradition from generation to generation, and the executive officers are the hereditary *śakhs* but where succession fails nomination is resorted to, persons of the same family being given preference. At all caste-meetings, of whatever degree they may be, every adult male member of the community residing in the locality is entitled to be present and to exercise the right of voting. The meeting may be convened by the *śakhs* either upon their own initiative or at the request of some aggrieved persons. Persons entitled to be present at the meeting are given notice of the same through the agency either of a Brahman (in most cases Panchikar Brahman) or some one belonging to the caste. All questions are decided by majority of votes, but the predominant influence of the *śakhs* generally carries the day. The presiding officer is usually the senior *śakhs* going by various names in the different sections and localities. His chief titles are *Patil Khat Mulddam*, *Aditkari Chavald* or *Dodil*.

In every section, the basal unit of the organisation is the *grāmasabhd* or the village panchayat, which can give relief, provided the parties belong to that section and reside within its local jurisdiction. The matters which used to be taken cognizance of by such a village panchayat among others are as follows —

- (1) Using abusive language.
- (2) Drunkenness.
- (3) Vntil-bhang.
- (4) Misapplication and misappropriation of the public funds and charitable property belonging to the community.
- (5) Breach of promise of marriage.
- (6) Restoration by a woman of the property of her deceased husband in consequence of her own remarriage.
- (7) Maintenance to a deserted wife.
- (8) Restitution of conjugal rights.
- (9) Refusal by a husband or parents-in-law to send a married girl to her parents.
- (10) Stridhan questions.

and similar matters which are now cognizable only by Civil or Criminal Court. At the district or provincial panchayat also similar questions come for adjudication and the procedure of convening the meetings and recording of votes is nearly the same.

In the Śāstrik Section the panchayat of lowest jurisdiction is the *grāmasabhd* or the village *sabhd* representing each of the villages in Śāstrik and Basam where people of the section reside, and such local divisions in Bombay as Girgaum, Mazgaon, Parel, Warli and Mālim where these people once predominated. Each of these divisions can hold its panchayat court and pass resolutions binding on its own members. There is right of appeal to the district panchayat of which there are four *vats*—(1) The Chavald (comprising the localities in Bombay City mentioned above), (2) the Bhorgav (comprising Thāna, Kalyān, etc.) (3) the Doh (comprising Māld and the neighbouring villages) and (4) Basam and adjacent villages. These district courts exercise original jurisdiction where the parties belong to different localities in the districts. The rules framed and decisions arrived at are binding on the residents of the districts. Original jurisdiction over the whole Śāstrik Community residing in whatever locality as well as appellate jurisdiction from the resolutions of the district panchayats is vested in the *mulddabhd* or general assembly which is convened by the *Dodil* of Māld, the hereditary head of the Śāstrikars from time immemorial, whose authority was confirmed by a *sanad* from the Shantkaracharya about 70 years ago. The authority of the *mulddabhd* in respect of the social customs of the community was upheld in the Bombay High Court in 1890.

As for the Ashtāgrikars, the Chief *śakhs* or head of the whole division is called the *Aditkari* who resides at Chool. His office is hereditary and he presides at the *mulddabhd* convened by him at Māpav which occupies a central position among the Panchkalahi villages in the Alibeg tāluka. The different villages of the Ashtāgrik have their own panchayats and are subject to the appellate jurisdiction of the *mulddabhd* at Māpav.

The Vādval division has no recognised head. The *patil* of each village convenes the local panchayat and communicates the decision arrived at, if of any importance to the *patils* of the neighbouring villages. Any grievance resulting from such decisions is taken to the *Panch-kressi* or the general panchayat of the District concerned. In the Basam tāluka the temple of Nirmalashwar is the place where the district meeting is convened. Those living in Bombay have an independent organisation. As there is no recognised head, so also there is no recognised *mulddabhd* in this division of the caste.

Párdhis (11,588) or **Shikáris**, a wandering tribe of hunters and fowlers, are found chiefly in Khándesh, Násik, Sholápur, Bijápur and Cutch. They derive their name from *páradh* meaning hunting. They are also known as Phánsepárdhis (snarers from *phánse*, noose) in the Deccan and Advichinchars (forest wanderers from *adví*, forest and *sauchár*, wanderer) in Bijápur. It appears that the tribe has always offered an asylum to individual outcastes or broken fragments of other tribes or castes. It is therefore a somewhat heterogenous collection and bears evidence of having been recruited at times from Rajputs, Kolis, Vághris, Dhangars, Kabbaligars and Korchars. They talk many of the vernaculars and also a secret language of their own, quite unintelligible to any person conversant only with Gujaráti, Maráthi or Kánarese. Their main occupation is catching and selling pigs, pea-fowls, partridges, quails and parrots. Some of them make grind-stones. They are notorious robbers and thieves. They have six endogamous divisions: (1) Párdhi proper, (2) Phánsepárdhi, (3) Haranpárdhi or Chugribetkar (meaning Párdhis who hunt black buck), (4) Mir, (5) Korchár, (6) Vághri. They are said to have five exogamous sections, but the bulk of the tribe is divided into totemistic divisions worshipping different *deváls* such as (1) the thorns of the *arai* (*Mimosa rubricaulis*), (2) the thorns of the *bor* (*Zisypheus jujuba*), (3) the leaves of the *shan* (*Prosopis spicigera*), (4) Mango, (5) *Jámbhul* (*Eugenia jambolana*) and (6) *Umbar* (*Ficus glomerata*). Similarity of *devak* is a bar to intermarriage. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is infant as well as adult. The boy's father has to pay a bride price of Rs 33 to the girl's father. The binding portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom. The marriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. Párdhis eat goats, sheep, deer, fowls, pigs, pea-fowls, partridges, quail and fish and drink liquor. The Phánsepárdhis are said to eat beef also. Their favourite deities are Ambá Bhaváni, Jarimari and Khandobá. The family goddess of one of the clans is the *devi* of the famous Pavágad hill in Gujarát. Their marriages are conducted by Brahmins, the death ceremonies by the tribal elders. The dead are buried. Some perform *mahálaya*. Others do not perform any ceremonies for the propitiation of deceased ancestors. Their caste organization is not very definite but each *tándá* has its *náik* who settles small disputes, and more important matters are referred to a *panch* of such *náiks*. As they work (i.e., steal) in gangs, professional questions such as the division of the spoil are naturally decided in committee.

Parits (33,484) or washermen, also called Dhobis, are found scattered in small numbers all over the Deccan and Konkan. They are also called Maráthá or Kunbi Parit and would appear to be originally Maráthás separated from them by reason of their occupation. They have two territorial groups, Deshi and Konkani, who neither eat together nor intermarry. The latter are also known as Madiváls. Marriages are prohibited between members having the same *devak*. The *deváls* commonly found amongst the Deshi Parits are the sunflower, the leaves of the *chámphá* (*Plumelia acutifolia*), the leaves of the tamarind, *pánchpálvi*, etc., those among the Konkani Parits are the *lalamb* (*Anthocephalus cadamba*) and the *ndg* or cobra. They eat the usual kinds of fish and flesh and drink liquor. They rank very low in the social scale but too above the impure classes. They either burn or bury their dead. Their priests are the local Bráhmans. In religion and customs they follow Maráthá Kunbis.

The Parits of the city of Poona settle their social disputes at meetings of all adult male members of the caste, presided over by the *mehetar* or hereditary headman. In the year 1907 one of these Parits committed suicide by drowning himself in a well in consequence of action taken by his caste pancháyat. It may safely be assumed, therefore, that considerable importance is still attached to pancháyat rulings. Generally, such meetings are held at the time of marriage feasts when all are present. In urgent cases, the *mehetar* calls special meetings on payment of a fee of Rs 1-4-0. The amounts realised from fines are spent on charitable purposes such as building *dharmashálás* (rest-houses) at Alandi. In the Sátára district there is no well-defined organisation, but meetings of the whole caste are held occasionally in any village where cause of action has arisen. The Parits of Thána have village pancháyats consisting of five or more members selected by the caste with a hereditary headman called *muhádam*. Breaches of caste rules are punished by fines varying from Rs 1-4-0 to Rs 50 according to the nature of the offence or by excommunication. The fines collected are spent on drinking and feasting.

Pa'táne or Pa'thá're Prabhus (3,293) are chiefly found in the Town and Island of Bombay. The words Páthá're and Pátáne are probably derived from some city of the name of Pátan. They are generally said to have come from Mungi Parthan in the Deccan about the year 1300 A.D. But according to their tradition as compiled in the Bimbákhyan, they came from Gujarát under the leadership of Bimb and settled on the coast displacing the local Várlí and Koli chiefs. Their Thána settlements were on the coast. They are connected with the Palshes who are Bráhmans of the white or Gujarát Yajurved. They use Gujaráti names for dishes and other common household articles, and their turbans and shoes are of Gujarát fashion. These facts all favour the view that they came to the Konkan from Gujarát. They claim to be Kshatriyas and their claim is supported by their appearance and by their history and has been admitted by Shankaráchárya Jagadguru of Sringeri. According to legendary accounts, they are descendants of King Ashvapati who were degraded from rulers to writers under the curse of the sage Bhṛigu. They are mostly writers. Since the beginning of British rule, some of the highest and most important posts under government have been held

by Pāthān Prabhus. At one time their monopoly of clerkship was so general that their caste name became a synonym for English writer and was used as such in the office records. They have several *gotras* or exogamous sections named after the Rishis. Marriages between two members of the same *gotra* are prohibited, as also between the children of sisters. Marriage between a sister's daughter and brother's son is not allowed. The old restriction of marrying girls before they come of age is not now strictly followed. They eat fish, mutton and some kinds of game. They eat food cooked by Brāhmins only. Most Pāthān Prabhus are Smārts and followers of Shankarachārya. Formerly their chief goddess was Prabhivālī, to whom they dedicated their earliest shrines at Mithim. Their priests are either Desharth, Konkarnath or Kachādā Brāhmins, their high priest being a Desharth. Except that a sword is worshipped in the *seiti* or fifth day birth ceremony and in the *degaravakili* ceremony (installation of the marriage deity) that a drawn sword is held by one of the two persons who hold the marriage curtain, and that the bridegroom carries during the marriage ceremony an arm—now a penknife—their religious ceremonies do not differ from those of Brāhmins. Like Brāhmins they gird their boys with the sacred thread and do not allow widow marriage or divorce. They burn their dead and perform *śrāddha*.

Patellis (13,859) are found chiefly in the Panch Mahāls. They claim descent from the Rajputs of Champāpur who on the conquest of that city by Mahmūd Begada in A.D. 1495 moved to Dohad and Bādiya. Having left their women behind they married with Bhils, and were called Vaitalga or impure, a name which has been gradually corrupted into Patelli. The fact that their surnames contain many Rajput and Bhil clan names seems to support the above theory of their origin, which is common practically to all groups roughly known to outsiders as Kolis in North Gujārat. They are mostly husbandmen and field labourers. Marriages are prohibited between members bearing the same surname. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Marriage is adult. The boy's father has to pay a sum of Rs. 14 to the girl's father which is known as *depo* or rightful claim. Elopement is sometimes practised to escape marriage expenses or overcome objections raised by the parents to a match. The marriage of widows is permitted, but a widow is not allowed to marry a younger brother of her deceased husband. Divorce is allowed. Patellis eat goats, sheep, fowls and fish and drink liquor. Members of higher castes such as Rajputs are admitted into the caste. The chief objects of their worship are the god Indra and the goddess Hinglaj. Their priests are either Audish or Bhagod Brāhmins. They burn the dead and perform *śrāddha*.

Patvekaris (2,201) or Patvegars are found chiefly in the Deccan. They claim to be Kshatriyas and wear the sacred thread. They profess to have come originally from Gujārat, which seems probable from their language which is a corrupt Gujarāṭī. Their main occupation is making silk threads for necklaces and other ornaments, fringes, tuncels, waistbands, etc. Marriages are prohibited between members having the same surname or family stock. The remarriage of a widow is permitted. They eat fish and flesh and drink liquor. They do not eat food at the hands of any other caste. They worship all the usual local and Brāhminic gods and goddesses, the dead are burnt and *śrāddha* is performed.

Rabaris (13,009) also known as Bhopās, Moghis, Hāfās, Visketars and Shās (in Cutch) are found principally in Cutch, Kāthiāwār, Māhanpur and Ahmadābād. They are an immigrant tribe of herdsman who were formerly resident in Māharar and Sind, and perhaps at a remote date in Baluchistan. They still worship the goddess Hinglaj and make pilgrimages to her shrine in Baluchistan. The chief seat of their tribal goddess is at Sikotra in Jodhpur. They claim Rajput descent, in support of which a variety of traditions are related. They appear to have first come into Cutch with the Samāts. They are general cattle breeders. They seem to have first come into Cutch with the Samāts. They are general cattle breeders. They also sell clarified butter and sheep's wool. They have six endogamous divisions in Kāthiāwār who eat together but do not intermarry. These are (1) Sornāthi, (2) Vadhāni, (3) Ahigā, (4) Virvā, (5) Gujāratī and (6) Hōnā. They have several clans each with one or more sub-divisions. Marriage with a mother's brother's daughter is allowed, but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Girls are generally married from nine to sixteen boys from twelve to twenty. All Rabari marriages take place on the same day. The boy's father has to pay a bride-price of Rs. 25 to Rs. 125. The essential portion of the marriage service consists in the bridal pair walking seven steps round the ceremonial fire. Widows generally remarry except in Sūrat where the caste levy a prohibitory tax on widow's marriages. Marriage with the younger brother of the deceased husband is allowed. In Kāthiāwār and Cutch, the younger brother of the deceased husband or a more distant younger male relation of the family has the first choice. Divorce is allowed. Most of the Rabaris eat flesh and drink liquor and in Kāthiāwār they do not scruple to eat with Mussalmāns. In Cutch they eat *kechli* and *polli* drink and smoke with Ahirs, Chāvans, Dharvāds, Rāvals, Sotārs, Kambis, Kambhirs, Hājāns, and Darjis. Rabaris will eat *peeth* and *kechli* drink and smoke with Rabāris, Rabāris generally worship mothers or Mātās. They also worship minor deities like Pilā, Yakshas, habetrāpis etc. Their priests are Audish, Sompārī and Rājgor Brāhmins. The dead are burnt. The ordinary funeral rites are performed. The Rabari of the Ahmadābād district have formed three village groups for the settlement of social disputes, viz., Dhal, Khakhra, and Havell, each consisting of several villages. Caste questions are settled at meetings of all the castemen of a group. The questions commonly dealt with are those connected with bride price (a limit of Rs. 150 being fixed if marriage is between parties who both reside in villages

within the group), the amount to be paid to the father or brother of a widow at the time of her remarriage and the prohibited sale of sheep and goats to Kolis, Vághris, Bávalás, Dheds, Bhangis and Musalmáns. Offences are punished by fines which are spent in feeding the members of the meeting. In Pálanpur, in each Mahál or group of villages there are *patels* or headmen of the caste appointed by the State who settle social disputes in consultation with the leading men of the caste. Some of these village-groups have their caste rules registered and are helped by the State authorities in enforcing them.

Raddis (50,115) are a large cultivating caste who appear to have immigrated from Mysore and Madras at a remote period. They are found chiefly in Bujápur, Dhárwár and Belgaum districts. They are a well-known and largely represented caste in Mysore with eight endogamous divisions of which one, the Páknák, is found in this Presidency. They seem in some way connected with the Ráshtrakuta or Ratta dynasty, and it is held by some authorities that the Rattas were Raddis. Raddis profess to have come from Venkataguri in Madras. They still worship Shri Venkatesh. Their former connection with the tribes of Mysore is also suggested by the fact that the worship of the milk post, so common among Mysore castes, forms part of their marriage ceremony. The hereditary occupation of the caste is agriculture and almost all follow it though a few have taken to trade in grain and to money-lending. They consist of seven endogamous divisions (1) Námada, (2) Chitmit, (3) Lalgond, (4) Nirval, (5) Páknák, (6) Pentpent and (7) Vithálá. Of these the Námadas are Hindu and the rest Lingáyats. Their former close connection is proved by the practice that still prevails among the Lingáyats of taking brides from the Námadas who may not marry Lingáyat girls. Before a Námada girl is taken in marriage she is invested with the *linga*. This shows that the Raddis considered themselves socially raised by their conversion to the religion of Basava. The Lingáyat divisions of Raddis are non-Panchamsáhis with the *ashtavarna* rites (see Lingáyat). The Námada or Hindu Raddis have thirty-six exogamous divisions known as *bedagus*. Marriage with a father's sister's or mother's brother's daughter is allowed. Marriage with a mother's sister's daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Girls are married before they come of age. The worship of the *kálakamb* (milk-post) is performed on the morning of the marriage day and a branch of *ru* (*calotropis gigantea*) or *pipri* (*Ficus tsiela*) is brought from the temple of the family god and tied to a post of the marriage booth. The essential portion of marriage consists in fastening a lucky necklace round the bride's neck by the bridegroom. The remarriage of widows is permitted and divorce is allowed. Raddis neither eat flesh nor drink liquor though classed by Bráhmans among Shudras. They rank with Lingáyats, hold a high position and will not eat from the hands of Bráhmans. They are Hindus of the Shriváishnava sect. Their priests are local Bráhmans. The married dead are burnt, the unmarried being buried in a sitting position. They perform *shráddha*.

Rajputs (455,505) are found all over Gujarát and in the Presidency generally, but mostly in Káthiáwár and in the north of the province, where imitation of Rajput customs and a claim to Rajput descent are recognised alternative roads to social advancement for castes which in other areas would probably endeavour to establish their position by a close adherence to Bráhmanical ceremonial. They claim to be modern representatives of the Kshatriya race, which to a great extent appears probable from the markedly Aryan cast of feature common to the better families. The bulk of the tribe have however lost their original purity by marrying for a long time past into land holding and ruling families of other tribes such as Kolis and Bhils, and it is not uncommon even now for members of lower castes to set the seal to their social and material prosperity by claiming a Rajput status and forming marriage connections with the lower classes of Rajputs. An examination of certain entries in Sind disclosed the fact that even the humble Dhéd from Gujarát made a bid for social advancement by means of this ladder at the last census and the figures cannot be regarded as closely accurate.

Rajputs are hereditary soldiers and landlords, but the demand for soldiers is limited and few Rajputs have any occupation except as landholders. Exclusive of the large classes of Garásias and Tálukdars who both hold estates of varying sizes on favourable terms, the Rajputs of Gujarát are still a dominant race holding sway over nearly half of the area of Gujarát and over nearly one-third of its people. They are divided into a number of clans which are exogamous. There are 103 clans found amongst the Rajputs of Gujarát. The most important of these are (1) Ohávádá, (2) Ohudásamá, (3) Dáimá, (4) Chohán, (5) Gori, (6) Gohil, (7) Jádeja, (8) Jethvá, (9) Jhálá, (10) Parmár, (11) Solanki, (12) Ráthod, (13) Rehvar, (14) Sisodiyá, (15) Vádhel and (16) Vághelá. Marriage is generally adult. Among Tálukdars and Garásias widow marriage is not allowed and the Rajput cultivators who permit the practice are held to forfeit their position as true Rajputs. Except the followers of the Svámínárayan, Vallabhácharya and Rámánuja sects who eschew fish, flesh, onions, garlic, and liquor, all Rajputs eat fish, partridge, duck, goat, sheep, hare the *chikaru* or gazelle, and in Rewa Kántha they eat the wild boar. Strict Rajputs do not eat domestic fowls. Rajputs eat food cooked by all castes of Hindus except the wilder tribes of Kolis, Vághers and the depressed classes. They worship by preference the god Shiva. Every clan has its own tutelary goddess. Such goddesses are Áshápurí, Adya, Khodád, Vindhyávasini, Mandavri, Chámundá. Boys are girt with the sacred thread before marriage. The priests of Rajputs are Rájgor Bráhmans. They burn their dead and perform *shráddha*.

(1) Alir (?) Bhavār (2) Chatur (3) Konkani, (4) Marāṭhī, (5) Nāgik, (7) Nānder (8) Rangār or Gopālikā, (9) Pancham, (10) Shetāl, (11) Shrivak or Jain and (12) Yaktate. The Nānder Shimpis of the Nāik district have evolved a separate division who do not eat cooked food at the hands of Kunbis and Marāṭhīs like the bulk of the Nānders. They have formed a group of about 155 villages, and marry only among themselves. Many of the Shimpi divisions have an Akarmā or bastard division for irregular progeny. The exogamous sub-divisions of the Marāṭhī and Konkani Shimpis who form the main body of the caste, are identical with surnames, though in some places they have of late adopted the Brāhmanical *got*. A Shimpi may marry his mother brother's daughter but not his mother's sister's daughter. Marriage with two sisters is allowed and brothers may marry sisters. Boys are generally married from the age of five to twenty five, girls from three to twelve. The *devās* commonly found among them are (1) a pair of *śekars* (2) *pāncipālis* or leaves of five kinds of trees, (3) mango leaves and *ambār* (*Ficus glomerata*) sticks and (4) *Pipal* (*Ficus religiosa*) leaves. The remarriage of widows is permitted. Divorce is allowed except among the Konkans. In food and drink they resemble Kunbis. They eat food cooked by Kunbis, Mithis and Marāṭhīs, who reciprocate. They follow the Hindu law of inheritance and are mostly followers of the Vārkar sect. Their priests are the local Brāhmanas. The dead are burnt. Children who have not cut their teeth are buried. They perform *śrāddhās* at which members of the Marāṭhī and Kunbi castes are allowed to represent the manes, a fact which suggests that the three castes were originally one, which in course of time became separated on account of their different occupations.

Shindes (10-50) are illegitimate offspring of Marāṭhīs and other castes of similar standing in the southern part of the Ratnagiri district.

Sindhavās (3,000) or **Shenavās** are found principally in Kaira and Pāṇpur. Their main occupation is plaiting wild date leaves into mats, the name Sindhavās being derived from *sind* the wild date palm. A few are litter carriers, messengers, barbers and village servants. Marriage is prohibited within four degrees of relationship. Marriage is generally infant. Widow remarriage is allowed. A widow generally marries the younger brother of her deceased husband. A bachelor is not allowed to marry a widow unless he first marries a *Shenis* or *Jhāgi* bunt. Divorce is allowed. Sindhavās eat goats, sheep, cows, fowls and ducks, and drink liquor. They rank between Dhods and Bhāngis. A member from a higher caste may be admitted into this caste, but the only instance known is that of a Dhod who was admitted on his giving dinner to the caste people.

Sindhavās are Bijmārgis, Rāmānūjas and devotees of Rāmdī Pir and Bhikhi Mātī. They are not allowed to enter the temple but worship standing at the door. Their priests are Garadās. The dead are burnt. No ceremonies are performed for the propitiation of ancestors.

Sonārs (58,189) or goldsmiths (*caranāś* = worker in gold) are found all over the Deccan, Konkani and Karmātak. In Kānara they are also called *Almāśis*. Like the other artisan castes such as *Sutārs*, *Lohārs*, etc., they claim descent from Vishvakarmā the divine architect, and call themselves *Pāncipālis*. Various sections of them claim to be Brāhmanas. The highest in social status are probably the Vishvakarmā Mukhodbhut *Pāncipālis* and Kānara *Sonārs* of the Deccan, but the Desmugas and Konkani *Sonārs* are also claimants for Brāhmanical honours and call themselves *Dāvādāya* Brāhmanas and *Pāncipālis* respectively. A fourth class, the *Vaṇṭhya* *Sonārs*, are also sometimes grouped with the above, and in some localities the *Ahīr* *Sonārs* have set up similar claims, while in other places the *Ahīr* sections distinctly repudiate such ambitions and reject alike *gotras* and the sacred thread. *Lād* *Sonārs* occupy lower position than the above, and both *Lād* and *Ahīr* *Sonārs* use the *pāncipālis devās* which may be taken to indicate a non-Brāhmanical origin. *Shivraut* and other *Sonārs* stand lower still. It may be fairly safely asserted that the occupational group of *Sonārs* received so many recruits of varying social status that the title *Sonār* was no longer respected, and those of good birth refused to be classed under one name with more recent recruits. It is clear at least that in their standards of cleanliness and ceremonial ritual they nearly approximate the Brāhmanas whom they imitate so closely. Naturally such dangerous rivals were not regarded with favour. Before and during the time of the *Peshvās*, they were not allowed to wear the sacred thread, and they were forbidden to hold their marriages publicly as it was unlucky to see a *Sonār* bridegroom. *Sonār* bridegrooms were not allowed to use the state umbrella or to ride in *pāṇṭhāṇ*, and had to be married at night and in remote spots. In Kānara this distaste for the *Sonārs* was carried so far that orthodox and superstitious persons would not even utter the word *Sonār* at night, and did their best to avoid the sound of their implements at the time of offering prayers and worshipping the gods. Even up to this day in Kānara, members of even the lowest castes will not eat their meals at the house of a *Sonār* or keep under his roof. This attitude towards the *Sonār* is said to be due to his *practise* of stealing gold, which is considered to be a great sin. The hereditary occupation of *Sonārs* is making gold and silver ornaments and setting precious stones. Some of them are agriculturists and others are Government service. Formerly in return for testing the village coin the village *Sonār* was styled *pāncipāli* was ranked among the village office bearers and was given grain of grain by the landlords.

They employ Audih, Shrimali, Sâchori and Sârasvat Brâhmanas as priests, of whom the last are degraded. The Sonis burn their dead and perform *śrâddha*. Parâjâs who reverence Muhâman mints bury their dead.

Caste disputes among the Sorât Sonis are settled by each subdivision of the caste separately at meetings of all male members of the subdivision, to which invitations are sent round by the Brâhman *gar* or priest. Offences are generally punished by fines, the interest on which is spent every year on a caste dinner; sometimes on the purchase of brass and copper cooking utensils for caste dinners. In Ahmedâbâd city there is a permanent body of twenty-five hereditary members, one from each *pal* or street, and a hereditary headman. Social and moral questions are said to be dealt with, but it is very doubtful whether among Sonis generally the caste *panchâyat* system still possesses any vitality. The *śâkhs* or trade guild including several castes is entirely distinct.

Sutâras or **Suthâras** (199988) or carpenters are found throughout the Presidency. They are known as Sutâras in the Marâthi-speaking districts and as Sâras or Sâthâs in Gujârât. In the Kânarese districts they are known as Bâdiga. Though the Marâthi and Gujârât Sutâras follow the same occupation they are two distinct castes neither eating nor marrying with one another. They are hereditary carpenters and make and mend carts, ploughs and other agricultural implements. They form part of the village *tail* and are paid in grain at harvest time by the villagers or in parts of Gujârât hold land at a light quit rent in return for the services they render to the village community. The town carpenters build houses and ships and make various articles of furniture.

Marâthâ Sutâras call themselves Pâncshâs and state that they are descendants of Tvashtâ, the divine architect. There is a movement in progress amongst them to claim position as Brâhmanas, and, with this object, they have in some places trained members of their caste as priests and stopped eating and drinking with members of other castes. They have five divisions: (1) Dâshi, (?) Kônkan, (3) Pâncshâ, (4) Kiyakshatri, (5) Vîdûr or Kadu, also called Dâsputra, Akarmâs or Shukle, that is, bastards.

Devâs: Sutâras have no exogamous divisions other than families bearing the same surname. Lately they have in many places adopted the Brâhmanical *gotras*. Their *devâs* consist of the *palakpâtr* or leaves of five kinds of trees. Marriage with father's sister's and mother's brother's daughter is allowed but not with mother's sister's daughter. A man may marry two sisters and brothers may marry sisters. Girls are generally married from five to twelve, boy from ten to twenty. Boys are gut with the sacred thread before marriage. In some places widows are allowed to re-marry in others not. Divorce even where locally permissible is never effected. Some eat fish and flesh and indulge in drink. Others profess to be vegetarians. They eat cooked food at the hands of Brâhmanas only. They will take water from Marâthâs, Kumbhâs, Vâns, Mâlis etc. Marâthâs, Kumbhâs, Mâlis and Dhângars will eat food cooked by them. They worship the usual Brâhmanical gods and goddesses. Their priests either belong to their own caste or are Bâhmanas. The dead are burnt but children who have not cut their teeth are buried. They perform *śrâddha*.

The Sutâras of Poona city have two hereditary headmen or *mekhârs* one of whom resides in the *Kashâ pâl* and the other in Shâmbhârâ. Their control extends over the whole Havâli tâlûka. They have hereditary messengers known as *chângulâs*. When a dispute is to be decided the *mekhârs* summon a meeting of the castemen, out of whom five are selected as *panchâs*. They decide the disputes with the assistance of the *panchâs* and four hereditary *thâkârs*. The penalties imposed are excommunication fines, penance and *tanâs*. The amounts realised from fines are spent on charitable purposes such as giving pots to the shrine at Âlândi and the Hîka. The Sutâras of Sâltâra have central *panchâyats* each exercising control over ten or more villages. They have hereditary headmen and messengers known as *deh-mekhârs* and *chângulâs* respectively. Branches of caste rules are enforced into in the village where the cause of action has taken place. The penalties imposed on offenders are caste dinners and fines of Rs. 5. Out of the fines Rs. 2 are paid to the *dehâs* *khâtr* Rs. 1 to the *chângulâ* and Rs. 1 to the *Deh-mukh* of the locality.

Keshâs: *Sutâras* are also known as Thavis and Vâdvas in some parts of the Ratnâgiri district. They have division called Dhavâ Sâras or Dâhholes, who are found in the vicinity of the D. pâl tâlûka of Ratnâgiri. During the Portuguese insurrection, some of them settled in the Sholapur District, and are known there as Bava Brâhman Sutâras. They still marry with their castemen in Goa and Ratnâgiri. In the Ratnâgiri district, families residing in one village form an exogamous group; in Sârasvâdî also exogamous groups of families are found. Their *devâs* or *kal* consist of the *kalâm* (*Anthosophalus cadamba*) *khâsâ jâmûl* (*Eugenia jambolana*) *maspâ, pâlâs* (*Bates frondosa*) *vasâr* (*Ficus glomerata*), and (*Ficus bengalensis*) etc., for which they bow their reverence by not cutting the trees and refraining from using their wood or leaves for any purpose. Members belonging to the same *devâs* may intermarry. Except in some parts of the Ratnâgiri district, widows are not allowed to marry and divorce is forbidden. In food, drink, religion and customs they follow Marâthâs.

Gujârât Sutâras claim descent from Vâshvakarmâ, the divine architect. They have five principal endogamous divisions: (1) Gujâr, (?) Mervâdî, (3) Pancholi, (4) Mârvâdî also known as Kyâr and Parjâ in Cutch and (5) Vâsha. Of these the Mârvâdî and Mervâdîs are immigrants from Mârvâd and Mervâr respectively. Of the rest the Vâshas rank highest. They do not eat cooked food at the hands of the other divisions, but the other

divisions eat food cooked by them. The Panchols stand lowest, because they build ships and do other work in wood involving loss of animal life. Each division has several exogamous sections which either resemble Rajput clan names or are derived from names of villages. Marriage is generally prohibited within four or five degrees from the common ancestor on the mother's side. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Girls are generally married before eleven and boys before sixteen. Among the Vashas and Mewāds in North Gujarāt widow marriage and divorce are not allowed, among the rest widows are allowed to marry and divorce is permitted. Except a few in the wilder parts of Surat who drink liquor and privately eat fish and goats' flesh, Suthars are vegetarians and do not drink liquor. In religion and ceremonies they follow Kāshis except that the Vashas and Mewāds in North Gujarāt perform the thread ceremony with full Brahmanic rites. They burn the dead and perform *shrāddha*.

The several subdivisions of Suthars in the city of Surat have panchāyats of their own whose control extends only over the members of that subdivision which resides in the city. Every adult male is eligible to take part in the deliberations of the panchāyats. Each panchāyat has its own elected headman, who generally holds office till his death. The Pancholi Suthars have a *sevak* or clerk with a separate *gāth* or headman. These again have a headman over them all who is called *seth* and is elected by all the factions. The Mewādi Suthars also have a *seth*. Members of the panchāyat are summoned by sending round invitations by the *cale gore* (person who looks after the *cale*) from the *cale* to for their services. The penalties imposed for non-attendance and performance of certain religious rites. The *cale* funds are administered by the *seth* or by the panchāyat where there are no *seths*. They are generally utilized in religious or other objects of the caste. Every year the interest on the loans is collected and spent on religious purposes or feasts. The Suthars of the Kaira district settle their legal disputes mostly of the village *cale* with a headman elected from among the *cales* for the purpose. In Anand and Thary talukas there are *cale* organizations each consisting of several villages. The Suthars of Kāthiawar have permanent central *cale* organizations in all places except British territories, where there are village panchāyats. An *cale* organization is carried through the *cale* prior. In Morvi, a portion of the *cale* is constituted by the *cale* prior to be set. In the Bharud States under Palanpur, the assistance of the State is sometimes taken to enforce caste decisions.

Tāmbrats (5,000), formerly called *Chappars*, or *Chapparsmiths*, also known as *Kachars*, are found all over the Deccan, Kutch and in Bombay City. They claim descent from Trishita, a son of Vishwakarma, the Hindu architect, and style themselves as Trishita Kshatriyas. They make all kinds of brass and copper vessels of various sorts. Those who have received a *ghat* of initiation are employed in Government and in merchants' offices. They have the traces of a caste organization in the survival of the *dead*, though they have now almost lost it. In the *ghat* marriage between members of the same *gotra*. A member of the caste may marry two sisters, and brothers may marry sisters. Marriage within four degrees on the side of the boy and three degrees on the side of the girl is prohibited. Boys are married with the *dead* child before they are 17, and married up to the age of twenty. Girls are generally married before twelve or fourteen. A widow may remarry provided she has borne a child of her husband, the son of an aunt, and her maternal uncle's son. A brother may not marry a widow. Divorce is not allowed. They eat fish and flesh and drink liquor. They profess to eat at the hands of Brahmins only. Tāmbrats are mostly Smārits by sect. Their family deity is Kālikā. Their priests are Brahmins. The dead are burnt, but infanticide is not. They perform *shrāddha*.

Tells (7,000) or *chilans* are an occupational caste found all over the Deccan and Konkan. They extract oil from coconut, cottonseed and various other seeds. They claim descent from Sātara or Shata. Their ceremonies and customs which are similar to those of the Marāthās suggest a Marāthā origin. They have 121 endogamous divisions which neither eat together nor intermarry. They are (1) Pancham or Panāyat, (2) Kanad, (3) Lād, (4) Gujar, (5) Ayar, (6) Kadu or Alarniche, (7) Kandi, (8) Shaniar who are Beni Israel, (9) Shukrawari, (10) Rāthod, (11) Pardeshi, (12) Tilvan, Somvar or Marāthā and 1/2 Gandli. Of these the Tilvan or Marāthās are the most numerous. They are called Somvars because they do not work on Monday. (Somvar). Their exogamous divisions are identical with surnames. In Poona, their *dead* consists of an iron bar or *ghat* and the stone oil mill or *ghana*. In Ratnāgiri, it consists of the *ghat* (Anthocephalus endandra), *ghat* (Lycus lomerita), and *ghat* (Bauhinia racemosa). In some places they have the *panchpuri*, *ghat* (Cocculus villosus), etc. The marriage of widows is permitted. Divorce is not allowed except in Sātara. The dead are either burnt or buried. They eat flesh and drink liquor. In some places they eat food cooked by Marāthās and Kachars who do not eat food cooked by Tells. In Nāsik, they are said to take food only from the hands of Brahmins.

Thākurs (132,180) are found chiefly in Thana, Kolaba and Nāsik. Thākur or Thāl or is a title applied to petty Rajput chiefs, and it is supposed by some on this account that the tribe contains a strain of Rajput blood. This is supported by a copperplate inscription found in possession of a Thākuri at Igatpuri in Nāsik in which the word Thākuri is used as a caste name. The Rajput element in the tribe is said to be due to fugitives from Gujarāt. They are an early tribe living chiefly by husbandry and labour. They also collect and sell firewood. Most of their tillage is done by hand and hoe. If they do not earn enough to support themselves they live on jungle vegetables, roots and herbs. They have two endogamous divisions bearing

the curious names Ka Thākūr and Ma Thākūr who neither eat together nor intermarry. The Ma Thākūrs hold the higher position socially and a possible explanation of the names is that Ka stands for Kadn (bastard) and Ma for Marāthā. They have several surnames or *kals* which are exogamous. Their *devots* or marriage guardians consist of the sunflower a sword, the mango, *ambur* (*Pisona glomerata*) *edg* or *trak* (*Tectona grandis*) *jāmbāl* (*Eugenia jambolana*), etc. Marriage with a mother's brother's daughter is allowed, but not with a father's sister's or mother's sister's daughter. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Marriage is generally adult. The essential portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom. The marriage of widows is permitted. Divorce is allowed. Thākūrs eat goats, sheep, fowls, hares and fish, and drink liquor. They eat food cooked by Kumbis, Dhangers and Gopāls. Their chief gods are Hirrā, Cheddā, Vāghyā, Bahurī, Bhavānī, Sūpālī, Khanderāv and Votāl and the spirits of several mountains in Mokshādā petha and Nānk. Some years back all their ceremonies were conducted by the caste elders, but of late they have taken to employing Brahman priests. The dead are buried. For the propitiation of deceased ancestors cows are fed every year on the new-moon day of *Bhādrapad*.

The Thākūrs of Mokshādā petha in the Thāna district have central organization whose control extends over the whole petha. It consists of five hereditary members and a hereditary headman called *meketer*. Caste disputes are settled on the occasion of marriage or funeral feast when a large number of castemen are present. Offences are generally punished by fines which are spent on drinking and feasting. The Thākūrs of other places in Shahāpur tāluka settle their social disputes at meetings of the village castemen under the presidency of a *aperach* or headman who is selected by them from among themselves for the time being. There is also a permanent central organization at Trimbak in the Nānk district whose control extends over Shahāpur Vāda, Bhiwandi and Kalyān tālukas in Thāna and over Nānk and Igatpuri tālukas in Nānk. The village meetings are summoned by sending invitations by a messenger or *gavādā* appointed by the caste. Offences are generally punished by fines out of which one rupee is paid to the messenger and the remainder is spent on drinking and feasting. Out of the fines recovered by the central *panchayat* at Trimbak some portion is paid to the temple of Borālī near Igatpuri. The Thākūrs of the Ahmednagar district settle their social disputes at meetings of the castemen of several neighbouring villages. Offences are generally punished by fines of which one rupee is paid to the hereditary messenger one is paid to the *panchayat* at Beril where the Thākūrs assemble every year at the fair of Santobā, and the balance, if any, is spent by the members of the meeting.

Turīs (3, 11) or drummers, from *tar* a drum, are found in some of the Gujarāt districts and States. According to their own story they are the descendants of a Bhātī. Another account states that they are descended from a Bhangar and a Muslim dancing girl. In position they rank between Dheds and Bhangis. Dheds will not dine with Turis and Turis will not dine with Bhangis. Widows are allowed to marry the younger brother of the deceased husband having the first claim to the widow's hand. Divorce is allowed. They eat goats, sheep, fowls, deer, bears, hares and porcupines, and drink liquor. Their chief deities are the goddesses Umā and Harshālī. Their priests are Gurodās or Dhed Brahmins. The dead are buried.

Vadda—*vs* Od, Vadda or Beldā'r

Vāghris (82, 016) are found in all parts of Gujarāt. The name Vāghrī, according to their priests (Bhuvā) means tiger-like, but more likely derivation is from the Vāgades or sand hills of the Rajputana desert. The Vāghris have been referred to the Bagri tribe inhabiting the Bāgar country in the United Provinces—they are very probably an offshoot of the Koli tribe. They claim to be of Rajput descent and not improbably have strain of Gujar blood in their veins. Their present social position is below that of all the Koli subdivisions. Vāghris snare birds, catch fish and sell tooth sticks. They have also a bad character for stealing. They have four endogamous divisions, (1) Chūmāns or lime burners who are also cultivators and fowlers, (2) Dātanīs who sell tooth sticks, (3) Vedus who grow and sell the *erie*, a species of gourd, and (4) Pātānīs, who trade in wood and bamboos and sell chickens. There are other subdivisions such as Talabādī, Purnāśī, Surnāśī, Mori, Bājānāśī, Kankodāśī, Sabit, etc. Of these the Talabādīs and Purnāśīs neither drink nor eat with the other divisions. The other divisions eat together but do not intermarry. The Talabādīs marry only among themselves. There are no exogamous divisions in the caste but marriages do not take place between persons residing in the same village and having common deity or where relationship can be traced. Marriage is generally adult, but no premarital license is tolerated. A widow is allowed to marry but not with her deceased husband's elder brother. Vāghris are fond of eating *gā* and *as*—the two species of lizard. They eat goats, sheep, monkeys, cows, bears, cloven and uncloven footed animals and fish and drink liquor. They do not eat at the hands of Muslims and sweepers. The superior castes object to taking water touched by them. If a person of a higher social status than Vāghris is outcasted and if he assembles the Vāghris and feeds them, he is admitted into their caste, but a man of lower rank is never admitted. Vāghris are Hindus, sometimes Bijpanthī and especially worship the goddesses Māladī, Vihātī, Kālīkātī, Khodīār, Hādīkālī, Vībetrī, Semāl, Mātā and the monkey god Hanuman. They pride themselves on the chastity of their wives and use ordeal by fire to test them after long absence. Their priests (Bhuvā) are recruited from their own caste. They rarely employ Brahmins at their ceremonies. They generally bury their dead. From reasons of economy *shrāddha* is seldom performed.

Vaitis (2619) are found chiefly in the Thāna district. They appear to be a degraded section of the Sen Kols. They trace their original home to Chaul in the Kolāra district. They are fishermen, sailors, cultivators and day labourers. Marriages are prohibited between cousins. Marriages with a wife's sister is allowed. Brothers are not allowed to marry sisters. Girls are married either before or after they come of age. The *devak* of the Vaitis consists of the *patil* or *tri*. The marriage of widows is permitted. Divorce is allowed. They eat goats, sheep, horses, dogs, some fowls and fish and drink liquor. They chiefly worship Ram and the *dev*. Their priests are Palehkar Brāhmins. Their dead are burnt. They do not perform *shraddha*.

Va'nias (162,591) or Va'nīs form the bulk of the trading castes of the Presidency except in the Karāṭī and Southern Marāṭha Country where they are represented by *Banjig* Vājigs. Vānī, Vāni or Bānjig is a functional term meaning a trader and is applied to members of other castes also who are traders by occupation. All the three terms are derived from the Sanskrit *vāni* a trader, Vānī being Gujarātī, Vāni Marāṭhī, and Bānjig a Kanarese term. Vāni is claimed to be Vāishya, the third of the fourfold division of Manu. There are two distinct groups of Vānīs or Vānis Gujarātī and Marāṭhī. The former appear to be remnants of the old Vāishya class. The latter are of Marāṭhī origin.

Gujarāt Vānīs consist of forty-one sub-castes, viz., Agarvāl, Agariyā, Bagariyā (Bagadā), Bā, Chhāṭī, Dāmar, Deshvāl (Deshvāl), Dindū (Didu), Goyavāl (Goyavāl), Gurjar (Gurj), Harvāl (Harvāl), Jeld (Jald), Jhāval (Jhāval), Kapol (Kapolā), Karid, Kharvāl (Kharvāl), Khāval, Kharvāl, Lad, Ladvāl, Māl, Medorā (Medorā), Mevādā, Melā, Mōl, Nāgar, Nāgar, Nāgar, Nāgar, Nandorā (Nandorā), Narsipurā, Nemā (Nemā), Oṣāl, Palavāl (Palavāl), Porvāl (Porvāl), Pūhāravāl, Saravāl (Saravāl), Shrivāl Soravāl, Tāval (Tāval), Tāval, Vāval and Vāval. Many of these divisions have Jain sections. The Hindu sects are the *Śvētāmbara* Mēthra and the Jain *Śrāvaka*. The Jain element is predominant in the Panchās and Shrivāl while the Ummiyā and Oṣāl are wholly Jain. Many of the sub-castes are split into 'Vāns' or 'twenties' and 'Dās' or 'tens'. The Vāns are more probably so called because they represented larger numbers than the Dās. Among the Panchās the Panchās are found called Panchās or fives, who are regarded as degraded and with whom other Vānīs do not dine. All the main divisions with their Vāns and Panchās are not found together but are generally not together but do not intermarry. There is a connection between the Mēthra and Shrivāl sections of these various Vānī groups inasmuch as they all participate of the *dev* than the religious nexus in Gujarāt. In North Gujarāt, Cutch and Kathiawār, Shrivāl and Mēthra are together and until the recent times intermarriage was not infrequently permitted. But in Gujarāt restrictions concerning the *dev* stop the *dev* or *dev*. The process of fission still continues and each *dev* is subdivided into smaller *devs* (*devs* or *gols*) of villages or towns within which all marriages are held for the young men living in the circle. Originally these *devs* were organized to regulate the marriages of the town families. The latter naturally did not care to give their girls who were used to the luxury of a city life to husbands who lived in the country but they had no objection to brides taken from rural surroundings and for some time this practice of a city home made all families established in city a truly hyper-gamous to the extent of retaining a rural domicile. But it was soon found that brides were scarce for rural husbands and the revolt took the form of these marriage groups which are now general in this caste throughout Gujarāt. These groups are liable to change. Villages drop out or are added and it is stated that if a man can not get a bride from within his own *gol*, he may marry a girl from another *gol* with the sanction of the *gol* panchyat, sometimes on payment of a price, but in some cases. Thus the *gols* are not impenetrable barriers, and if a man is turned out of his own *gol* for giving a daughter outside the magic circle, he can find an asylum in the new group which he has thus benefitted. He probably has also to feast the members of the new *gol* to obtain admission but he almost certainly receives a handsome remuneration for the gift—no longer a free one as prescribed by the Śāstrās—of a daughter. Girls are generally married between seven and eleven. Among Kapol Vānīs this limit is sometimes extended to sixteen. Except the Cutch section of Oṣāl known as *Letas* and some Panchās, none allow widow marriage. Vānīs are strict vegetarians and the use of liquor is forbidden. They eat food cooked by Brāhmins only. They are staunch adherents of the Vallabhāchārya sect to which they are said to have been converted about four hundreds ago. To the Maharaja or religious head of their sect they show extreme respect, though of late owing to the spread of education it has been slowly declining. Instead of the sacred thread both men and women wear a beaded necklace or *lanthi*. Only the Agarvāl and Bā Nāgar Vānīs wear the sacred thread. They worship daily at the Vallabhāchārya temples and in their houses, and of late they have in a great measure emancipated themselves from religious control by deciding that home worship or *dev* can take the place of public worship or *darshan*. This refusal of *darshan* was the Maharaja's great weapon of control over the community in former times, and nothing exhibits more clearly the weakening of religious control and the increasing power of wealth in Gujarāt than this evasion of their spiritual authority's punishments. Their priests are Brāhmins who belong to the corresponding subdivision of the Brāhmin community. Practically a plutocracy has arisen in Gujarāt and the Vānī is often socially more important than the Brāhmin. They burn their dead and perform *shraddha*.

Shrāvā Vānīs, as stated above, follow Jainism and belong to two leading sects, Digamhari and Shvetāmbari. There is also a third sect known as Dhimidi, the followers of which

are found mostly in Kāthiawār. Except that members of corresponding minor divisions sometimes intermarry (e. g. a Dast Shrimālī marries a Dast Porvādī) the restrictions on intermarriage are the same as among Mochris. Their ceremonies do not differ from the corresponding ceremonies among Mochri Vānās, except that they do not keep monthly or yearly memorial days in honour of the deceased.

The *Dastdār Vānās* of Ahmaddād have a permanent panchāyat consisting of five selected members with a hereditary headman whose control extends over the city of Ahmaddād. Meetings of the panchāyat are summoned through the caste priest. Breaches of caste rules are punished by fines or excommunication. The fines are spent on caste dinners.

The *Kapāl Vānās* of Kāthiawār have permanent central panchāyats, each consisting of from two to fifteen members selected by a majority of votes of the caste, with a headman holding an influential position in the locality. Ordinary questions are decided by each centre independently serious matters being referred to the centre where the caste is most numerous. Breaches of caste rules are punished by fines, performance of religious penance, or excommunication. The caste funds are deposited with the headman and are spent in making presents to the shrine of Shrijī at Nāthdwārā, caste feasts and other caste purposes.

The *Vād Khadīyāt Vānās* of the Kapadvanj taluka in the Kaira district settle minor disputes at meetings of the village castemen under the presidency of the village *shetkīd* or headman whose office is hereditary. Cases of importance are decided by the central panchāyat of the *fatkh* or *gōl* (marriage group) at Janod which also has a hereditary *shetkīd* or headman. The Dast Khadīyāt of the taluka have similar organizations, the number of their *fatkh*s being six. A village panchāyat must have representatives from four of these *fatkh*s and the central one from the three important groups. The Vād Khadīyāt of the Nadiād taluka are divided into four sections, and the Dasts into two, each having its own *shetkīd* or marriage circle. They have hereditary headmen called *patels* or *shetkīs* who decide social disputes at meetings of the castemen out of whom some are selected to form the *panch*. When a head is unable to attend a meeting, he is represented by one of the members of his family. The number of central panchāyats varies with the number of marriage circles, as new marriage circles are formed and old ones abolished. Professional questions are decided by the *malhājas* or trade guilds whose decisions are accepted by the caste. Offences are punished by fines which are generally spent on religious purposes. The Khadīyāt of the Borad taluka have a central *panch* representing four villages, each of which has its own village panchāyat. There is no headman. The central *panch* consists of twenty-eight members, seven from each of the four villages under its jurisdiction. The questions generally dealt with relate to marriage contracts and other incidents connected with marriage. The fines imposed range from Rs. 51 to more than Rs. 10 000. For breach of promise a minimum of Rs. 5 000 is imposed, and Rs. 8,000 was actually levied in a recent case. Sumptuary regulations are also strictly enforced and questions of maintenance decided. Brides are allowed from any Vastnav Vād family within the marriage *gōl* or group of villages. The fines imposed by the village *panch* are credited to the village *panch* accounts and those imposed by the central panchāyats are equally divided among the four villages. They are generally spent on charities and caste purposes. The Khadīyāt of Umreth in the Anand taluka have several *fatkh*s or factions, each of which decides questions affecting its members in connection with caste dinners and the like. Questions such as breaches of betrothal are decided by the whole caste. Sometimes questions are referred to the *malhājas* of the locality which is a representative body consisting of members from all castes of Vānās, goldsmiths and coppersmiths. It is considered a greater disgrace to be expelled from the *malhājas* than outcasted. Village and central organizations of the nature described above are found throughout the district, the caste messengers being in all cases the caste priests.

The *Medhā Vānās* of Ahmaddād district have permanent village organizations, each consisting of ten members selected by the caste and a hereditary headman. Meetings of the panchāyat are summoned by the caste priest at the instance of the headman or the party concerned. Breaches of caste rules dealing with social questions are punished by fines or excommunication. The fines are spent on caste dinners.

The *Nāgar Vānās* of Surat settle their social disputes at meetings of the castemen which are summoned by the caste priest at the instance of the complainant. They have no headman. There are three separate organizations, for the Surati Dast, Ahmaddādī Dast, and Vād Nāgar Vānās of Surat. They have no headman, but the Surati Dast Nāgar Vānās had one ten years ago. On his death the vacancy was not filled. Breaches of caste rules are punished by fines or excommunication. The caste funds are invested among members of the caste the interest thereon being collected by the caste priest and spent on caste feasts and maintenance of cast property. The priest has to submit accounts to the accountant appointed by the caste from among themselves. The Nāgar Vānās residing in Bombay have panchāyat constituted for local purposes but it has no power to deal independently with questions relating to the caste.

The *Dast Ordis* of Cutch have permanent village panchāyats, each consisting of from five to twenty members according to the number of families residing in particular villages. These members include the *patel*, *shetkīd* and *shetkī* whose offices are hereditary. The *shetkīd* form by a wielded considerable power but their authority is now declining. Besides the village panchāyat there is a central organization consisting of delegates from the village panchāyats. Matters of small and local interest are dealt with by the local panchāyat.

in the Deccan Bāykalas in Kāmra; and Nerus, Kathars and Kharotes in Khāndesh. The Kudales call themselves Arya Vaisya or Dakshini Arya Vaisya and have Brāhmanical *gotras* which are exogamous; but they do not perform the thread ceremony. The fact that till 1850 they dined with Marāṭhās on the occasion of the Darbār *śrāddha* ceremony at Sāvartādi, and that they occasionally married Marāṭhā girls, seem to show that they originally belonged to the same stock as the Marāṭhās. They do not allow widow marriage. They eat fish and flesh, but do not drink liquor. In religion and customs they resemble Marāṭhās. The Kūm or Kumbi Vānis appear to have been evolved from each of the Marāṭhā Kumbis as took to trade. These and the other subdivisions of the Marāṭhā Vānis do not differ materially from the Marāṭhā Kumbis in their ceremonies and customs.

Vaṇa'ri (114,144)—see Lama ni.

Vaṇ'lis (190,237) are found chiefly in the Thāna district. They are an aboriginal tribe only slightly influenced by Hinduism. They have yet but a vague conception of a divine being, have no priests and, like the majority of primitive tribes, they attribute all diseases to the influence of evil spirits. For the greater part of the year they are settled in villages or *padis* (hamlets) of villages. But a certain number of them wander considerable distances in the dry weather in search of labour. A death in a family especially if due to small-pox or cholera, is sufficient to cause the whole family to abandon the village and seek another home. Like Thākurs, Kātkaris and other forest tribes, Vānis follow no regular craft or calling. They generally make their living by collecting and selling grass and firewood, and by hunting. A few are employed in tillage during the rains. They have four divisions, (1) Śhuddha or pure, (2) Murda, (3) Dāvar and (4) Nihir. Murdas and Dāvars eat together and intermarry. They are divided into a number of clans or *kols* which are exogamous. Marriage is prohibited between cousins. They require no lucky hour day or month for their marriages. The service is conducted by an old woman of the tribe who is called *dawars*. Among the Vānis of Guṇaṭi, the *khandāse* or the practice of winning a bride by serving her parents is common. Widow remarriage and divorce are allowed. They eat all kinds of flesh except beef, bacon and *silphī*. They are immoderately fond of drinking which by many of the poor is often preferred to food. They are stated to accept the offerings of the higher castes. They eat food cooked by Agris, but not by Bhandāris, Vādvals or the local Kumbis. They can take water from Agris and Kolis but not from Bhandāris, Vādvals or Thākurs. They can smoke with any one except Thākurs, Kātkaris, Mahārs and the other degraded castes. Members of no other caste or tribe will eat food cooked by them. Agris and Kolis will drink and smoke with them and the local Kumbis will only smoke with them. In religion they appear to be animists. Their chief gods are Vāghyā or Hīrā. They are also said to worship Bahīrobā and Khandobā. They bury those who die when suffering from sores, others are burnt with music and noise. The well-to-do give a dinner at the end of a year after death.

CHAPTER XII.—OCCUPATION OR MEANS OF LIVELIHOOD.

Past and present Methods of Classification The present Classification Comparison with past Census Inherent Difficulties of the Subject. Reference to Tables Broad Divisions of Occupations Detailed Examination of Occupations, Agriculture Occupations combined with Agriculture. Fishing and Hunting Mines. Salt. Textiles Leather Wood Metals. Chemical Products Food Industries. Dress, Furniture, Building Industries and Luxuries Construction of Means of Transport Order 17 Transport Trade Hotels, Cafés, Restaurants. Comestibles Orders 3-37—Public Force and Administration Professions and Liberal Arts. Sub-classes IX to XII Females and Occupation Ownership and Management of Factories General Consideration of the Economic Situation.

233 The statistics relating to occupation are of the greatest economic interest At the same time it is one of the most complicated and in some respects the least satisfactory subject about which information is collected in the census schedules The sources of error being numerous a too minute classification of occupations, which would not rely for general accuracy on the law of large numbers, is to be avoided The classification adopted in 1891 was a division into 7 classes, 24 orders, 77 sub-orders, and 478 occupations No attempt was made to separate workers and dependants Thus, to quote Mr. Enthoven, "the wife of a private soldier would be entered as a soldier and a Viceroy's son would appear as a Viceroy This classification though calculated to bring out statistical details of the numbers of persons supported by each separate occupation, seems to give a prominence to families of actual workers which would be more in keeping with a caste classification than with an attempt to arrive at the pursuits followed by different sections of the people in earning their daily bread "

In 1901, while keeping generally the classes, orders and sub-orders of the of the previous census another class was added to cover means of subsistence independent of occupations, two more orders were included and the number of groups increased to 534 mainly to provide for the differentiation of industry and trade, the manufacturer and the seller. There were now three columns in the schedule dealing with occupation, one for workers, one for dependants and one for subsidiary occupations At the present census the entries in the schedule and the instructions to the enumerator remained unchanged, but greater attention was paid in the course of tabulation to subsidiary occupations Hitherto only secondary occupations connected with agriculture were tabulated, but now Table XV, Part C, shows a number of other mixed occupations such as fishermen and boatmen, grain-dealers and money-lenders, and the like. The discrimination of machine workers from hand labour has been obtained by the preparation of a subsequent schedule, which was sent round to all employers of industrial labour with a request that they would fill in themselves the necessary particulars of their industries as they stood on the 10th March. This enumeration was consequently not carried out by the staff of enumerators employed on regular census duty, but by the employers of labour themselves.

present classification.

234 A reduction in the number of groups suitable to Indian conditions appeared to be necessary and recourse has been had to a scheme propounded in 1893 by the eminent French statistician Dr Jacques Bertillon. The general principles underlying the classification as presented by Dr Bertillon himself are as follows :—

Man's requirements are to be found either on the surface of the earth or below it that is, the raw material is either produced by agriculture (in its widest sense) or extracted from the soil in the form of minerals. These are then converted by manufacture, transported to where they are required and distributed by trade. These give us our first five sub-classes. To maintain order and protect these five occupations a public force is required and a public administration. These are sub-classes six and seven. Professions and the liberal arts follow next and persons of independent means. The last three sub-classes are domestic service, insufficiently described and unproductive occupations. Occupations have been divided into classes, sub-classes, orders, and groups corresponding to Mr Bertillon's scheme of first, second and third classifications. There are only four classes, (1) production of raw materials, (2) their transportation and employment, (3) public administration and the liberal arts, and (4) miscellaneous. These four classes are divided into the twelve sub-classes above mentioned. So far the classification does not differ from Dr Bertillon's, but his 81 heads of the first classification correspond to our 85 orders the reduction of six being obtained by the amalgamation of maritime and fresh water transport which it would be difficult to differentiate in this country and the omission of nomads other industries persons temporarily unemployed persons without occupation and occupation unknown which can either be included under different heads or are not likely to occur in Indian schedules. Similarly the 206 heads of his second classification and the 499 heads of his third and most minute classification have been amalgamated into 109 groups distributed so as to fall in almost all cases within the same orders as in his scheme.

A person is classified in table XV A according to his principal occupation, his subsidiary occupations other than agriculture being given in greater detail in parts B and C. Only those Government servants are shown in sub-class VII who are engaged in the general and judicial administration other branches of the public service the navy police, the medical and educational services and the forest officials are shown under their appropriate groups. In other words they are classified by their occupations and not according to the source from which their salaries are derived. The temporarily unemployed are shown under their previous occupation.

Dr. Bertillon's arrangement is very logical and has been accepted by the International Statistical Institute. The extreme elaboration of the scheme of 1901 was unsuited to Indian conditions in which many different processes in the manufacture of an article as well as its transport and sale are performed by the same person and moreover the entries in the schedules are too vague for a detailed classification.

experience with art Census.

235 The change of classification in 1891 made any comparison with 1881 impossible but on the present occasion the regrouping so as to secure comparative figures is feasible, though not entirely satisfactory. In some cases it has been necessary to take proportional figures, in others the only difficulty has been the discrimination between makers and sellers. In a country where the maker is more often than not also the seller and therefore to be classified as a maker this presents less difficulty than in a more highly organised

state of industrial development The main objection to a change of classification is therefore removed, and a satisfactory basis for international comparison obtained.

236 It must be borne in mind that the occupations returned represent the economic position of the people on a single day In an agricultural country there are vast numbers of people who are only agriculturists for a certain period and the rest of the year they may be unskilled day labourers, or mill-hands or obtain employment on railway construction They may thus come under Class A for a part of the year and Class B or Class C at another season, and though their second occupation probably always falls under these two classes, its order, sub-order and group may vary from year to year Supposing, as frequently happens, that an agriculturist in north-western Poona, a fruit growing area, goes down to Bombay to sell fruit in the cold weather, he would certainly figure on the return as a fruit seller, and it is very doubtful if the enumerator would record his principal occupation as agriculture. In this way he might be classed under A at one census and under B at the next

Inherent difficulties of the subject

It is believed that owing to the prompt issue of a classified list of occupations the confusion between traditional and actual occupations was on this occasion reduced to a minimum

Again there is frequent uncertainty between makers, producers and collectors on the one hand and retailers on the other. An instance of this to be found in Sub-table VII Potters have increased from 98,000 to 118,000, while trade in pottery shows a decline from nearly 9,000 to 135 It is clear that the return of traders in pottery in 1901 included a number of working potters, or else a number of traders have this time been included as producers This is not a branch of industry susceptible of much variation, any increase being due to increase of population So long as the Hindu custom of breaking the old pots on a certain day and purchasing afresh from the village potter continues there will always be a demand for the potter. Such instances could easily be multiplied A few actual figures reported from the Poona Abstraction Office, which dealt with eleven million slips and was probably the largest office in India, will give some idea of this form of error 1,354 Dhangars were returned as sellers of blankets, 588 Koshtis as sellers of cloth, 874 Bhois as sellers of fish, 1,269 Ohámárs as sellers of shoes, 1,846 Mángs as sellers of mats, and 540 Kumbhárs as sellers of pots. These have all been classed as producers Although in Bombay City these men might purchase their wares, in the mofussil beyond a shadow of doubt they are producers In the same way 446 Bhois who were returned as sellers of fuel were dealt with as gatherers.

Though the use of vague terms such as 'service', 'labour', 'shopkeeping' or clerk was generally avoided in the schedules, nearly 150,000 instances were noticed in the Poona Office. Many of these were cleared up by a reference to the employer, and in the case of Bombay City to the Commercial Directory In the Hyderabad and Kathiáwár offices in about 2 per cent of cases full descriptions of employment were not given

Apart from these sources of error there is the danger of misposting the slip in the wrong pigeon hole in the abstraction office. With 531 different occupations as in 1901 mistakes must have been frequently made, but there is less likelihood of its occurring under the present scheme with only one-third the number of heads of occupation

237. There are a few of the inaccuracies which are liable to occur in the collection of the statistics, and the difficulties to be faced in tabulation. We will now turn to a consideration of the figures themselves The Tables relating

Reference to Tables

to occupation are Imperial Tables XV and XVI. The former is divided into four parts—A, consisting of a provincial summary and details by Districts, States and Cities B, dealing with the subsidiary occupations of agriculturists distinguishing between rent-receivers, rent-payers and farm servants; C which is concerned with dual occupations; and D, which embodies the statistics of the Industrial Census. D giving the distribution by religion, has not been compiled for this Presidency. It should be noted that part A contains occupational details of the whole of the population and parts B, C and D only represent different aspects of the same occupations.

Table XVI contains details of occupation for selected castes.

Of the ten subsidiary tables at the end of this chapter Subsidiary Table I gives the proportionate distribution of the 55 orders among 10 000 of the people distinguishing between workers and dependents and rural and urban areas.

Subsidiary Table II shows the number per thousand of the population supported by each order in the several natural divisions.

Subsidiary Table III gives by Districts the actual and proportional figures of the population supported by agriculture, industry commerce and the professions.

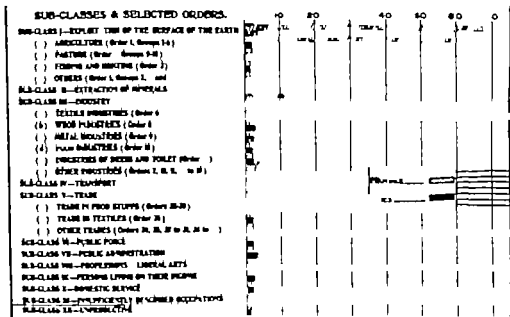
Subsidiary Tables IV and V show occupations combined with agriculture (1) as a subsidiary and (2) as a principal occupation.

Subsidiary Table VI compares the relative strength of male and female workers in certain selected occupations.

The comparison of the figures of 1901 with those of 1911 is shown in Subsidiary Table VII.

Subsidiary Table VIII gives the principal occupations of certain selected castes, while Subsidiary Table IX shows the caste distribution of the superior grades of the Government service and Table X details of employes on the Railways, and in the Irrigation, Postal and Telegraph Departments.

238. The strength of the various occupations is shown in the subjoined diagram —



In the province as a whole 64 per cent. are dependent on agriculture, 18 per cent. on industry, 7 per cent. on trade, and 3 per cent. on transport. Public

administration, the professions and liberal arts and pasture support 2 per cent. each, and fishing and hunting, public force and domestic service 1 per cent. each. The remaining 4 per cent. comprise those engaged in the miscellaneous, unproductive and insufficiently described occupations. The most striking features of the return are the enormous preponderance of agriculture which supports very nearly two-thirds of the whole population, and the very small number, only one person in 300, who live on their income. One person in 666 is supported by the mining industry. Since the census was taken the Dhárwár gold field, on the proving of which half a million sterling had been spent, has closed down, which means a still further reduction and the disappearance of what at one time showed signs of developing into a most promising venture.

In cities the largest number are supported by industry, 36 per cent., of which rather more than half is included in order No 6, textiles. Trade generally supports 17 per cent. and transport and miscellaneous occupations 12 per cent. each, while agriculture takes a very humble place almost at the bottom of the list.

Taking the four broad divisions of occupations we find that agriculture is of the greatest importance in the Konkan where 747 in every 1,000 are connected with it, next come the Karnátak with 714 and the Deccan with 704, Gujarát and Sind with 618 and 616 being some distance behind. Bombay City, as one would expect, only maintains 12 persons per mille by agriculture.

To make up for this she heads the list in industry with 331 per thousand, Gujarát with 159 is second, the Karnátak, Deccan and Sind come in a bunch with 122, 119 and 114 respectively, and the Konkan a bad last with 68. This exemplifies the strength of the staple industry, cotton. No cotton is grown in the Konkan and with the exception of Thána district there are no railway facilities. Its industries are those connected with wood, metal, the supply of food (Ratnágiri has nearly half the toddy tappers in the Presidency), transport and working in precious metals and jewellery. The last-named is accounted for by the large numbers of Sonars in Ratnágiri, Kánara and Kolába.

If we exclude Bombay City with 239 persons per mille, there is not so much divergence in the geographical distribution of the persons engaged in commerce. Sind with its ancient markets, Shikárpur and Hyderábád and its modern seaport, Karáchi heads the list with 144 persons per mille, next comes Gujarát with 96, while the Karnátak, Konkan and Deccan are all close together with 64, 63 and 60 respectively.

The figures for professions vary from 36 per thousand in Bombay to 13 per thousand in the Konkan. In the mofussil, Surat with 27 per thousand returns the largest number. Of the 560,000 who are supported by professional occupations, 296,000 come under the head of Religion, 30,000 under Law, 43,000 under Medicine, 88,000 under Instruction (school masters and the like), and 102,000 under Letters and Arts. It is interesting to note that 65,000 of the last are supported by professions of music, acting and dancing, nearly as many as are dependent on Law and Medicine combined.

Raw Material.

239. Of the thirteen and a quarter millions dependent on agriculture nearly nine are ordinary cultivators and three and a quarter are farm servants and labourers, while half a million derive their living from the rent of

Detailed examination of occupations, Agriculture.

agricultural land and 325,000 are herdsmen. The figures show an advance of nearly two millions under this head which is rather greater than the total increase of population. It must not however, be supposed that this means that there has been a wholesale rush back to the land. In 1901 1,232,000 persons were insufficiently described and had to be consigned to sub-class XI under the head of labourers and workmen otherwise unspecified. On the present occasion this sub-class only contains 383,000. A large part of the increase is therefore due to the greater care shown by the enumerators, who had not on this occasion so difficult a task, in recording the details of occupations. For a comparison with the figures of 1901 groups 1 and 2 must be taken together. In 1901 rent-receivers numbered 7,052,016 and rent payers 768,447. In 1911 we find the position reversed owing to a change in classification. The instructions issued were to enter as ordinary cultivators persons who paid assessment to Government, even though they sub let some or all of their land to tenants. In 1901 such persons were returned as rent-receivers. The two groups combined show an increase of one and a half millions, which may be regarded as correct in view of the increase in population and cultivation. Probably also some of the unspecified labourers of last census, who under the famine conditions then prevailing had given up their land, have now returned to it.

Under group 3 part of the increase is due to the enlargement of the Government agricultural staff but the greater part of it probably represents better classification of clerks employed in connection with landed estates.

The increase in farm servants and field labourers calls for no comment nor does the decline in group 5. Bombay is not a planting country and any plantations that have been made have been on a very small scale. There has, however, been a reduction in the growth of coffee, which was once much more extended in Kánara.

The serious decline of 32 per cent. in the growers of betel vines, areca nut and kindred occupations is more apparent than real and is due to the Kánara spice-gardeners, most of whom also grow rice, being returned as ordinary cultivators.

The decline of 11 per cent. in wood cutters charcoal burners and collectors of forest produce is due to change of classification. They were shown under many heads at the last census. The fuel trade shows a big increase on this occasion and has probably absorbed a good number of them.

There has been a decrease of 40,000 under cattle breeding and keeping. This occupation is very closely connected with the supply of dairy produce, and if those two heads are taken together the decrease is materially reduced, as many of the cattle breeders of 1901 are now shown under their proper head as sellers of dairy produce. The deficit may be due to the loss of cattle consequent on famine, but cattle breeding is a permanent occupation and as the number of cattle at the time of this census showed that the shortage had been practically made up it is not likely that the breeders of 1901 turned to other employment. It is more probable that they are to be found in the large increase of 114,000 in group 12. This increase is hard to explain. It cannot be due to the larger number of children below the age of ten who would naturally be tending cattle, as the age return shows that there are fewer children between the ages of five and ten than last time, as well as between ten and fifteen. The explanation is to be found probably in the "unspecified labourers" of 1901.

240 Sub-Tables IV and V show the extent to which agriculture is com- Occupations combined with Agriculture.
bined with other occupations. Of every 10,000 landlords whose occupation is principally agriculture, 897 are also tenants, 360 are agricultural labourers and 203 are engaged in trade, while 182 are in Government Service. Out of 10,000, who are tenants and whose principal occupation is agriculture, 461 are also agricultural labourers, 95 are Government Servants, 83 are traders, 66 rent receivers and 65 general labourers. Of farm servants and field labourers depending principally on agriculture 60 per 10,000 are also tenants, 47 are general labourers and 12 are landlords.

The above figures show how graduated the agricultural holdings are. There is a separate landlord class but it is not marked off by any clearly defined limits from the tenant class, and even from the coolie class, a man receives rent from one person and pays rent to another, and a proportion of landlords, $3\frac{1}{2}$ per cent, are also agricultural labourers. The reason of these apparent anomalies is that the word landlord or rent receiver covers everybody from the big landed proprietor, who holds his land without paying rent to Government, to the village menial who under the vatan system is, in return for various communal services, the proud possessor of a survey number or even of a microscopical share of a survey number, which he can not only lease to others but mortgage, a step which he is unfortunately ever ready to take. The definition of course must be wide, but probably in no other country would it cover such a range of social conditions. Where agriculture is the subsidiary occupation the principal occupation is everywhere industry except in Bombay city where it is transport. Many of those connected with transport are cartmen from Ratnágiri and Poona. Next in importance are Public Administration and Trade, the latter bulking the more largely in Sind and the Konkan.

241 For a province with such a length of sea board and with the estuary Order 2 Fishing and Hunting
of the Indus within its borders the fishing population is singularly small. The fishing boats and appliances generally are very small and the fishermen do not go out in rough weather. The best fishing season is the cold weather months of December, January and February, and it is probable that with such a very brief season the harvest of the sea is not sufficient to support a larger population. One thing is certain, that the fishing castes frequently desert their caste occupation for others. The increase in numbers on the census of 1901 is due to the inclusion of a number of fishermen who ought really to be classed in group 116 as fish dealers. When the two groups, fishermen and fish dealers, are amalgamated there is a decrease of 9,000 in the aggregate, which can only be explained by their deserting their ancestral occupation.

242 Order 3 —The number dependent on mines has more than tripled Mines
There has been an increase under gold mines, but the latter are now closed down. The principal, in fact the only, mines now working in the Presidency, are for the extraction of manganese. The greater part of the 1,826 who are supported by mines are really prospectors and their servants, the only concern which is working on any scale at all being the Shivrájpur Mine in the Panch Maháls which supports 700 persons.

There has been an increase of 51 per cent. in quarries, much of it in Thána and Kolába where the Bombay building trade has increased the demand for stone and limestone. Probably no trade in Bombay has developed so rapidly

as the building trade in recent years. Forward contracts for raw materials and the growth of corners have added a stimulus to the normal demand. All districts, however show an increase.

Salt.

243. The figures of salt workers are incomplete. Surat returns no salt workers and Kánara only one though both possess salt works of local importance. Tháns and Koláta which supply the Bombay market and the export trade only show 1 000 workers. The balances have no doubt been rightly returned under their principal occupation agriculture, or agricultural labour. The manufacturing season is so short that most of the salt makers only make salt as a subsidiary occupation and are therefore not returned under it.

Manufacture

Textiles.

244. Textiles in British territory support 808,000 persons, a third of the total population dependent on industry and an increase of 18 per cent. For the purposes of the Industrial Census any business employing 20 hands or over on the 10th March was treated as a factory. Part B of Table XV shows that there are 445 power factories connected with the ginning, cleaning, pressing spinning and weaving of cotton, and only 16 in which mechanical power is not used employing 190 904 and 2,148 hands respectively. The total number of workers in the cotton industry including those in the Feudatory States was 460,831. There were therefore, 198,719 mill hands and 267 719

Industry	1911.	1901.
Cotton mill hands	192,719	166,313
Home workers	257,719	184,719
Silk mill hands	2,408	801
Home workers	23,826	30,131

home workers. In addition there were 36,344 silk spinners and weavers, of whom 2,500 were mill hands. The progress of the textile industries is shown by the numbers of factory and home workers in the silk and cotton industries given in the marginal table. Workers in filatures, silk

worm rearers, cotton carpet, tent and tape makers are excluded.

It has not been possible to compare the population supported by factory labour with that dependent on home workers as the number of dependents was not abstracted for Part B consequently no comparison can be drawn with the figures of dependents in 1901 but it will be seen from the marginal table in the preceding sub-paragraph that while the factory hands have increased 83 per cent., home workers also show a rise of 45 per cent. which under the circumstances, if the figures be accurate, represent a tolerably satisfactory return for the special weaving schools and improved appliances that have been brought within reach of the weaving community by Government, the Local Boards and Missions.

The comparison between the population supported by the silk and cotton industry in British territory and the Native States is

	1911.	1901.	1901.
British territory	623	496	623
Native States	133	177	133

shown in the marginal table—thousands are omitted. It will be seen that there has been a considerable rise in British territory and a corresponding fall in the Native States. This is not to be wondered at, seeing

that with the exception of ginning factories and presses which have to be near the locality where the crop is grown and with which the Feudatories are fairly well equipped, there are only one spinning two weaving and four combined spinning and weaving mills in the whole of the Native

States These employ only 2,107 hands. Much of their cotton industry is therefore a home industry and unless special measures, such as have been taken in British Districts to help weavers, are applied their hand loom industry will become a negligible factor in the prosperity of the States within the cotton belts.

The following figures taken from the factory reports of 1901 and 1910 show the advance made by the cotton industry during the ten years. The number of factories working the whole year round dealing with cotton has risen in 1910 from 127 to 155, while the seasonal had increased from 169 to 273. By 1911 the total number of factories seasonal and perennial, had further increased to 461, while the operatives had risen from 136,845 in 1901 to 184,051 in 1910 and 193,112 (census figures) in 1911. Progress was probably even greater than these remarkable figures would indicate, as at the time the census was taken the cotton mill industry was in a state of depression consequent on the extreme dearth of the raw material. This is fully borne out by the description of the relative briskness of each business given in the remarks column of Table XV—E, in which the majority of the cotton concerns are described as being less than normally active. One point also should not be forgotten. Cotton ginning is very largely a seasonal employment and in the Deccan and Karnatak at the time the industrial schedules were filled in ginning would hardly have commenced. In the cotton area of Dhárwar, and other districts as well, there are a large number, which is increasing every year, of small gins driven by oil engines, a lot of which would at that time be idle. The cotton industry is therefore in a stronger position than the figures actually show.

215 The leather industry shows a small decrease, but it must be remarked that 1901, a famine year, would probably be an exceptionally prosperous period for the leather trade on account of the enormous mortality among cattle. The bulk of the hide trade goes to Calcutta and the leather industry on this side of India is not of the first importance. The return also is not complete, there has been a certain increase in bone-mills in the neighbourhood of Bombay, which is a kindred industry and comes within this order, but the bone-mills of Tháná do not figure in the return though they are shown in Part E. On the whole, there is little cause for apprehension with regard to the leather industry.

The Leather Industry.

240 Industries connected with wood show an increase of 13 per cent. in the numbers dependent on them. Woodcutters figure in group 8 which is concerned with the extraction of raw material, and cabinet makers come more suitably in group 75 under furniture trades.

Wood.

On the present occasion the industries connected with wood have been separated into only two groups, the first one dealing with the fashioning of timber and the second with the manufacture of articles out of lighter materials. This arrangement while it makes for simplicity does away with separate statistics for such purely Indian occupations as tooth stick manufacture and the production of leaf plates, which, while they are of little economic importance provide a certain amount of local colour to the dry bones of a census report. While the carpentering business shows normal improvement, there has been a big increase in the manufacture of lighter articles, which is more apparent than real as it is counterbalanced by the drop under Order 28. The difference is due to classification, as makers and sellers were grouped together at the last census.

Metals.

247 The workers in metal and their dependents number 121 000 only two-sevenths of the number supported by wood industries. The reduction of the plough and agricultural implement making industry from 1,974 to 250 does not mean rapid decay in a craft that provides one of the necessities of agriculture but an improvement in the classification. Most agricultural implements in this country are home made and of wood and therefore do not come under this order but in group 36.

Chemical Products.

248 Of the 58,000 persons connected with the working up of chemical products, 54 000 are concerned in the refining of oil. There must be something wrong with the figures here nearly half of them being returned for the Central Division where there is very little oil production. Probably many of these persons have returned their caste occupation as their means of livelihood, and some of them are sellers not refiners of oil. There are no petroleum wells in the Presidency and the sources of oil are oil-seeds, the fruit of certain trees like the karanj (*Pongamia glabra*), undi (*calophyllum inophyllum*), and the cocoa palm the habitat of the latter being practically confined to the sea-coast. Oil shows an increase while the other miscellaneous chemical products dealt with in this group show a heavy decline. They are not however of much economic importance.

Food Industries.

249 Food industries show a loss of 5 per cent., the largest branch, the husking of rice, being mainly responsible for the decrease. This appears to be due to the conversion of what was a cottage occupation into an organised mill industry. Figures for rice mills are not available for the last census, but flour mills now employ 1 148 workers where formerly there were only 180. Makers of sugar also show a large falling off, but they probably included many sweetmeat makers at the last census. The increase in the latter on the present occasion is probably a fair index, if the figures be correct, of the increased spending power of the population. Brewers and distillers have also suffered a reduction but this is due to the demand for better and more wholesome methods of production which have crowded out the small manufacturer with his primitive arrangements. Toddy tapping on the other hand shows an increase, corresponding to the effort made to substitute the more wholesome toddy for the more potent and deleterious country spirit.

Dress, Furniture, Building Industries and Luxuries.

250 Industries of dress and the toilet and furniture and building industries and the provision of luxuries all show reasonable increases consequent on the improved economic condition of the people generally. There seems to be rather a slump in the manufacture of bangles, rosaries and the like but there is a corresponding rise in jewellery. Both these fluctuations are due to classification a trade in these articles shows an increase and decrease respectively. The printing trade has increased nearly 60 per cent. and there has been an equally large increase in journalism.

Construction of means of transport.

251 This industry appears to have decreased 54 per cent. There are several causes in operation, one is the substitution of leather harness of European pattern for the old fashioned saddle cloths and rope attachments, another that suggests itself is the increase in motor-cars and cycles, which are of foreign make, and the consequent decrease in carriages and the trades which they supported. Building and its allied trades show a serious falling off which is probably largely fictitious and the persons concerned will be found under carpenter

ters There has been also some re arrangement of the classification which has affected the comparison.

252 The increase in order 17 which deals with the production and Order 17 transmission of electricity and light is due principally to the establishment of in electric tramway service and power supply in Bombay The workers in this branch of industry are nearly all to be found in Bombay and Poona

253 The increase under Transport requires some explanation. The Sub class IV—Transport increase in water transport is due to the growth of the ports of Bombay and Karachi and calls for no comment, nor does the decline in a formerly popular method of progression, the paliki, but the rise of 55 per cent in group 99 is difficult of explanation Some of it is due to errors of classification Surat, for instance, returned a single individual under this head in 1901, compared with 771 now, Sukkur-Lukana 107 against 1,711, and Karachi 640 where it is now 2,620. In the last named, however, the increase is probably due to the introduction of motor trams and the phenomenal growth of the city On the whole it seems probable that this is a genuine increase, though the figures should show rather less startling results. The increase of 356 per cent in porters and messengers is due to cross classification with group 117 The increase of 70,000 in railway servants is probably due to absorption of a large number of construction coolies who ought to figure in group 101 The last group should certainly stand at a higher figure than 10,000, there was probably that number on the G. I. P. R. alone

The large increase under Post Office, etc., is a sign of the present time. New post and telegraph offices are continually being opened, but there seems to be little demand for the telephone

Trade.

254. We now come to the third great division of occupation The raw Trade material, which has been obtained from nature by the occupations in sub-classes I and II, has been worked up in sub-class III, conveyed to where it is wanted in sub class IV and is put on the market by sub-class V, Trade Many of the figures in this section are affected by the classification owing to the confusion between makers and sellers The majority of the groups which show a decrease in trade show an increase under the corresponding group of industry. Trade has not really fallen off

Let us examine the trade statistics in detail. In view of the extension of insurance and the expansion of the trade of the large ports, the figures of orders 24 and 25 are not convincing It is possible that the explanation may be found in the brokers, commission agents, etc., being returned under the special commodity they principally deal in

There has been a genuine rise in the trade in textiles corresponding with the increased production, and the rise in the number of persons dependent on the hide industry will explain the drop in those classed as manufacturers of leather The converse is probably the reason for the fall in the wood trade Trade in metals shows a large increase but probably includes a number of persons connected with order 37, trade in means of transport. Pottery shows a heavy falling off, but if the figures of group 47 are examined it will be clear

that it is entirely a question of classification. Group 47 must also include a number of brick makers who should appear in group 128. Those who were Kumbhāra would almost certainly return their occupation as Kumbhār instead of brick maker and the enumerator would prefer that it should be so.

The increase of 25 per cent. under order 81 has to be set off against the decrease under order 11, which shows a falling off of 17 per cent. This order contains a large number of miscellaneous trades like the selling of madder saffron, logwood, lac, catechu fireworks, matches, etc. The principal industry however is oil which shows an increase while the falling off in the miscellaneous industries in this group, if the figures are correct, need not cause any anxiety

Hôtels, cafés
restaurants.

255 There is a remarkable increase under order 32. It has been frequently argued by those in opposition that the policy of Government is revenue at any price, never mind if the rise in the excise returns shows that the consumption of drink is on the increase. There has probably been little increase in the number of sellers of country spirit. The toddy figures have gone up, but the figures for the whole group only show a 12 per cent. increase against increase in the population of 6 per cent. and the majority of the persons who come into this group are sellers of non alcoholic beverages and keepers of tea-houses. The glass ball stoppered bottle is rapidly becoming like the whisky bottle (which is generally used as a receptacle for cooking oil) and the kerouno tin, one of the common objects of the country and the consumption of aerated waters of fearsome colours in almost every village is only equalled by the large increase in tea drinking. Instances are to be found where the newly set up tea shop has taken the wind out of the sails of the adjoining country spirit vendor. It is true that tea drinking has not penetrated very far inland but it is quite a common drink on the coast where the Bombay returned coolie brings the habit with him, and the beverage is growing more and more popular every day. There is an enormous market at his doors which the Indian tea planter is only just beginning to exploit.

The reader who does not know the extraordinarily depressed and unsatisfactory condition of the hotel keeping business in the Bombay Presidency would be led to believe that the increase in hotel proprietors and plyers of kindred occupations meant that they were making a good thing out of it. But while European hotels have not increased in numbers, there has been a boom in Brāhman *khānwāns* and places of native refreshment.

Cereals.

30. Trade in food stuffs shows a loss of 20 per cent. With a million and a half more mouths to feed and a rise in the standard of living these figures are almost certainly misleading. Fish dealing it has already been explained, is inseparably mixed up with fish catching the husband does the one, the wife the other and as all children are shown as dependent on the father (if alive) they are returned as dependent on fishing and group 14 is swollen accordingly. There has however been a loss of five per cent. in the two occupations combined which is not made up by the increase in the slightly connected trade of boatmen and it seems that it must be due to change of occupation. There has been an increase of 93 000 under grocers, or 37 per cent. That they have grown in numbers there is no question, the number of small village shops has multiplied considerably but probably a certain share in the increase must be given to those who were returned in 1901 under group 135 as working in unspecified shops. Sellers of milk butter etc., have got mixed up

with dairy farmers, group 9, and comparison is difficult, all that can be said is that the falling off is only apparent. So is the decrease in the numbers dependent on the sweetmeats and molasses industry. The depression in groups 120, 121, 122 is rather difficult to explain. The groups of the old census practically correspond, and though the first and the last group have to deal with luxuries, the middle group deals with grain which is a necessity of life. It looks as if the struggling petty shopkeeper was being pushed out, but the explanation is to be found in the great increase under group 117.

The decrease of 110,000 in the grass trade must be due to change in classification. There has been no falling off, on the contrary the trade in grass has steadily increased. It is in many cases a subsidiary trade of the agriculturist and has been rightly restricted on the present occasion to those whose principal means of subsistence it is.

257. The next four orders all show heavy decrements, but 34 should be examined with regard to 13. 35 appears to be depressed, but in 1901 the material was looked to rather than the purpose to which the finished article was to be put, and order 36 should be examined along with order 15 and order 37 with order 29. Trade in fuel, order 38, shows a very large increase, due to classification, many collectors of fire-wood and cowdung being shown under traders on the last occasion instead of collectors as now.

258. Having finished with trade we now turn to the public services. The increase of 7,000 or 35 per cent in the Imperial Army is not an additional charge on the Bombay exchequer. It represents the transfer of troops from other provinces concentrated under Lord Kitchener's scheme. The regiment sitting at Santa Cruz, astride the water supply of Bombay, the additional regiments at Belgaum and Poona go to swell this total, and should correspond to a similar decrease in other provinces. The increase in the Navy is due to the presence in territorial waters of a larger number of British warships. The Police show an increment of 49 per cent consequent on the re-organization. The Public Force and Administration.

Group 141, Service of the State, is one of the most difficult to classify. 'Sarkari Naokari' is the common reply to a question regarding occupation. On the present occasion the different expert branches of the administration, the doctors, forest staff and engineers, have been shown under their appropriate heads, and the decrease of 21 per cent represents more careful enumeration. The large falling off in village officials is counterbalanced by the increase in messengers (group 102), and merely represents a change in classification.

259. Of the professions and liberal arts Religion shows an advance of 60,000, much of it due to the transfer to this group of many who in 1901 were classed as beggars and vagrants. Where begging is an honourable profession, often conducted under the guise of religion, it is difficult to know where to draw the line. Professions and Liberal Arts.

Lawyers have increased but little, and there has been an actual falling off in petition-writers and clerks. This is probably caused by change of classification, many having returned themselves in group 3, and a few possibly in group 157. But even with these deductions there is a distinct tendency to leave the legal profession alone. It is overstocked and being congenial to the oriental

mind will always remain so. But fathers nowadays send their sons more and more into the scientific professions. Running an engine or performing an operation may not be so congenial as arguing a case, but the pecuniary benefit is more assured.

Order 40 represents the advance made in primary education. While there has been a falling off in the number of authors, photographers, etc., there has been a rise in composers, dancers, singers, etc. It will be safe to conjecture that the increase is not in the first-named.

Sub-classes IX
to XIII

260 Persons living on their incomes and domestic servants alike show small decrements, and the disreputable occupations a considerable decline. It must be remembered however that the last census was taken during a famine which must have thrown many into jail and made a still larger number dependent on the charity of their luckier fellow-citizens. There is a welcome decline of 850 000 in the miscellaneous class, which is directly due to greater care in enumeration.

Females and
their occupa-
tions.

261. The occupations in which there is a preponderance of females are (1) rice husking and flour grinding in which they out-number the males by four to one (2) fish dealing in which they are twice as numerous, (3) silk spinning and weaving in which they number 1,361 to every 1 000 males, (4) agricultural labour in which the proportion is five to four (5) basket making (6) wool carding, and (7) fire wood collecting and trading, in all of which branches of occupation they are more numerous than males. Other occupations in which they take a large share are grass dealing midwifery the sale of fruit and spices and the preparation of fibre. In all occupations together there are 453 female workers to 1,000 males.

Ownership and
management of
factories.

262. Parts III and IV of Table XV E gives some interesting details as to the ownership and management of factories. The number of Indians that run textile concerns which are incorporated as companies is seven times as great as the number run by Europeans. In one-twelfth of the factories the directorate is mixed. Vánis are easily the most numerous caste among the owners of private concerns, followed by Parsees, Bohoras and Khojas. The leather industry is almost entirely in the hands of Khojas and Memons, while Parsees own most of the private metal industries, and Kumbhars the earthenware and brick factories. The Váni again comes to the front in the food industries, especially rice and flour mills, and Parsees and Bráhmans share the honours of the printing press between them. It will be seen, therefore, that caste plays an important part in the respective industries and that with the exception of the Parsees, who have no caste and whose enterprise has earned them a foremost place in every branch of industry the caste which is connected with a certain handicraft is most intimately connected with the same craft when it has become a large commercial concern. There are of course instances of outsiders stepping in, as for example 18 Kunbis who own textile manufactories, or the Khatri (a weaver by caste) who runs an iron foundry but the majority cleave to their ancestral industry.

When it comes to management outsiders are more numerous. In the textile industry the Vánis again head the list but the Parsees have a larger share than their proprietorship warrants. In the leather business the managers are mostly Vánis, which is rather curious seeing that the leather trade is not

reputable among Hindus The three hosiery factories, it may be noted, are managed by Maráthas, while in the supervision of the printing industry, Bráhmans come into first place though Parsees are a good second

263 The profits of the recent industrial development seem to filter down to the lowest strata of society Indeed it is in the coolie class that the greatest advance has taken place The shortage of labour due to the ravages of plague and famine have led to prices being paid for work which are considerably in excess of the improvement in the efficiency of the workman Coolie labour is not only getting dear but its efficiency is no higher. It is the middle-man and the consumers that are suffering. The cultivator gets far better prices than he used to and it is the consumer that pays. The only obstacle that stands in the cultivator's way is that in places there is a serious shortage of farm labour

General consideration of the economic situation

SUBSIDIARY TABLE I.
General Distribution by Occupation.
For British Districts excluding Aden.

Class, sub-class and order.	Number per 10 000 of total Population.		Percentage in each class sub-class and order of		Percentage of actual workers employed.		Percentage of dependents to actual workers	
	Persons supported.	Actual workers	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS A.—PRODUCTION OF RAW MATERIALS	6,865	2,325	47	53	53	47	47	53
Sub-Class I.—Exploitation of the surface of the earth	6,566	2,325	47	53	53	47	47	53
Order 1.—Fishing and Agriculture	6,763	2,192	47	53	53	47	47	53
Order 2.—Fishing and Hunting	78	30	47	53	47	46	43	54
Sub-Class II.—Extraction of minerals	16	7	48	56	53	44	47	56
Order 3.—Mining	1	1	49	55	46	49	53	47
Order 4.—Quarries of hard rocks	13	6	43	57	56	41	44	56
Order 5.—Salt, etc.	2	1	49	51	45	50	54	50
CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	2,752	1,417	47	53	54	44	48	56
Sub-Class III.—Industry	1,352	611	49	51	56	43	44	54
Order 6.—Textiles	412	234	37	43	51	54	39	45
Order 7.—Hides, skins and hard materials from the animal kingdom	22	10	40	60	56	39	44	61
Order 8.—Wood	144	83	44	54	48	43	51	57
Order 9.—Metals	82	34	53	47	44	56	54	44
Order 10.—Ceramics	68	36	51	49	50	51	50	49
Order 11.—Chemical products properly so called, and analogous	30	13	42	58	47	43	54	58
Order 12.—Food industries	95	51	53	47	53	53	48	47
Order 13.—Industries of dress and the toilet	236	90	41	59	54	46	43	56
Order 14.—Furniture industries	1	1	48	52	43	56	53	46
Order 15.—Bookbinding industries	23	38	47	53	50	45	50	54
Order 16.—Construction of means of transport	1	—	41	59	37	43	63	37
Order 17.—Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	1	1	54	44	48	73	53	37
Order 18.—Industries of luxury and those pertaining to literature and the Arts and Sciences	86	32	33	67	41	59	56	44
Order 19.—Industries concerned with refuse matter	20	11	54	46	50	51	41	49
Sub-Class IV.—Transport	212	129	63	37	56	44	44	56
Order 20.—Transport by water	74	40	53	47	76	40	31	69
Order 21.—Transport by road	147	89	43	57	51	44	49	51
Order 22.—Transport by rail	23	30	41	59	48	47	51	49
Order 23.—Post office, Telegraph and Telephone services	13	8	41	59	43	40	57	43
Sub-Class V.—Trade	618	257	42	58	46	54	54	46
Order 24.—Banks, establishments of credit, exchange and insurance	44	17	33	67	43	57	57	43
Order 25.—Brokerage, commission and export	17	6	33	67	48	52	53	47
Order 26.—Trade in textiles	66	25	36	64	43	56	57	43
Order 27.—Trade in skins, leather and furs	6	3	30	70	57	43	63	37
Order 28.—Trade in wood	8	2	35	65	33	66	67	33
Order 29.—Trade in metals	8	3	43	57	43	47	56	44

SUBSIDIARY TABLE I—continued.
General Distribution by Occupation.
For British Districts excluding Aden.

Class, sub class and order	Number per 10,000 of total population		Percentage in each class, sub-class and order of		Percentage of actual workers employed		Percentage of dependants to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Depend ants.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS B—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES—continued								
Sub Class V—Trade—continued								
Order 30—Trade in pottery			35	65	31	36	69	64
Order 31—Trade in chemical products	4	2	44	56	38	46	62	54
Order 32—Hotels, cafés, restaurants, etc.	20	9	47	53	53	41	47	59
Order 33—Other trade in food stuffs ..	326	138	42	58	48	41	52	59
Order 34—Trade in clothing and toilet articles .	9	3	34	66	40	31	60	69
Order 35—Trade in furniture .	7	3	37	63	39	37	61	63
Order 36—Trade in building materials	4	2	55	45	55	55	45	45
Order 37—Trade in means of transport	10	4	40	60	45	40	55	60
Order 38—Trade in fuel ...	18	11	60	40	53	63	47	37
Order 39—Trade in articles of luxury and those pertaining to Letters and the Arts and Sciences ..	26	11	42	58	42	41	58	59
Order 40—Trade in refuse matter			64	36	63	66	37	34
Order 41—Trade of other sorts ...	47	20	43	57	47	40	53	60
CLASS C—PUBLIC ADMINISTRATION AND LIBERAL ARTS ..	473	194	41	59	44	40	56	60
Sub-Class VI—Public Force	66	32	48	52	59	45	41	55
Order 42—Army .	15	11	74	26	76	72	24	28
Order 43—Navy .. .	2	1	46	54	66	41	14	59
Order 44—Police .	49	20	41	59	46	40	54	60
Sub Class VII—Public Administration	182	71	39	61	41	39	59	61
Order 45—Public Administration								
Sub Class VIII—Professions and Liberal Arts	189	78	42	58	43	41	57	59
Order 46—Religion	92	39	43	57	45	42	52	58
Order 47—Law	11	3	26	74	27	26	73	74
Order 48—Medicine	16	6	41	59	42	41	58	59
Order 49—Instruction	33	14	41	59	42	41	58	59
Order 50—Letters, Arts and Sciences	37	16	44	56	44	41	56	56
Sub Class IX—Persons living on their income	36	13	35	65	34	36	66	64
Order 51—								
CLASS D—MISCELLANEOUS	489	287	59	41	62	57	38	43
Sub Class X—Domestic service	167	100	60	40	68	56	32	44
Order 52—								
Sub Class XI—Insufficiently described occupations	195	110	56	44	58	55	42	45
Order 53—General terms which do not indicate a definite occupation								
Sub-Class XII—Unproductive	127	77	60	40	73	59	27	41
Order 54—Inmates of jails, asylums and hospitals	4	4	62	38	61	31	43	9
Order 55—Beggars, vagrants, prostitutes	123	73	60	40	74	58	26	42

SUBSIDIARY TABLE II.

Distribution by Occupation in Natural Divisions

For British Districts excluding Aden.

Sub-classes and selected Orders.	NUMBER PER MILE OF TOTAL POPULATION SUPPORTED IN					
	Natural Divisions.					
	Bamby Cbo	Gujarat	Kanara	Deccan	Karnatak	Sind.
1	2	3	4	5	6	7
Sub-Class I.—Exploitation of the surface of the earth	21	647	796	733	736	667
() Agriculture (Order 1 Groups 1—6)	12	618	47	704	714	616
(b) Pasture (Order 1 Groups 6—12)	4	24	18	19	20	85
(c) Fishing and Hunting (Order 1)	5	8	28	2	1	10
(d) Others (Order 1 Groups 7 8 and 12)	—	2	8	8	1	6
Sub-Class II.—Extraction of minerals	2	1	2	2	3	1
Sub-Class III.—Industry	330	158	68	118	119	113
(a) Textile industries (Order 6)	178	62	10	25	52	18
(b) Wood industries (Order 8)	26	16	10	13	13	1
(c) Metal industries (Order 9)	14	7	3	6	6	6
(d) Food industries (Order 12)	17	11	11	7	4	15
() Industries of dress and the toilet (Order 13)	41	22	11	25	19	76
(f) Other industries (Orders 7 10 11, 14 to 19)	64	40	21	32	25	31
Sub-Class IV.—Transport	125	21	25	18	11	62
Sub-Class V.—Trade	164	75	88	45	53	83
() Trade in food stuffs (Orders 22 and 23)	58	40	24	21	29	63
(b) Trade in textiles (Order 26)	20	8	8	6	5	8
() Other trades (Orders 24, 25 27 to 31, 34 to 41)	86	27	11	18	19	12
Sub-Class VI.—Public Force	11	5	5	8	6	6
Sub-Class VII.—Public Administration	20	20	12	24	23	9
Sub-Class VIII.—Professions and Liberal Arts	36	25	13	18	17	20
Sub-Class IX.—Persons living on their income	21	4	4	3	1	1
Sub-Class X.—Domestic service	74	11	17	13	9	18
Sub-Class XI.—Insufficiently described occupations	184	19	17	10	9	2
Sub-Class XII.—Unproductive	12	14	5	12	14	18

SUBSIDIARY TABLE III

Distribution of the agricultural, industrial, commercial and professional population in Natural Divisions and Districts.

District and Natural Division.	AGRICULTURE				INDUSTRY (INCLUDING MINES)				COMMERCE				PROFESSIONS.			
	Population supported by agriculture	Proportion of agricultural population per 1 000 of District population.	Percentage on agricultural population of—		Population supported by industry	Proportion of industrial population per 1 000 of District population.	Percentage on industrial population of—		Population supported by commerce	Proportion of commercial population per 1 000 of District population.	Percentage on commercial population of—		Population supported by professions	Proportion of professional population per 1 000 of District population.	Percentage on professional population of—	
			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Bombay City ..	11,387	12	63	38	324,668	331	64	36	283,969	289	63	42	35,607	36	50	50
Gujarat ..	1,732,770	618	51	49	445,466	159	48	52	270,378	96	38	62	69,620	25	41	59
Ahmadabad ..	374,770	433	61	40	207,711	251	49	52	114,060	130	39	61	21,323	26	40	60
Broach ..	107,897	651	40	61	40,069	133	51	40	23,660	63	42	58	7,003	20	45	55
Kaira ..	507,001	731	51	49	71,515	103	49	51	41,114	01	39	62	18,141	20	43	57
Panch Mahals ..	207,205	870	31	69	18,031	58	47	53	20,604	01	34	60	4,630	16	44	56
Surat ..	367,244	600	54	46	100,913	103	47	53	65,401	100	35	65	17,603	37	38	62
Konkan ..	2,332,795	747	52	48	211,832	63	48	52	196,801	63	44	56	40,839	13	40	60
Kanara ..	220,010	674	40	61	39,577	92	50	50	38,407	89	45	55	10,612	25	44	56
Kolaba ..	400,594	770	62	38	31,091	54	47	53	23,765	43	48	52	6,678	11	37	63
Patnadgiri ..	108,789	760	53	47	73,212	61	42	58	68,171	57	33	67	13,457	11	36	64
Thana ..	633,604	719	64	36	67,072	76	54	46	61,438	73	63	47	9,632	11	44	56
Deccan ..	4,497,567	704	48	52	763,119	119	45	55	336,031	60	42	58	105,337	16	39	61
Ahmadnagar ..	665,963	774	53	47	113,944	121	47	53	61,160	54	41	59	10,587	18	40	60
Khindesh East ..	762,092	727	60	40	123,312	110	47	53	70,347	09	42	58	10,389	10	42	58
Khindesh West ..	433,412	740	45	55	51,064	63	46	54	33,571	58	45	55	7,936	14	30	70
Nasik ..	615,483	692	57	43	100,839	121	47	53	56,327	02	41	59	14,435	10	30	70
Poona ..	650,151	615	43	57	130,601	130	42	58	83,214	82	40	60	26,035	24	35	65
Sit'ra ..	650,671	787	42	58	100,070	16	40	60	37,703	35	42	58	12,454	12	43	57
Sholapur ..	600,703	663	49	51	110,360	151	46	54	48,710	63	43	57	11,860	16	40	60
Karnatak ..	2,022,672	714	45	55	315,803	122	51	49	180,449	64	47	53	46,806	17	46	54
Belgaum ..	692,728	734	16	84	97,507	103	50	50	52,200	56	50	50	13,143	14	47	53
Bijapur ..	630,109	741	48	52	103,020	110	53	47	45,740	53	50	50	14,203	10	40	60
Dharwad ..	681,035	674	41	59	145,177	141	51	49	63,500	80	44	56	10,457	10	40	60
Sind ..	2,165,231	616	34	66	398,869	114	43	57	507,213	144	39	61	71,903	20	40	60
Hyderabad ..	650,494	677	36	64	135,034	130	41	59	133,890	124	38	62	22,244	21	38	62
Karachi ..	220,612	434	31	69	70,634	185	46	54	123,036	234	42	58	12,647	23	41	59
Larkana ..	468,040	603	33	67	48,820	71	41	59	89,802	156	37	63	13,324	20	42	58
Sukkur ..	327,103	670	33	67	70,762	134	38	62	97,471	170	35	65	14,828	26	36	64
Thar and Parkar ..	314,254	638	30	70	48,203	106	50	50	42,041	93	47	53	4,366	10	54	46
Upper Sind Frontier ..	168,869	718	33	67	19,403	74	47	53	26,373	100	43	57	4,294	16	44	56
All Cities ..	39,671	24	52	48	616,366	366	56	44	478,832	234	50	50	74,486	44	43	57

SUBSIDIARY TABLE IV

Occupation combined with agriculture (where agriculture is the subsidiary occupation)
For British Districts excluding Aden

Occupation.	Number per mille who are partially agriculturists.						
	Provinc.	Merch. City	Sejrets.	Koonin.	Dumun.	Koraitich.	Med.
	1	2	3	4	5	6	7
Sub-class I.—Exploitation of the surface of the earth	126	1	70	304	120	67	215
(a) Agriculture (Order 1, Groups 1 to 5)	17	—	11	71	3	1	11
(b) Pasture (Order Groups 1 to 12)	44	—	40	30	24	66	141
(c) Fishing and Hunting (Order 2)	23	—	6	60	11	3	87
(d) Others (Order 1, Groups 7 to 12)	60	—	3	150	12	3	14
Sub-class II.—Extraction of minerals	6	—	1	11	3	7	—
Sub-class III.—Industry	300	26	202	212	200	200	200
(a) Textile industries (Order 3)	61	14	100	30	60	100	30
(b) Wood industries (Order 4)	60	5	12	60	40	10	60
(c) Metal industries (Order 5)	20	—	30	10	10	20	7
(d) Coal industries (Order 10)	17	—	7	30	3	1	60
(e) Industries of stone and the earth (Order 12)	67	—	60	71	100	60	60
(f) Other industries (Orders 7, 10, 11, 12 to 19)	111	6	126	120	60	100	12
Sub-class IV.—Transport	43	600	23	61	20	11	100
Sub-class V.—Trade	115	60	110	60	120	110	120
(a) Trade in food stuffs (Orders 12 and 10)	10	4	17	60	20	60	20
(b) Trade in text. etc. (Order 10)	9	—	7	11	11	11	11
(c) Other trades (Orders 10, 16, 17 to 21 and 24 to 42)	60	60	20	17	60	20	11
Sub-class VI.—Public Force	60	1	20	6	20	11	9
Sub-class VII.—Public Administration	120	1	122	60	120	144	7
Sub-class VIII.—Professions and Liberal Arts	60	6	11	60	61	60	61
Sub-class IX.—Persons living on their incomes	11	—	6	60	7	4	6
Sub-class X.—Domestic services	17	6	20	24	10	10	10
Sub-class XI.—Insufficiently described occupations	15	1	15	20	9	10	1
Sub-class XII.—Unproductive	10	1	11	5	20	60	11

SUBSIDIARY TABLE V

Occupations combined with agriculture (where agriculture is the principal occupation)
For British Districts excluding Aden.

Land-Work (Best numbers).		Craftsmen (Best payers).		Farm servants and field labourers.	
Subsidiary occupation.	Number per 1000 who follow it.	Subsidiary occupation.	Number per 10 who follow it.	Subsidiary occupation.	Number per 100 who follow it.
1					
Total	150	Total	150	Total	150
Best payers	60	Best numbers	60	Best numbers	15
Agricultural labourers	60	Artisanal labourers	60	Best payers	70
Government servants of all kinds	10	General labourers	6	General labourers	40
Heavy loaders and grain dealers	100	Government servants of all kinds	60	Yaks and mules	10
Other loaders of all kinds	100	Heavy loaders and grain dealers	10	Cattle loaders and mules	10
Private	10	Other loaders of all kinds	10	Yak bands	10
Chiefs of all kinds	10	Fishermen and boatmen	10	Fishermen and boatmen	10
School teachers	10	Cattle loaders and mules	10	Yak bands	10
Leopards	10	Yaks and mules	10	Trade of all kinds	10
Yak bands and mules	10	Woolmen	10	Oil presses	10
Medical practitioners	10	Barbers	10	Woolmen	10
Artisans	10	Oil presses	10	Fishermen	10
Others	10	Woolmen	10	Leather workers	10
		Fishermen	10	Woolmen	10
		Blacksmiths and carpenters	10	Blacksmiths and carpenters	10
		Others	10	Others	10

SUBSIDIARY TABLE VI

Occupations of Females by sub-classes and selected orders and groups.

For British Districts excluding Aden

Group No.	Occupation	Number of actual workers		Number of females per 1,000 males
		Males	Females.	
1-15	SUB CLASS I—EXPLOITATION OF THE SURFACE OF THE EARTH	4 106 964	2 228 248	543
1-13	Order 1.—Pasture and Agriculture	4 058 541	2 205 426	543
1-4	(a) ORDINARY CULTIVATION	3 749 576	2 144 640	572
1	Income from rent of agricultural land	140 970	89 702	239
2	Ordinary cultivators	2 600 108	821 001	317
4	Farm servants and field labourers	1 004 561	1 281 834	1 276
5 & 6	(b) GROWERS OF SPECIAL PRODUCTS, AND MARKET GARDENING	15 383	5 095	331
6	Fruit, flower, vegetable, betel vine, areca-nut, etc., growers	15 381	5 088	331
7 & 8	(c) FORE-TRY	30 355	27 859	918
8	Wood cutters, firewood, lac, catechu, rubber, etc., collectors and charcoal burners	26 610	27 785	1 042
9-12	(d) RAISING OF FARM STOCK	263 159	27 825	106
12	Herdsmen, shepherds, goatherds, etc.	224 559	21 678	97
13	(e) RAISING OF SMALL ANIMALS	68	7	102
14	Order 2.—Fishing	47 212	22 505	477
16-20	SUB-CLASS II—EXTRACTION OF MINERALS	11 490	2 406	215
21-33	SUB CLASS III—INDUSTRY	565 013	334 375	387
21-31	Order 6.—Textiles	304 249	154 793	509
21	Cotton ginning, cleaning and pressing	10 610	6 201	593
22	Cotton spinning, sizing and weaving	246 585	108 720	441
24	Rope twine and string	14 052	9 471	646
25	Other fibres (coconut, aloe, flax, hemp, straw, etc.)	2 086	2 184	794
26	Wool cards and spinners, weavers of woollen blankets, carpets etc.	8 932	9 782	1 098
27	Silk spinners and weavers	9 753	13 278	1 831
32	Tanners, curriers, leather dressers, dyers, etc.	12 061	3 258	270
35 & 37	Order 8.—Wood	97 815	25 714	263
36	Sawyers, carpenters, turners, joiners, etc.	77 542	2 168	28
37	Basket makers and other industries of woody material including leaves	20 273	23 546	1 161
38	Forging and rolling of iron and other metals	478	111	236
45-49	Order 10.—Ceramics	44 542	23 987	539
47	Potters and earthen pipe and bowl makers	87 910	2 671	572
56-66	Order 12.—Food industries	47 852	52 639	1 100
56	Rice pounders, huskers, and flour grinders	9 803	39 887	4 069
66	Manufactures of tobacco, opium and ganja	6 480	5 394	832
67-73	Order 13.—Industries of dress and the toilet	155 561	38 935	250
68	Tailors, milliners, dress makers and darners, embroiderers on linen.	32 732	13 803	422
69	Shoe, boot and sandal makers	50 282	10 081	200
71	Washers, cleaning and dyeing	23 002	13 243	509
72	Barbers, hair dressers and wig makers	44 980	745	17
78	Stone and marble workers, masons, bricklayers	54 555	10 599	194
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	48 453	1 610	33
93	Sweepers, scavengers, dust and sweeping contractors	13 744	8 109	590
94-105	SUB-CLASS IV—TRANSPORT	264 560	27 198	103
94-97	Order 20.—Transport by water	71 249	5 966	84
98-102	Order 21.—Transport by road	115 647	17 479	151

SUBSIDIARY TABLE VI—continued.

Occupations of Females by sub-classes and selected orders and groups.

For British Districts excluding Aden.

Group No.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.	
100	Cart owners and drivers, rickshaws, stable-boys, tramway mail-carriage, etc., managers and employes (excluding private servants) ...	40,530	820	27
101	Porters and messengers ...	22,798	18,170	226
102	Railway employes of all kinds other than construction workers ...	69,830	1,400	27
100-102	SUB-CLASS V—TRADE ...	412,272	2,020	232
103	Bank managers, money lenders, exchange and insurance agents, money of coppers and brokers and their employes ...	20,000	2,726	129
104	Trade in piece goods, wool, cotton, silk, hair and other textiles ...	40,908	2,547	61
110-124	Order 32—Other trade in Food stuffs ...	262,202	61,324	203
110	Fish dealers ...	5,124	9,322	1,708
111	Grocers and sellers of vegetable oil, salt and other condiments ...	112,786	18,008	127
112	Sellers of milk, butter, ghee, poultry, eggs, etc. ...	9,002	6,805	244
113	Certificates, hotel-land, vegetables, fruits and areas-salt sellers ...	26,841	10,888	701
114	Dealers in raw grain and feed for ...	4,220	4,278	267
115	Dealers in firewood, charcoal, coal, sawdust, etc. ...	30,008	11,143	1,111
130-142	SUB-CLASS VI—PUBLIC FORCE ...	62,285	200	6
144-147	SUB-CLASS VII—PUBLIC ADMINISTRATION—ORDER 45 ...	126,215	13,908	111
147	Village officials and servants other than watchmen ...	64,878	10,071	164
148-152	SUB-CLASS VIII—PROFESSIONS AND LIBERAL ARTS ...	124,022	12,804	122
148	Order 46—Religion ...	63,022	12,804	124
149	Religious mendicants, inmates of monasteries, etc. ...	24,451	6,981	123
150	Misfitting, ex almsmen, compounders, nurses, managers, etc. ...	2,701	2,008	212
151	SUB-CLASS IX—PERSONS LIVING ON THEIR INCOME ...	12,467	6,267	240
152-153	SUB-CLASS X—ORDER 42—DOMESTIC SERVICE ...	144,224	22,819	200
153	Cooks, water carriers, door-keepers, watchmen and other in-door servants ...	121,807	22,632	200
154-157	SUB-CLASS XI—ORDER 43—INSUFFICIENTLY DESCRIBED OCCUPATIONS ...	168,061	50,620	260
155	Cashiers, accountants, book keepers, jacks and other employes in unregulated offices, warehouses and shops ...	40,540	1,225	27
157	Lab. work and workmen otherwise unclassified ...	27,024	27,221	267
158-160	SUB-CLASS XII—UNPRODUCTIVE ...	23,000	55,617	608
159	Beggars, vagrants, prostitutes, prostitutes, receivers of stolen goods, call. jobbers ...	27,420	55,610	641

SUBSIDIARY TABLE VII—continued

Selected Occupations (1911 and 1901)

For British Districts excluding Aden.

Group No.	Occupation.	Population reported in 1911.	Population reported in 1901.	Percentage of variation.
1	2	3	4	5
SUB CLASS III.—INDUSTRY—continued.				
	ORDER 12.—FOOD INDUSTRIES	188,842	197,845	-5
85	Rice pounders, huskers and flour grinders	7,732	180,131	-29
87	Bakers and bread makers	7,081	6,400	+20
88	Confectioners etc.	13,142	10,806	-23
89	Dishwashers	23,408	23,137	+1
90	Fish curers	1,273	648	+49
91	Makers of sugar molasses and gur	773	3,419	-71
92	Sweetmeat makers, preservers of jams and condiments, etc.	28,081	12,461	+118
93	Brewers and distillers	327	727	-51
94	Tobacco curers	10,807	3,224	+30
	ORDER 13.—INDUSTRIES OF DRESS AND THE TOILET.	442,757	430,331	+1
95	Tailors, milliners, dressmakers and decorators, embroidery on lace	93,166	84,800	+9
96	Shoe, boot and aerial makers	180,421	145,924	+1
97	Washing, staining and dyeing	77,315	78,088	+8
98	Barbers, hair dressers and wig makers	117,501	180,353	-6
	ORDER 14.—FURNITURE INDUSTRIES	2,424	2,236	+9
	ORDER 15.—BUILDING INDUSTRIES	100,000	144,908	+13
99	Master-builders, plank builders, and wall shakers	8,754	9,703	-30
100	Stone and marble workers, masons, workmen	140,800	106,001	+30
	ORDER 16.—CONSTRUCTION OF MEANS OF TRANS- PORT	1,484	2,336	-54
	ORDER 17.—PRODUCTION AND TRANSMISSION OF PHYSICAL FORCES (HEAT, LIGHT, ELECTRICITY, MOTIVE POWER, ETC.)	2,780	618	+347
	ORDER 18.—INDUSTRIES OF LUXURY AND THOSE PERTAINING TO LITERATURE AND THE ARTS AND SCIENCES	180,331	188,048	+7
101	Workers in precious stones and metals, jewelers, imitation jewellery makers, glass, etc.	138,005	133,749	+8
102	Makers of hangings, carpets, hand and other necklaces, ruyalins, baggage and woven threads	5,068	2,575	-30
	ORDER 19.—INDUSTRIES CONCERNED WITH REFUSE MATTER	38,618	45,375	-14
103	Scavengers, scavengers, dust and sweeping contractors			
	SUB CLASS IV.—TRANSPORT	611,719	308,084	+63
	ORDER 20.—TRANSPORT BY WATER	144,817	110,756	+31
104	Ship owners, and their employees, ship brokers, ships' officers, engineers, mariners and firemen	84,867	41,240	+33
105	Persons employed on the maintenance of streams, rivers and canals (including construction)	28,311	23,401	-4
106	Boat owners, boatmen and boatmen	37,243	39,081	+5
	ORDER 21.—TRANSPORT BY ROAD	208,081	145,435	+33
107	Persons employed on the construction and maintenance of roads and bridges	21,321	21,528	-2
108	Cart owners and drivers, conductors, stable boys, tramway small carriage, etc. managers and employees (including private servants)	87,863	68,332	+28
109	Palanquin, etc., bearers and owners	143	478	-70
110	Post, telegraph and cable, mail, etc. bullock owners and drivers	26,080	27,118	-1
111	Porters and messengers	134,042	21,396	+324
	ORDER 22.—TRANSPORT BY RAIL	161,122	92,387	+73
112	Railway employees of all kinds other than construction section	131,973	81,011	+63
113	Laborers employed on railway construction	101,149	10,376	+3
	ORDER 23.—POST OFFICE, TELEGRAPH AND TELE- PHONE SERVICE	24,020	15,487	60

SUBSIDIARY TABLE VII—continued.
Selected Occupations (1911 and 1901).
For British Districts excluding Aden.

Occ. No.	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation
1	2	3	4	5
	SUB CLASS V—TRADE	1,212,172	1,392,115	—13
	ORDER 21—BANKS, ESTABLISHMENTS OF CREDIT, EXCHANGE AND INSURANCE	91,100	113,692	—17
	ORDER 22—BROKERAGE, COMMISSION AND EXCHANGE	33,646	33,032	—12
	ORDER 23—TRADE IN TEXTILES	123,641	81,231	+53
	ORDER 24—TRADE IN SKINS, FEATHER AND FURS	11,935	6,254	+91
	ORDER 25—TRADE IN WOOD	10,746	31,355	—66
	ORDER 26—TRADE IN METALS	8,878	706	+1158
	ORDER 27—TRADE IN POTTERY	135	8,755	—98
	ORDER 28—TRADE IN CHEMICAL PRODUCTS	7,256	5,859	+25
	ORDER 29—HOTELS, CABS, RESTAURANTS, ETC.	39,599	26,671	+48
114	Agents of foreign and colonial trade	21,051	15,887	+12
115	Owners and managers of hotels, coolshops, caravans, etc. and other places	18,518	7,788	+138
	ORDER 30—OTHER TRADE IN FOOD STUFFS	619,003	890,138	—23
116	Traders in sugar	25,117	90,729	—72
117	Traders in other foodstuffs, salt and other condiments	31,077	2,333	+37
118	Traders in butter, ghee, poultry, eggs, etc.	31,277	6,121	+285
119	Traders in cereals, oil, sugar, molasses	7,451	13,423	—45
120	Traders in vegetables, fruit and other horticultural products	8,170	19,217	—37
121	Traders in fish and shellfish	95,191	149,292	—30
122	Traders in other foodstuffs, etc., sell raw	16,732	2,011	—37
123	Traders in sheep, goats and pigs	8,319	5,360	—37
124	Traders in other foodstuffs, etc., sell raw	16,293	120,621	—87
	ORDER 31—TRADE IN CLOTHING AND TOILET ARTICLES	17,750	28,363	—37
	ORDER 32—TRADE IN FURNITURE	13,412	47,856	—72
127	Traders in glass, porcelain, crockery, glassware, etc., articles for parlours, the cellar, etc.	10,096	12,069	—60
	ORDER 33—TRADE IN BUILDING MATERIALS	8,369	10,910	—24
	ORDER 34—TRADE IN MEANS OF TRANSPORT	19,558	23,654	—17
	ORDER 35—TRADE IN FUEL	35,371	15,701	+125
	ORDER 36—TRADE IN ARTICLES OF LUXURY AND THOSE RELATING TO LETTERS AND THE ARTS AND SCIENCES	50,335	51,510	—2
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	12,151	16,500	—26
132	Dealers in musical instruments, beads, necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	31,067	26,195	+17
	ORDER 37—TRADE IN REFUSE MATTER	273	..	..
	ORDER 38—TRADE OF OTHER SORTS	92,114	105,407	—13
133	Shopkeepers otherwise unspecified	67,418	71,382	—7
136	Other trades (including farmers of pounds, tolls and markets)	1,314	7,264	—10
	SUB CLASS VI—PUBLIC FORCE	129,174	95,793	+35
	ORDER 39—ARMY	28,982	21,761	+33
137	Army (Imperial)	28,059	21,500	+31
140	Army (Native States)	23	261	—90
	ORDER 40—NAVY	3,830	1,773	+116
	ORDER 41—POLICE	98,362	72,259	+33
142	Police	71,401	47,760	+40
143	Village watchmen	24,961	24,499	+2

SUBSIDIARY TABLE VII—continued.
Selected Occupations (1911 and 1901)
For British Districts excluding Aden.

Group X	Occupation.	Population reported in 1911.	Population reported in 1901.	Percentage of variation.
1	2	3	4	5
	SUB-CLASS VII—PUBLIC ADMINISTRATION			
	ORDER 45—PUBLIC ADMINISTRATION	337,589	423,908	-21
144	Service of the State	125,408	154,707	-21
145	Service of Navy and Foreign States	8,521	8,480	-41
146	Municipal and other local (not village) service	40,060	33,018	+20
147	Village officials, and servants other than watchmen	157,591	254,030	-25
	SUB-CLASS VIII—PROFESSIONS AND LIBERAL ARTS	374,112	372,950	36
	ORDER 46—RELIGION	179,927	119,883	+58
148	Private, missionaries, etc.	53,413	28,707	+83
149	Religious missionaries, priests, monks, etc.	94,702	60,761	+56
150	Students, readers, church and mission service	4,701	7,246	-41
151	Temples, burial or burning, rural service, pilgrim conductors and construction	26,803	13,370	+97
	ORDER 47—LAW	23,845	22,777	-5
152	Lawyers of all kinds, including local, law agents and walkmen.	1,714	1,440	+20
153	Lawyer's clerks, petition writers, etc.	8,727	10,317	-15
	ORDER 48—MEDICINE	21,358	24,818	+25
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons	19,770	18,731	+25
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	11,543	9,081	27
	ORDER 49—INSTRUCTION	65,364	65,504	+19
	ORDER 50—LETTERS AND ARTS AND SCIENCES	73,123	85,024	+22
156	Others (writers, photographers, artists, architects, astronomers, meteorologists, botanists, zoologists, etc.)	9,344	10,080	-7
157	Music composers and western players on all kinds of musical instruments (not western), dancers, actors and actresses	42,818	31,379	+24
	SUB-CLASS IX—PERSONS LIVING ON THEIR INCOME	78,520	72,848	-8
	ORDER 51—PERSONS LIVING PRINCIPALLY ON THEIR INCOME			
	SUB-CLASS X—DOMESTIC SERVICE	337,221	331,108	-1
	ORDER 52—DOMESTIC SERVICE			
158	Cooks, water carriers, door keepers, watchmen and other in-door servants	201,208	214,204	-6
159	Private grooms, coachmen, dog boys, etc.	22,943	18,991	+20
	SUB-CLASS XI—INSUFFICIENTLY DESCRIBED OCCUPATIONS	353,301	1,332,329	-60
	ORDER 53—GENERAL TERMS WHICH DO NOT INDICATE A DEFINITE OCCUPATION			
160	Manufacturers, business men and contractors, otherwise specified	19,183	8,438	+20
161	Cashiers, accountants, book keepers, clerks and other employees in unspecified offices, warehouses and shops	108,640	114,154	-5
162	Laborers and workmen otherwise unspecified	234,478	1,101,323	-77
	SUB-CLASS XII—UNPRODUCTIVE	249,449	411,086	-39
	ORDER 54—INMATES OF JAILS, ASYLUMS AND HOSPITALS	8,364	18,703	-23
	ORDER 55—BEGGARS, VAGRANTS AND PROSTITUTES	241,085	402,315	-40

SUPPLEMENTARY TABLE VIII—continued.

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on such occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND AXIMISTIC—continued.		
BUIL (BUD)—		
Field labourers, wood-cutters, etc.	294	13
Cultivators	237	9
Industries	180	61
Transport	118	25
Others	123	12
BHOJ—		
Field labourers, wood-cutters, etc.	311	166
Cultivators	245	11
Industries	169	174
Fishing and hunting	119	19
Others	156	74
BRAHMAN AUDI—		
Religious	184	25
Beggars, prostitutes, criminals, inmates of jails and asylums	148	27
Cultivators	130	12
Lawyers, doctors, teachers	78	8
Others	470	33
BRAHMAN CHITTA'VAN OR KOKKANATH—		
Cultivators	256	19
Income from rent of land	206	24
Religious	123	3
Trade	74	8
Lawyers, doctors, teachers	69	2
Public Administration	67	
Others	206	24
BRAHMAN DEHAST—		
Cultivators	231	11
Income from rent of land	208	24
Public Administration	171	
Religious	119	4
Lawyers, doctors, teachers	70	3
Others	301	18
BRAHMAN GAOUD SA RASVAT—		
Trade	253	6
Income from rent of land	210	18
Cultivators	171	19
Others	331	16
BRAHMAN (BUD)—		
Religious	408	11
Trade	131	1
Industries	100	12
Others	259	3

SUBSIDIARY TABLE VIII—continued.

Occupations of selected castes

Caste and Occupation.	Number per 1,000 workers engaged in each occupation.	Number of female workers per 100 males.
1	2	3
HINDU JAIN AND AKHURISTIC—continued.		
HALEPA IX—		
Cultivators	554	48
Field labourers, wood-cutters, etc. ..	275	96
Industries ..	51	136
Labourers unspecified ..	23	95
Others	87	25
KA YEARI—		
Field labourers, wood-cutters, etc.	758	99
Labourers unspecified	77	87
Cultivators ..	63	87
Others ..	102	47
KOLA—		
Field labourers, wood-cutters, etc.	489	172
Cultivators	293	18
Industries	34	39
Labourers unspecified ..	26	412
Transport	15	18
Raisers of livestock, milkmen and herdsmen ..	11	24
Domestic service	7	42
Income from rent of land	7	33
Public Administration ..	6	5
Others	12	20
KOLA (SIND)—		
Field labourers, wood-cutters, etc.	427	96
Industries ..	177	76
Cultivators ..	145	8
Transport	87	41
Income from rent of land	85	—
Others ..	60	15
KORTEL, HUTGA R, JED OR VIKHA R—		
Industries	567	4
Cultivators ..	47	33
Others	86	75
KURHA R—		
Industries ..	439	57
Cultivators ..	310	77
Field labourers, wood-cutters, etc.	180	154
Others ..	101	67
KURAS—		
Cultivators	616	58
Field labourers, wood-cutters, etc.	293	143
Raisers of livestock, milkmen and herdsmen ..	13	10
Industries	0	57
Income from rent of land	14	48
Others ..	24	24

SUBSIDIARY TABLE VIII—continued

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU JAIN AND ANIMISTIC—continued.		
MA'WO OR MADIO—		
Field labourers, wood-cutters, etc.		
Industries	528	127
Cultivators	183	36
Beggars, prostitutes, criminals, inmates of jails and asylums	121	30
Raisers of livestock, milkmen and herdsmen	66	605
Others	42	8
	120	37
MARATHA —		
Cultivators		
Field labourers, wood-cutters, etc.	638	48
Raisers of livestock, milkmen and herdsmen	227	142
Industries	32	8
Income from rent of land	23	34
Domestic service	17	68
Transport	11	68
Others	11	7
	41	41
NAIKDA —		
Field labourers, wood-cutters, etc.		
Cultivators	717	159
Others	145	11
	138	33
PANCHAL —		
Industries		
Cultivators	713	4
Others	126	18
	161	162
BARAHI —		
Raisers of livestock, milkmen and herdsmen		
Others	736	21
	264	91
BARJAT —		
Cultivators		
Field labourers, wood-cutters, etc.	417	23
Income from rent of land	367	117
Industries	70	28
Public Force	53	33
Others	19	
	75	18
BARJAT (SIND) —		
Cultivators		
Industries	260	
Transport	178	4
Field labourers wood-cutters etc.	168	18
Others	135	12
	250	14
		15

SUBSIDIARY TABLE VIII—continued

Occupations of selected castes

Caste and Occupation.	Number per 1,000 workers engaged on each occupa- tion.	Number of female workers per 100 males.
1	2	3
HINDU JAIN AND AXIMETIC—continued.		
VANIYAN—		
Cultivators	532	40
Fieldlabourers, woodcutters, etc.	373	158
Raisers of livestock, milkmen and herdsmen	38	3
Others	58	46
VANIY—		
Fieldlabourers, woodcutters, etc.	461	110
Cultivators	452	74
Raisers of livestock, milkmen and herdsmen	31	28
Labourers unspecified	19	99
Others	47	37
VANI ORVAL—		
Trade	703	5
Domestic service	68	8
Others	229	12
VANI SRINMALI—		
Trade	600	7
Industries	124	90
Contractors, clerks, cashiers	42	1
Others	144	53
MURALMAL.		
BOKORA, KNOJA, MIRON TELI OR GRANCHI—		
Cultivators	455	18
Trade	202	14
Fieldlabourers, woodcutters, etc.	168	192
Industries	67	44
Others	108	34
SHIKH AND PATHAN—		
Fieldlabourers, woodcutters, etc.	232	60
Industries	223	65
Cultivators	203	15
Others	792	20
OTHER MURALMAL—		
Industries	401	52
Fieldlabourers woodcutters, etc.	149	101
Trade	138	28
Cultivators	131	31
Transport	31	3
Beggars, prostitutes, criminals, inmates of jails and asylums.	27	41
Domestic service	27	23
Others	95	15
BOKORA KNOJA, MIRON TELI OR GRANCHI (SHIKH)—		
Trade	269	2
Industries	215	5
Cultivators	103	2
Transport	128	1
Others	165	8

SUBSIDIARY TABLE IX.

Statement showing the Religion and Caste of Gazetted Officers of Government Serving in the Bombay Presidency

Religion	Caste	Sub-Caste	Number of officers
HINDU			334
	Amil		20
	Bani		11
	Do.	Shramli	5
	Do.	Lohani	5
	Do.	Purval	3
	Do.	Modh	6
	Do.	Khadgysai	
	Do.	Lal	2
	Do.	Mestri	1
	Bhatia		2
	Brahmo-samaj		1
	Brahman		5
	Do.	Anavale	4
	Do.	Andich	5
	Do.	Bhatmowade	2
	Do.	Chitpavan or Konkarnath	67
	Do.	Deccani	1
	Do.	Desbarth	29
	Do.	Devrukha	1
	Do.	Gand	8
	Do.	Gand Sarnavai	15
	Do.	Gujarati	1
	Do.	Karhada	15
	Do.	Kabatriya	7
	Do.	Mewadchorai	1
	Do.	Motila	1
	Do.	Nagar	16
	Do.	Rakwal	1
	Do.	Sarnavai	11
	Brahmo or Theist		2
	Davadya (Sonar)		1
	Dodam		1
	Kadva Patidar		1
	Kayastha		2
	Do.	Bangali	1
	Do.	Valmiki	2
	Khatn		2
	Lova Patidar		4
	Lingayat		3
	Lohani Khatri		1
	Makhiga		1
	Mardha		4
	Nader		1
	Patihare Prabhu		11
	Prabhu Kayastha		12
	Rajput		2
	Sikh		1
	Telugu		3
	Valahya		1
	Hindu unspecified		20
MUHAMMADAN			36
	Afghan		1
	Akbari		1
	Balochi		1
	Bohora		1
	Pathan		3
	Persian		1

SUPPLEMENTARY TABLE X.

Number of persons employed on the 10th March on Railways and in the Irrigation Post Office and Telegraph Departments

Class of persons employed.				Europeans and Anglo-Indians.	Indians.
Railways.					
TOTAL PERSONS EMPLOYED				2,503	110,435
Persons directly employed—					
Officers	..	...	..	10	18
Subordinates drawing more than Rs. 75 per mensem	..	...	..	1,309	1,243
" " from Rs. 20 to 75	..	...	..	881	19,24
" " under Rs. 20	..	...	..	1,1	85,087
Persons indirectly employed—					
Contractors	..	...	..	10	274
Contractors' regular employes	..	...	..	2	2,601
Coolies	..	...	..	..	20,976
Irrigation Department.					
TOTAL PERSONS EMPLOYED				53	47,814
Persons directly employed—					
Officers	..	...	..	40	21
Upper subordinates	..	...	..	12	183
Lower	..	...	..	1	199
Clerks	..	...	..	..	..
Peons and other servants	..	...	..	..	4,738
Coolies	..	...	..	..	9,488
Persons indirectly employed—					
Contractors	..	...	..	..	459
Contractors' regular employes	..	...	..	..	942
Coolies	..	...	..	..	31,832
Postal Department.					
TOTAL				42	13,619
Supervising Officers	..	...	..	7	171
Post Masters	..	...	..	8	1,790
Miscellaneous Agents	..	...	..	5	1,041
Clerks	..	...	..	70	1,717
Postmen, etc.	..	...	..	..	5,471
Read Establishment	..	...	..	..	2,284
Railway Mail Service—					
Supervising Officers	..	...	..	2	21
Clerks and Sorters	..	...	..	..	478
Mail guards etc.	..	...	..	..	218
Combined offices—					
Signallers	..	...	..	..	173
Newspapers, etc.	..	...	..	..	278
Telegraph Department.					
TOTAL				573	1,926
Administrative Establishment	..	...	..	16	1
Signalling	..	...	..	520	176
Clerks	..	...	..	37	146
Skilled labour	..	...	..	..	337
Unskilled labour	..	...	..	..	603
Messengers etc.	..	...	..	..	662

